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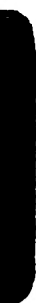
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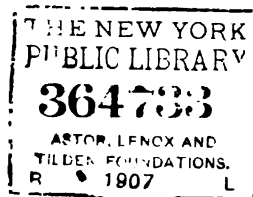
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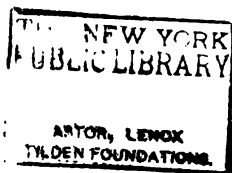
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# Archæologia Cambrensis.

*SIXTH SERIES.—VOL. V, PART I.*

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JANUARY, 1905.

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## EARLY CARDIGANSHIRE. ✓

BEING THE PRESIDENT'S ADDRESS AT THE CARDIGAN  
MEETING, 1904.

No district in Great Britain has been the scene of events that have had a more important bearing on history than what is to most of us here, that "smiling angle" of Wales, now called Cardiganshire. From its position, between the sea its western, and the hills its eastern, border, it was either the earliest conquest of the Western immigrant, or the latest refuge of the Eastern fugitive. Opinions differ as to which of these is the correct alternative, consequently, opinions differ as to much of early British history which depends on one or other of these solutions. To settle the point, three questions have to be answered, and persons are by no means agreed on what answers to give. The questions are:—

I.—Who were the early inhabitants of Britain? Were they of more than one race?

II.—If more than one, from whence did each race come?

III.—And at what time and in what order?

Much has been written on these points. Because so little real evidence has survived, it is necessary to have recourse to inferences drawn from certain facts. Most persons are agreed upon the facts; almost

all differ as to the inferences. The facts fall into three great groups.

A. Those that constitute the *Archæological* evidence. These are derived from a study of the contents of such of the prehistoric earthworks as have been explored.

B. Those that constitute the *Philological* evidence. These are derived from a study of so much of the words and language of the prehistoric peoples as have come down to us.

C. Those that constitute the *Legendary* evidence. These are derived from a study of such of the legends as are found in mediæval writers, the traditions, superstitions, and customs as have survived.

Each of these groups represent an independent line of investigation, so that when the results obtained from each are practically identical, they form "a threefold cord not easily broken."

I.—The answer given to the first question, Who were the early inhabitants of Britain; Were they of more than one race? is in the affirmative.

(a) Examinations and measurements of the skulls and bones found in the graves, and of the graves themselves, show that they are of two kinds: one, known as "Long Barrows," contain bones of men of an average height of 5 ft. 6 ins., with skulls having a breadth index of .71, which is very low: less than that of any modern Europeans.<sup>1</sup> The other, known as "Round Barrows," contain the bones of men of an average height of 5 ft. 9 ins., with skulls having a breadth index of .81,<sup>2</sup> thus proving the existence of two races.

(b) Examinations of the contents of the graves, other than bones, show that in the graves of the shorter race, the "Long Barrows," all the implements found are of stone, while in the graves of the taller race the implements found are both of stone and of metal. So, as the Stone Age preceded the Bronze, the long graves

<sup>1</sup> *Archæologia*, vol. xlii, p. 236.

<sup>2</sup> *Ibid.*, vol. xliii, p. 544. Papers by Dr. Thurnam.

and the shorter race are of an earlier date than the round graves and the taller race.

*Philology* gives the same answer, that there was more than one race inhabiting this island. It shows that there were dwelling here two groups of people using different dialects, each group possessing special linguistic features of its own, which marked it off from the other. It cannot, however, as yet be said which of the dialects represents that used by the "Long Barrow" men, and which that used by the "Round." But philology is not content with merely confirming the archæological evidence—she goes a step further, and proves that words and names were in use in Britain which cannot by any possibility belong to either of the two dialects, and must form part of another language, thereby implying that there was a third race dwelling here. It is usually said that this language, of which we have merely fragments, represents the earliest race: if not the aboriginal inhabitants at least some of the earliest settlers, preceding the two successive races of invaders.<sup>1</sup>

*Legend* supports *Philology*. From very early times the popular belief was an original race of inhabitants and invaders. A passage in the *Book of Taliesin* is an example of the existence of this early legend which speaks of "Cymry Angles Gwyddyl of Prydyn."<sup>2</sup>

Thus all the three sources of evidence are agreed that there was more than one race of early inhabitants, and two of the sources say that there was an original race and at least two distinct races of invaders.

Comparison between the contents of the graves and the language used here and on the Continent by the prehistoric peoples, discloses two things: (1) that whoever the original inhabitants were, they were not Celts; and (2) that both the two races of invaders were Celts. The original race are now usually spoken of as Picts, the two races of Celts as Goidels and Brythons; but

<sup>1</sup> *Celtic Britain*, p. 4.

<sup>2</sup> Skene, *Four Ancient Books of Wales*, vol. i, p. 273; vol. ii, p. 209.



Mr. Nicholson, the last writer on the subject, proposes to substitute for Brythŏn the name Kymry.<sup>1</sup>

The second question, from whence did the several races come? receives the same answer as to each of the two sets of invaders, from the Continent. Archæology arrives at this by a comparison of the contents of the graves here with those of Northern France, which are practically identical. Philology shows that the dialects used in France were the same as the dialects used here. Legend also points to invaders from the Continent. It is admitted that the people in the North of France were Celts, it follows that the invaders of England were the same. It is assumed, and in all probability correctly, that the Celts who arrived here came from Gaul, Switzerland, North Italy, and possibly from parts of Spain. This is admitted by most writers; but some go further, and say that Celtic invaders came from other places as well. So far as Cardiganshire is concerned, the most important of these views is what may be called the Irish theory, which asserts that Ireland was not, as is usually said, peopled from Wales, but direct from the Continent; that Cardiganshire derived a considerable part of her population from colonists from Ireland, not through fugitives from England. Professor Kuno Meyer, who is the great advocate of this view, has collected a large number of facts and arguments to establish that in early times there was a close connection between Ireland and Wales. He brings forward three striking instances.<sup>2</sup>

(1) That in the third century, A.D., an Irish tribe, the Dessi, came from Wexford to Wales.

"Eochaid, son of Artchorp, went over sea with his descendants into the territory of Demed, and it is there that his sons and grandsons died."

(2) A passage in *Cormac's Glossary*, about the same date, says:—

<sup>1</sup> *Celtic Researches*, p. 110.

<sup>2</sup> *Y Cymmrodor*, vol. xiv, p. 113.

"At that time great was the power of the Gaels over the Britons; they had divided Alba among them into estates, and each of them knew his friends' abode."<sup>1</sup>

(3) In the *Life of St. Carantoc*<sup>2</sup> it is said:—

"Keredic autem tenuit Kerediciaun i Keredigan et ab illo nuncupata est. Et postquam tenuerat, venerunt Scotti et pugnauerunt cum eis et occupauerunt omnes regiones."

There is, therefore, an account of the migration of an Irish tribe to South Wales, its settlement there, a statement that the invading Irish had become so firmly settled there that they had divided up the land into private estates; and a relation that the Irish (Scotti) had come over to Cardiganshire and driven out the natives. If, therefore, one set of legends and traditions points to invaders from the East, forcing back the inhabitants to their last refuge in Cardiganshire, there is another set of legends and traditions pointing to invaders and settlers in Cardiganshire from the West. For the present purpose it will be best to assume that invaders came into Cardiganshire both from the East, and from the West, from Gaul, and from Ireland, leaving out of consideration the question how Ireland, derived its inhabitants.

The third question, in what order and at what dates did the invaders come, is the one on which there is least evidence and most speculation. To take the last part first, the dates at which the invaders came. So far, there are not only no data to fix, but not even to hazard, the date at which the Picts—the earliest inhabitants—arrived here. Rhys and Jones say<sup>3</sup> that the earliest Celts who came (the Goidels) formed part of that movement westward of the Galatic Celts, which began about the sixth century B.C.; that the later race of Celts—the Brythons—came here some time

<sup>1</sup> "Early Relations between Gael and Brython," *Transactions of the Cymmrodorion*, 1895-96, p. 59.

<sup>2</sup> Rees, *Cambro-British Saints*, p. 101. Cited *Transactions*, 1895-96, p. 63.

<sup>3</sup> *Welsh People*, p. 5.

between the fourth century B.C., the time of Pythias, and the invasion of Cæsar, 55 B.C. This is merely a guess, but may be accepted as the best dates that can be fixed with our present knowledge. As to the first part of the question, the order in which the invaders came, the usual view is that the Goidels on their landing gradually pressed back the people they found here to the West, and ultimately into Wales. When later the Brythons came, the same method was used, and both the earlier inhabitants and the Goidels were forced back into Wales, and England occupied by the Brythons. This is the view put forward in the *Report of the Welsh Land Commissioners*.<sup>1</sup> In answer to the question as to the order of the coming of the invaders, they say :

“The answer is sufficiently indicated by the relative positions of the peoples speaking Goidelic and Brythonic respectively at the present day. For it may be regarded as fairly certain that those who are found driven furthest to the West were the earlier comers, namely, the Goidels.”

This position is strongly attacked by Mr. Nicholson, the latest writer on the subject. He contends—

“That on the data at present available, the current theory as to the relative priority of the Goidelic and Kymric (Brythonic) races in Britain must be reversed. It was, apparently, not the Goidels who came first, and the Kymry (Brythons) who followed, and drove them to the west coast and to Ireland. It was apparently the Kymry (Brythons) who came first to Britain, and the Goidel who followed, and drove them into the interior.”<sup>2</sup>

In support of this view Nicholson relies upon a series of place-names, and asserts they prove<sup>3</sup> that “a single people, whose name-stem is Menap, Monap, or Manap, settled on the Belgian coast, in Pembrokeshire, in Anglesea, on the S.E. coast of Ireland, and possibly in other parts of it; in the Isle of Man, in Arran and the Isles, and on either side of the Forth estuary. From

<sup>1</sup> *Report*, p. 66.

<sup>2</sup> *Celtic Researches*, p. 111.

<sup>3</sup> *Ibid.*, p. 13.

the position in which they are constantly found, it is clear that they were largely sailors. 'The language of the Isle of Man, both as extant in Ogam inscriptions and as still spoken, is evidence that they were Goidels.'<sup>1</sup> Among the names Mr. Nicholson cites as connected with the Menapii is "Meneu," said to be the old name of St. David's; and adds: "There is not only the Latin 'Meneuia,' but Giraldus Cambrensis, in his *Life of St. David*, says that 'Meneu' is derived from the Irish 'Muni,' a thicket, and that the Irish call the church there Kilmuni."<sup>2</sup> He adds:

Professor Anwyl writes: "There is a Henfynyw, called locally Hen Fenyw, close to Aberaeron, in Cardiganshire, as St. David is represented as the son of Non (cf. Llannon, about four miles from Henfynyw), and grandson of Ceredig. I have sometimes thought that there has been a transference to the present St. Davids of the name 'Mynyw,' and of the leading shrine of St. David."

Mr. Nicholson goes on to say:

"Whether or not there has been such a transference, I cannot doubt the Old Mynyw, or Old Menyw, mentioned by Professor Anwyl, was another Menapian settlement."<sup>3</sup>

On the question as to whether the Goidel or Brython were the first comers, Mr. Nicholson contends, on the authority of the well-known passage in Cæsar,<sup>4</sup> that the interior parts of Britain were inhabited by natives, the coast by invaders from Belgium, who were usually called by the name of the Continental tribe from whence they came. He concludes by saying:

"It is almost certain that Pembrokeshire was Menapian from the second century, A.D."<sup>5</sup>

This view of invaders working round the coast, and driving the older inhabitants back into the interior, is consistent with the statements of Cæsar,<sup>4</sup> and the evidence obtained from the Wiltshire "Barrows," which

<sup>1</sup> *Celtic Researches*, pp. 11, 172.

<sup>2</sup> *Life of St. David*, III.

<sup>4</sup> *Bell. Gall.*, lib. v, sec. 12.

<sup>3</sup> *Celtic Researches*, p. 172.

<sup>5</sup> *Ibid.*, pp. 14, 15.

goes to show the "Long Barrow" men were forced inwards to the Cotswold Hills.<sup>1</sup> It is, however, strongly opposed to the views put forward, as cited above, by the Welsh Land Commissioners, that the Goidel was forced West by the Brython, and that the Goidel was the earlier comer. It is not possible, in our present state of knowledge, to attempt to say with any certainty which view is correct. Both seem to have much inference to support them, and here, as in many other cases, both may be right. Further evidence may possibly be obtained on the subject, and it is the hope that such evidence will be obtained in Cardiganshire that has led me to dwell on this point. It is very unlikely that either Philology or Legend have spoken their last word on the subject. It is certain that Archæology can be made to say a great deal more. It is, I think, the duty of the Association to take the necessary steps to make her say it.

The first step is to prepare an exhaustive list of the different tumuli in the county, of whatever date they may be. For this purpose an entry should be made on the list of every tumulus, whatever may be its age or character. Once a complete list is made, it will not be so very difficult a task to classify them, to settle something as to their dates, and to decide upon what should be done in the way of regular and systematic exploration. At present, no such list is in existence; and it is very doubtful if there is anyone who could state, with accuracy, the number (if any) of "Long Barrows" in the county. The language of the *Black Book of Carmarthen*<sup>2</sup>—

"The long graves in Gwanas,  
Their history is not had,  
Whose they are, and what their deeds."

"E Beten hir yg Guanas,  
Ny chauas ae dioes  
Pvy vynt vy pvy eu neges."

<sup>1</sup> *Archæologia*, vol. xlii, p. 236.

<sup>2</sup> Skene, *Four Ancient Books of Wales*, vol. i, p. 313; vol. ii, p. 31.

is still true. It is less likely that anyone could state the number of the "Round Barrows" and cairns even approximately.

As it is only from the contents of the Barrows that any conclusion can be really arrived at on the early history of the district, the necessity for such a list is at once apparent. Until the number of the "Long Barrows" is known, it impossible to speak accurately as to whether both of the earlier races of invaders dwelt in Cardiganshire. If they did not, Mr. Nicholson's theory that the earlier races were driven into the interior of the country, while the later comers settled round the coast, receives great support. The question will also arise that, as English researches have shown the "Long Barrow" men were driven inwards from Wiltshire into the Cotswold Hills, did they ever leave those Hills, and come into Wales?<sup>1</sup> Did they cross the Severn? If it should prove from such an examination and list that the line of the Severn formed practically the boundary of the territory of the "Long Barrow" men, it would go some way towards demonstrating that the theory of the natives and the earlier race of invaders being forced back by the later invaders across the country until Cardiganshire was reached, stands in need of modification. A list of the tumuli has also two very important advantages: (a) It will not require any great outlay of money. (b) It will not in any way affect or destroy the remaining evidence of prehistoric times. Neither of these advantages are possessed by exploration; on the contrary, this necessarily involves the destruction of a certain amount of evidence. By every means in its power, it is the duty of the Association to discourage and prevent the "amateur excavator." It must never be forgotten that the existing tumuli are the only evidence of Early Britain that has survived to us. A tumulus once opened, even with the best possible

<sup>1</sup> *Archæologia*, vol. xlii, p. 236; vol. xliii, p. 308.



intentions, by a person who is wholly ignorant of what to do, how to set about the work, what to look for, and where to look for it, will never yield the evidence it might have done if it had been opened by an expert. Amateur exploration means loss of evidence, which is often a very real national loss, as the evidence which is destroyed can never be replaced. If anyone doubts this, let him read the accounts the great explorer of this part of the country, Fenton, gives of his own work, and he will see how, with the very best intentions, Fenton did real injury to archæology.<sup>1</sup> It is true, he found some things of great value; but those that he found and preserved are as nothing to what he found and destroyed, and which can never again be recovered or replaced. But Fenton has not been the only, and possibly not the greatest, offender. Let me read a short extract from the address of one of your past Presidents who, "glorying in his shame," thus describes the way he opened a large and important South Wales cairn. He says:—

"Many years ago I was present at and superintended the opening of a large cairn, consisting of a mound 60 ft. or 70 ft. across, covered with a heap of stones. On opening the mound, a ring of stones was found, the centre of which was not concentric with the centre of the cairn. A number of cists were found, consisting of flat stones, charcoal, and cremated bones. Two flint instruments were found: one a rude knife, the other an equally rude spear-head. Nine sepulchral urns, or vases of rude pottery, were found, ornamented by the impression on the undried clay of twisted thongs or rushes."<sup>2</sup>

This is all that we know of what must have been a very interesting Welsh burial-place; what is far worse, it is all we can ever know. For any useful purpose, it amounts to nothing. By this work of the amateur excavator, we have lost, and lost for ever, all it was possible to learn from an important burial-place, which, if it had been opened with knowledge, would most likely have afforded evidence of real value. It

<sup>1</sup> See Fenton's *Pembrokeshire*, Reprint, 1903, p. 376.

<sup>2</sup> *Arch. Camb.*, 1886, p. 326.

is, in my opinion, the bounden duty of the Association to prevent, by every means in its power, the recurrence of any such losses, caused by that zeal which is not, and never will be, in accordance with knowledge.

So far as any opinion is possible on Fenton's work, he must have made some really important finds. For instance, that of a peculiar form of incense-cup, which Dr. Thurnam says is common in Ireland, but not so in England, and which he calls a "Basket Cup;"<sup>1</sup> this Fenton found and "figured from memory." Another rare variety of what Thurnam calls a "Slashed Cup" was found;<sup>2</sup> as also a cup which has, what is very rare, a cruciform ornament on the bottom.<sup>3</sup> A cinerary urn found in the Preselly mountain, is said by Dr. Thurnam to show a connection between Wales and Ireland during the Bronze Period.<sup>4</sup> Possibly the most remarkable of all was an urn found near Cronllwyn, in Pembrokeshire, which is said to have a height of nearly 3 ft.<sup>5</sup> As anything over 15 ins. is very rare, and only four urns over 2 ft. are known, it is a great pity that details are wanting of this fine specimen, and of all circumstances connected with its discovery.

So far as it is possible to form any opinion on the very vague statements of Fenton, the general results of his excavations would seem to be that the urns he found indicated that they belonged to people who came from, or were closely connected with, Ireland:<sup>6</sup> but the statements are too vague to permit any reliable inference to be drawn from them. Yet Fenton's work was not wholly vain, for it clearly shows that, until a regular scientific exploration has been made of the Cardiganshire and Pembrokeshire tumuli, it will not be possible to make any real or satisfactory statement upon the question whether the early inhabitants of the county were invaders or fugitives.

<sup>1</sup> *Archæologia*, vol. xliii, p. 367.      <sup>2</sup> *Arch. Camb.*, 1860, p. 32.

<sup>3</sup> *Archæologia*, vol. xliii, p. 370, Fig. 59.      <sup>4</sup> *Ibid.*, p. 352, Fig. 32.

<sup>5</sup> P. 336: and see Fenton, Plate II, Fig. 5, p. 317, Reprint.

<sup>6</sup> *Archæologia*, vol. xliii, p. 334, n.; Fenton's *Pembrokeshire*, p. 580; Reprint, p. 318.

Next in importance to the tumuli are another class of earthwork, which have so far, fortunately for us, been treated with comparative neglect: as the result of the neglect will be that we shall obtain from them far more information than would otherwise have been possible—the camps and forts. There is hardly a hill in Cardiganshire that does not show traces that at some time or other some sort of entrenchment has been made on it. Here again, the first thing to be done is to compile a complete list of all such works. The list should be followed up as soon as possible by a detailed survey of all the more important works, based on the lines laid down by the Committee on Earthworks appointed at the Congress of Local Archæological Societies. It would then be possible to compare the earthworks of this district with those in other places, and to learn something from the distribution of the earthworks as to the distribution of the people who made them. The importance of this subject is more fully recognised abroad than it is here. The German Government are preparing maps of their country, detailing all the different earthworks, classified under their appropriate headings; thus showing in a way it would otherwise be impossible to do, the distribution of the peoples who inhabited what is now the German empire. Similar maps of England and Wales would give us an insight into our early history which nothing else can do.

An examination of the earthworks, conducted on proper lines would enable us to distinguish to some extent two very important points: (a) The persons who built them; (b) the persons against whom they were built; possibly the differences of construction might enable us to go further, and say something as to their date. It seems fairly clear that forts adapted to serve against one system of warfare vary in construction to some—and it is possible an appreciable extent—from those constructed to serve against a totally different system. Thus the forts of the Stone Age

may vary from those of the Bronze and Iron Ages, just as much as the early forts would vary from those of a later date.

Another important point might be learnt whether a fort was meant to form a link in a line of defence or to be an isolated stronghold; and, more important than all, we might be able to say, as the survey of the tumuli will enable us to say, which forts have been made by one race and which by another: which forts were those of the original Picts, and which those of the successive invaders. For this purpose Cardiganshire occupies an almost unique position. It has a large number of forts; the Roman occupation of the county was so slight that they were not generally adapted for Roman use, as has been so often the case elsewhere. There is hardly any point in the early history of the county that is of greater importance than to ascertain with accuracy whether any, and if so which, of the existing forts were erected by the natives to guard against raiders from the coast or erected by the invaders to guard their settlements against raiders from the hills. At present all that can be done in this direction is from a consideration of the situations and the names of the different forts; even this, although far from satisfactory, will indicate the line on which the investigation should proceed, and enable some idea to be formed of the important results which will follow. This, although it is mostly guess work, and proceeds on what at present must be regarded as a series of assumptions, yet throws an important side-light on various questions of early history. For instance—

(a) The forts and earthworks give us a reason why it is that in South Cardiganshire there is a large district over which the familiar place-word “Llan” is conspicuous by its absence. This district—a glance at the map will show—lies between the Ayrôn on the north, the sea on the west, and the Teifi on the south and east. In these boundaries the “Llans” are all situate in groups. Each group is on the fringe of the

district. Apart from these groups in this district there are practically no "Llans." These groups are (i) along the course of the Teifi, (ii) along the course of the Ayron, and (iii) along a portion of the sea coast. It seems almost certain that this grouping cannot be accidental. Can any reason be given for it? The history of the meaning of the word "Llan" seems to give the explanation. As everyone knows, in its original meaning "Llan" has nothing to do with a church, but merely means an inclosure, with a "clawdd," or bank, round it. The earthworks are of three kinds: (a) banks, or lines of entrenchments; (b) an enclosure—a fort or camp—surrounded by a bank, which would be properly described as a "Llan"; (c) mounds, which may or may not have an enclosure at their base. These last are frequently called "castells." They possibly represent forts or strongholds, to which, in times of trouble, the people of the country would retire for safety. But whatever may be their origin or date, they lie outside the present subject. The "Llans" often enclosed a considerable area of ground, and so would require a considerable garrison. One great danger to which a large "Llan" would be exposed would be the chance of being "rushed" at an unguarded spot. To prevent this, the banks were often covered with gorse and brambles, which would make the fort inaccessible, and so lessen the chance of "rushing." To these enclosures—probably in early times almost the only enclosures—the word "Llan" was applied. In them the tribe dwelt, either permanently or temporarily, with the result that the use of the term "Llan" gradually became restricted to residential enclosures. Either the garrison increased, and the enclosure became too small, when a new one was made outside the old one, or for greater security, as the means of attack improved, an inner enclosure was added. Whichever it was, the term "Llan" became restricted to the inner enclosure or citadel. In time the citadel became the place where for safety were kept the valuables of the tribe, or the garrison, as the case

might be—the arms, the treasure, the idols ; hence it became the sacred spot, the treasure-house, the temple. In fact, what a Kremlin represents in a Russian city, a fortified enclosure—the “Llan”—represented in Wales. When the tribe became Christian, the Church took over the “Llan” and its contents. The building in the “Llan” was Christianized, as Patrick Christianized the stones. It became the church, the enclosure in which it stood the church-yard. As at Moscow the Kremlin has come to mean the most important building in the fort, the church or the palace of the Czars, so the “Llan” came to mean the most important building in the enclosure—the church. It is therefore a reasonable assumption to make that the “Llans” were originally the most important of the forts : those which were permanently garrisoned and occupied, so that “Llan” signified the garrisoned fort, the village citadel, the heathen temple, the Christian church. It may therefore be taken that when the name “Llan,” is now met with, it marks the site of one of the more important forts. The three lines of these forts, (a) the Teifi valley, (b) the Ayrion valley, (c) a part of the coast, are therefore the spots which were then considered best worth defending. Taking the Teifi valley, it will be found that along its length there are at least sixteen of these spots :—

Llancoedmore, Llandygwydd, Llandogy, Llandyfriog, Llangunllo, Llanvairorllwyn, Llangeler, Llandyssul, Llanfihangel-ar-Arth, Llanllwny, Llanybyther, Llanwcnog, Llanwnen, Llanfair Clwydogy, Llanio, Llanddewi Brefi.

These have all the appearance of being a chain of forts erected by the inhabitants of the country, “guarding their ancient realm.”

(b) Against whom would this river line of forts be raised ? Two possible peoples can be mentioned : the fugitives pressed back from the east, the invaders crossing the sea from the west. From the situation of the forts, it is almost impossible to imagine they were erected against fugitives from the east. Placed at the bottom



of the hills, along the line of the river, they would have yielded up to the enemy all the strong places which nature had provided for the protection of the country. But to repel an enemy from the west, they would have been well placed. In front of a line of hills, to which, if the forts were taken, the defenders could retire with safety, along the line of a river which would form a bar to any further advance, at some distance from the invaders' base, so that if he was defeated, he would probably be destroyed in his retreat to the sea, the line of Teifi "Llans" must have been placed to repel an attack from the west.

The Ayron line of forts consists of only some four : Llanychaiarn, Llanvihangel Ystrad, Llangeitho, Llanbaddarn Odwyn. In their rear is Mynydd Bach. They would form a line against anyone marching north from the district south of the Ayron, and also would enable any raiders from the line of the Teifi to gain access to the coast. They would form outposts to the line of the Teifi. It is doubtful, however, if more than the last three—Llanbaddarn Odwyn, Llangeitho, and Llanvihangel Ystrad—were forts of the inhabitants of Cardiganshire.

The position of the Teifi forts, with their advanced posts, as it were, in the Ayron valley, leads strongly to the belief that the forts were made not against men from the east pushing back the dwellers in the district to the sea, but against invaders who had crossed the sea, landed on the Cardigan coast, obtained a foothold, and were pushing eastwards. If so, the forts and the river would offer serious obstacles ; to say nothing of the importance, as a means of defence, of "the hills from whence came their strength."

That the Teifi forts were meant as a protection against invaders from the west is further borne out by the fact that on the east side of the mountains, where they slope down to meet the Wye, another line of "Llans" is found, which it is not unfair to suppose was placed there to keep back the eastern fugitives. Having regard to these two lines of forts, one in the Wye

Valley, and one in the Teifi, the inference seems fair that the hillmen had to fight against not merely an enemy from the east, but also one from the west, and that the Teifi forts were placed against the latter.

(c) The next point to consider is the line of "Llans" on or near the sea-coast. Taking the western boundary of the county from Cardigan to Aberystwyth, no "Llan" will be found on the coast for about the first third of the distance, not until Llangranog is reached. Then come a group of four: Llandysilio Gogo, Llanllwchaiarn, Llanarth, Llanina. A row of forts then extend from the mouth of the Ayrn to the mouth of the Ystwyth, Llanddewiaberath, Llanbadarn-tref-eglwys, Llanon, Llansaintffraid, Llanrhystyd, Llangwrynon, Llandeniol, Llanillar, Llanychiairan, Llanbadarn vawr.

What are these? They may be either forts erected by the dwellers in the district to defend themselves against invaders, or forts erected by the invaders to cover their landing-places and defend themselves against attacks from the dwellers in the district. Probably the names above mentioned include examples of each class, but until a careful examination has been made it is impossible to speak with any certainty; but probably the majority of them are forts erected by the invaders, rather than forts made by the inhabitants: one reason for this being that if the dwellers had desired to defend the coast, a chain of forts would have lined the whole length of it, instead of merely a portion. As it is, the forts are placed at selected spots, and spots which appear to have been selected rather by the invader than by the invaded. It must be remembered that the invaders had no monopoly of raiding. The inhabitants of the country would swoop down the Ayrn Valley upon the coast settlers, whether temporary or permanent, and, if captured, a very short shift would be their fate. Knowing this, the invaders would naturally erect forts, with

the twofold object of protecting their settlements, and covering their landing-places and their shipping. This is what some of these coast forts seem, from the spots where they are placed, specially designed to do.

The Cardiganshire forts, therefore, appear to fall within three classes: (a) Defensive works erected by the dwellers in the district against invaders from the sea; (b) Defensive works erected by the invaders from the sea against the dwellers in the district; and (c) Isolated forts, or rather entrenchments, between these two groups, which do not seem to belong to either; these are, I think, places that have been occupied and fortified under some special circumstances, and do not form part of the general system, or were not considered of sufficient importance to be permanently garrisoned. Places that would as detached forts be used when occasion required, as places of safety; or possibly places that might be used as signal stations to notify to the line of forts the invader's advance, so as to put the garrison on the alert, and to give the people, their wives and children, cattle and sheep, time to get into safety before the raiders arrived. To which of these classes the different forts and entrenchments respectively belong can only be determined after a close examination of each, and also of the neighbouring forts as well. This shows the necessity for a proper survey being made of the Cardiganshire earthworks. We could then say with tolerable certainty to which class each fort belonged: a matter which is now at best merely inference and conjecture.

The views above stated are not necessarily opposed to either those of Professor Rhys or Mr. Nicholson; on the contrary, to some extent they support both. The fact that there is a line of "Llans" in the Wye Valley bears out Principal Rhys' view; the two lines of forts in Cardiganshire, one of the dwellers, the other of the invaders from the west, supports that of Mr. Nicholson and Professor Kuno Meyer. It also shows that the

dwellers in Cardiganshire must have been in continuous conflict with invaders from over the seas.

The view here put forward as to the "Llans" is to some extent supported by the position of the "Llans" in the Towy Valley, and along the south coast of Carmarthenshire. But there is a great difference between the two localities: for while in Cardiganshire there is no regular line of "Llans" in advance of the line of the Teifi, in Carmarthenshire there seems to be an advance line between the line of the Towy and the sea-shore. This again only points to the necessity of a complete survey, before any real statement on the subject can be made.

Passing from the merely fighting side of the matter, and assuming that the view put forward as to the coast "Llans" being in possession of the invaders is substantially accurate, other points of great interest arise. The invaders' settlements do not appear to have been large ones, consequently it would follow that the invaders' forts would not be of any great size, a small fort being sufficient to protect all the settlers. This seems to have been the general rule, but there was a very remarkable exception in the district of Cardiganshire, where New Quay now stands. Here, there appears to have been a large settlement, for not only is there a 'Llan' on the coast to guard the New Quay Harbour, but there are also three other "Llans," so placed as to form a kind of quadrilateral, Llandysilio Gogo and Llanina on the coast, Llanllwchaiarn and Llanarth inland. These four forts would protect and defend a considerable track of country, and guard the large settlement of invaders in and around New Quay. It seems not improbable that these forts were placed for that purpose: the two inland forts to protect the inland position, the two coast forts to guard the harbour, and cover, if necessary, the embarkation. If this is the right view, this powerful settlement most probably played a considerable part in the county history.

The fact of these settlements may be the reason for

a matter that has been often discussed—the position of the inscribed stones in the county. It is common knowledge that, scattered about South Cardiganshire, although by no means confined to that district, between the Telfi and the sea, are a number of inscribed stones; the inscription on these stones are in Latin capitals, two are biliteral—that is, the inscription is in Latin capitals, and also in that peculiar form of letters known as Oghams. Whether the Oghams were used by the dwellers in the district, or by the invaders, or by both, turns to some extent on the question of what race were the invaders. It is admitted on all sides that the invaders were—at least in part—Irish, and also that the use of Oghams was more common in Ireland than elsewhere. There are in the British Isles 208 inscribed stones, the inscriptions on which are only in Oghams. Of these 186 are in Ireland. There are 23 biliteral stones; of these there are only 2 in Ireland, while as to inscriptions with only Latin capitals there are 98, none of which are in Ireland. Out of the 6 Welsh stones, with only Ogham inscriptions, 4 are in Pembrokeshire, none in Cardiganshire. There are in Wales 56 stones with inscriptions entirely in Latin capitals. Cardiganshire has 5, and Pembrokeshire 7; while of biliteral stones there are 19 in Wales, of which there are 2 in Cardiganshire, 8 in Pembrokeshire, 4 in Carmarthenshire.<sup>1</sup> It will thus be seen that the part of South Wales most numerous in Ogham and biliteral inscriptions is the part to which invaders from Ireland are said to have chiefly come. The Cardiganshire inscribed stones are found in various places, some in churchyards, some in places where not only is there no church, but no trace or tradition of there having ever been a church. How they got there is a question that has caused much speculation. Doubtless, in the course of years, many have been destroyed; others owe their safety to the fact that they have

<sup>1</sup> Romilly Allen, *Monumental History of the British Church*, p. 68.

been devoted to base uses, such as gate-posts or door-steps. Some few may still occupy their original positions. One of the best known of the Cardiganshire stones is the bilingual one, now in the churchyard at Llanarth, and said to be inscribed with GVRHIR-T in Roman letters on the stem, and with c in Oghams on the arm of the cross, which is said to read "Croc Gvrhirt," or Gvrhirt's Cross. This stone has been moved times without number, but it is not impossible that it gives a clue both to the original position of these stones, and the reasons for the positions in which we find such of them as have apparently not been moved from their original sites. If the "Llan" was the fort, it was customary, especially among the Irish, for the chief or warrior of the tribe to be buried on the rampart of the fort of his tribe, with his face to the foe. This practice extended to Wales, as is shown by a passage in the *Black Book of Carmarthen*, which mentions the custom of burying the chief on the slope of the "Llan"—

"Before he went into his grave in the boundary of the Llan."<sup>1</sup>

"Kyny vynet yn y adwyt yn deruin llan."<sup>2</sup>

The same thing is stated in one of the Gododin poems in the *Book of Aneurin* :<sup>2</sup>

"The Bull of the host, the oppressor of sovereigns,  
Before earth pressed upon him, before he lay down,  
Be the extreme boundary of Gododin his grave."

"Tarw bedin treis trin ; teyrned  
Kyn kywesc daear kyn gorwed  
But orfun Gododin bed."

This custom of burying the chieftain on the boundary or the outside of the rampart of the fort seems to have originated in the idea that he should be ready to fight on the morning of the resurrection. A good instance is the Irish one of Loeghaire, who, leading a foray against

<sup>1</sup> Skene, *Four Ancient Books of Wales*, vol. i, p. 305 ; vol. ii, p. 169.

<sup>2</sup> *Ibid.*, vol. i, p. 400 ; vol. ii, p. 85.

his hereditary foes, the men of Leinster, was mortally wounded. As he lay dying, he gave directions he should be buried on the rampart of his fort, girt in his armour, facing the foe. It does not seem unlikely that the inscribed stone marked the spot on the rampart where these old warriors were buried. That, as in most cases, the mere mention of their name was all that was required on their memorial stone, their fame being celebrated in verse and legend, so that anyone on seeing the stone would know that the man lying there was ready, on the earliest opportunity, to renew the fight for the honour of his tribe. Those who were buried in the forts were buried on the outer ramparts, and when the "Llan" became the church and the rampart the churchyard, the inscribed stone stood within it. If the fort did not become a "Llan," the stone remained where it had been placed, either on the rough hill-side or on the extreme boundary of the territory of the tribe.

The incised stones have also a bearing on Mr. Nicholson's view that the Goidels came last of the invaders. In one sense the stones support it; for, as except in the Silchester case—and that can be otherwise explained—Ogham stones are only found in Goidelic districts. If the Goidels had at one time ranged over the whole country, it is strange no trace of such stones can be found east of the Severn. These stones being only found on the coast looks strongly as if the people who erected them, especially having regard to their date, were the last of the occupiers of the coast districts, and did not penetrate far inland. But, on the other hand, this goes against the *Menapian* view; for if these stones were a Menapian custom, how is it none exist in their original home, Belgium?

The inscribed stones have another bearing on the question: they may determine to some extent the date of the forts. At least they give dates between which it is probable the forts were made, or it would be more correct to say, occupied, for the actual erection may

have been much earlier. Rhys says<sup>1</sup> that "all the inscribed stones belong to Christian times;" that is to say, that probably none of them are earlier than the third century A.D., and most likely many of them are of a much later date. One of the two bilingual Cardiganshire stones has an inscription both in Latin and in Ogham, which from the form of the Latin capitals used, Dr. Hübner assigns to the seventh or, possibly, the eighth century.<sup>2</sup> This would fix the date when probably the "Llans" would have ceased to be occupied as forts, being superseded by other systems of defence. These two dates, from the end of the second to the end of the seventh centuries, give a limit to the period during which the "Llans" were in active operation. During this time, the permanent as opposed to the casual settlements of the invaders were formed. The Pagan worship had become amalgamated with the Christian. The inner "Llans" had become the church, the ramparts the churchyard—the sacred enclosure where the dead—buried, not burnt—lay at rest side by side: not, as of old, in solitary grandeur on the hill-top, or the rampart of the fort, breathing out defiance to their foes.

Viewed from this point, the question as to the dedication of these "Llans" becomes of great interest and importance. Who were the persons or saints to whom they were ascribed? In nearly all cases, the name of a person, usually said to be a saint, follows the name of the "Llan;" if it were possible, by a close examination of these names, to assign the different "Llans" to the different tribes, another step would have been taken in the county history. If it can be shown that the names connected with the line of the Teifi "Llans" are distinct from those of the coast "Llans," while they correspond with those of the "Llans" along the line of the Wye, then it materially supports the view here put forward as to the division

<sup>1</sup> *Celtic Britain*, p. 244.

<sup>2</sup> *Inscript. Brit. Christ.*, No. 108.



of the "Llans" into the forts of invaded and invaders. While, if it can be further shown that the names attached to the coast "Llans" are those of strangers and aliens, and differ from those of the inner "Llans," a very strong inference arises that the coast "Llans" were, when named, occupied by invaders, who came from the country where the persons whose name these "Llans" bear are the tutelary heroes. The idea which has so long prevailed of assuming that all Welsh churches are dedicated to Welsh saints, and then finding, or trying to find, a father for each saint, has been as difficult and unsatisfactory as the attempt at the present day to find reputed fathers for all children in Wales. It seems likely that such attempt is really proceeding on an entirely wrong basis, and leading us "backward from the light." Inscribed stones, names of churches and legends, all raise the question whether we are on the right path when we are "searching" for fathers in the names of the "Llans."

This brings up a point on which it is as yet not possible to say much, pending the systematic investigation of the facts, but which may, when fully worked out, have an enormous effect on Welsh history. It is necessary to begin with a caution. It is very dangerous, although very tempting, to apply results which can be drawn from a comparison of states of society in different parts of the world, past and present, to explain the customs and habits of the early inhabitants of Britain. The danger arises from the fact that our knowledge of such early history is very fragmentary, and, therefore, very inaccurate. The history of early society has also been distorted and glossed over by mediæval writers, who, with the best possible intentions, have either omitted or explained away—in those cases where the hero was a saint—conduct not in accordance with their ideas of saintliness; while in cases where the hero was a sinner, they have considered themselves at liberty to pile up the agony and represent such sinner as the worst of criminals. We cannot and ought

not to blame them, for we have done and are doing the same thing, though possibly not to the same extent. We have judged the chiefs and saints of the third and fourth centuries as if they had been living in the nineteenth, treating their conduct by nineteenth-century rules—the artificial rules under which we live. In no case has this been practised to a greater degree than in matters arising between the sexes; here we have sacrificed historical accuracy to social propriety. If the foreign settlements on the Cardigan coast are considered from what we know of the manners and customs of the supposed settlers, a great deal of information is gained; although with our present knowledge the utmost caution has to be used in forming conclusions or deriving opinions from it.

Some modern writers state that as regards to marriage, peoples pass through several stages of development: (1) There is, first, the stage of promiscuous intercourse; this is followed by what is called "communal marriage," which, in accordance with whether in the tribe or nation males or females predominate, is a stage of polygamy if the females, of polyandry if the males, are the more abundant. These stages are again divided into two branches: (a) where the members of a tribe never marry outside it, "endogamy;" (b) where the members of the tribe never marry within it, "exogamy."<sup>1</sup> There are further subdivisions, but it is not necessary now to consider them. Marriage, as we understand it, as the Christian Church has always understood it, the union for their joint lives of one woman with one man, is a condition of things only to be met with in a more artificial state of society.

Another school of writers<sup>2</sup> contend that the progressive view is wrong; they admit that the condition of things as above described has prevailed, and still prevails, in different parts of the world; but they deny

<sup>1</sup> Lubbock, *Primitive Man*, pp. 69, 70.

<sup>2</sup> Westermann, p. 116; Crawley, *Mystic Rose*, pp. 482, 483; Batzel, *History of Mankind*, vol. i, p. 115.

that there is, or ever was, any kind of progression from one stage to another, and assign all variation in sexual relations to the local circumstances of the people, or to some other outside cause. Which is the right and which is the wrong of these two conflicting views need not now be considered beyond this : that it will not be accurate to say that because the ideas of any of the inhabitants of these islands on the marriage question coincide more nearly with our own than those of other tribes, such persons were either more civilised, or came here later, than persons whose customs in our view are less proper and less decent.

There seems little doubt that among some of the races in Cæsar's time who dwelt in Britain a form of polandry was practised. His words are :—

“Uxores habent deni duodeni inter se communes et maxime fratres cum fratribus parentesque cum liberis: sed qui sunt ex his nati eorum habentur liberi, quo primum virgo quæ que deducta est.”<sup>1</sup>

It is, however, very difficult to say what the precise form was. That in some form or other it prevailed is borne out by the well-known passage in *Dion Cassius*,<sup>2</sup> where the captive British matron in Rome, being reproached by the fashionable ladies of the capital on account of the profligate customs of her country, retorts with such striking effect that public polyandry is far better than secret adultery. It is further borne out by the fact that, as a rule, where polyandry is recognised, there, and only there, the mother, not the father, is the stock from which descent is traced. To some—to what extent may be disputed—descent from the mother prevailed in Britain. It is more clear that some such state of things prevailed in Ireland; therefore it is not an unfair inference that, at least in the settlements of the invaders on the Cardigan coast, if not elsewhere, so far as they were drawn from Ireland, a form of polyandry prevailed. Once this is established,

<sup>1</sup> *Bell. Gall.*, lib. v, sec. 14.

<sup>2</sup> *Lxxvi*, 16.

it throws a very important side-light on various points of the early history of Wales, but more especially on Welsh hagiology. It also furnishes a test to apply to the genuineness of some of the legends that yet pass current as to the early Church history of Wales.

For instance, it casts grave doubt on the legend of the Blessed Bran, if that was necessary. It is shown by Rhys,<sup>1</sup> that in the *Mabinogi of Brunwen*, Bran is there said to succeed to the crown of Britain, not as the son of the King, but as the son of the King's sister; as, therefore, Bran did not succeed as his father's son, it follows his son would have no right as such to be his successor, for he could not transmit rights of succession in any other way than he possessed them. Even if he had been the father of Caradog, which is extremely doubtful, Caradog would not, as his son, have been heir to the throne of Britain; thus the account of Bran and Caradog and their families being taken captives to Rome, Bran being retained as a hostage and converted to Christianity—when, as regards to the succession to the throne, he had as little right as the writer of the legend—proves that this is almost certainly, in the form in which we have it, the invention of a later age, when succession through the father was the only form known and recognised. Allusions to descent from the mother are very numerous in Welsh legends, and this right gives the only explanation of the reason for introducing the mother into certain legends; for instance, in the MS. printed by Skene,<sup>2</sup> *The Descent of the Men of the North* ("Bonhed Gwyr y Gogled"), which he says was written about 1300, or as the Historical MSS. Commission say, late thirteenth-century, after giving the genealogies of twelve families, divided into three groups, of the descendants of Ceneu, son of Coel, of Dyfnwal

<sup>1</sup> Rhys and Jones, *Welsh People*, p. 38.

<sup>2</sup> Skene, *Four Ancient Books of Wales*, vol. ii, p. 454; *Hengwrt MS.* 536; *Peniarth*, 45. See *Hist. MSS. Com. Rep. Welsh MSS.*, vol. i, p. 379.

Hen, of Maen Guledic, and, to use Mr. Skene's words :  
 "of one family connected with the North apparently  
 through the female line,"<sup>1</sup> the last runs :—

"Huallu mab Tutu6lch Corneu tywyssa6c o Kerny6, a Dy  
 wana merch Amala6t Wledic y uam."

"Huallu, son of Tutvwlch of Cornwall, Prince of Cornwall,  
 and Dywana, daughter of Amlawt Guledic was his mother."

This shows how fixed was the idea of female succession,  
 and how long it lasted.

The same idea of succession, otherwise than from the  
 father, is to some extent borne out by the Ogham  
 inscriptions. Stones thus inscribed were, it is suggested,  
 set up by the invaders who founded the settlements on  
 the Cardigan coast. On one of these stones—not, it is  
 true, actually in Cardiganshire, but over the modern  
 border of Pembrokeshire—the person commemorated in  
 the inscription, is spoken of, not as the son of a par-  
 ticular individual, but as the son of the tribe. This  
 stone at Bridell is noteworthy in having, on what is  
 without doubt a Christian monument, a cross, an  
 inscription referring to a practice that certainly was  
 not of Christian origin ;—

NETTASAGRV MAQVI MVCOI . BRECI. NETTASAGRUS  
 FILII GENERIS BRECI.

To quote Rhys :—<sup>2</sup>

"They take us back, without doubt, to the words of Cæsar,  
 already cited ; in fact, they lead us back a little further, to wit,  
 to a stage antecedent to the consideration of the paternity sug-  
 gested by him."

At least they point to the existence, if not of a state  
 of polyandry, to a state of things where, as the child  
 was the sharer of many fathers, he acquired no right of  
 succession from any individual, but from the tribe as a  
 whole. It may therefore be said that the result of  
 the evidence is to lead to the belief :—

<sup>1</sup> Skene, *Four Ancient Books of Wales*, vol. i, p. 166.

<sup>2</sup> *Welsh People*, p. 53.

(1) That polyandry in some form prevailed among the settlers on the Cardigan coast.

(2) That if matriarchy did not prevail in some form among these settlers, the rights of succession were not traced from the fathers.

So far there does not seem to be any direct evidence showing how the right of succession to the leadership of the ecclesiastical tribe was traced. Possibly much of the difficulty and confusion which is found in the succession to the headship of the Welsh monasteries was due to the contest between the two stocks of descent, and from which the succession should be traced. This would probably depend on which influence was the strongest, and what were the prevailing ideas in the particular house when the vacancy occurred. If the Welsh, the native influence, was the strongest, the leaning would be towards the mother; if the foreign, and, as it might then be termed, the enlightened orthodox party, the leaning would be to the father.

No better way can be found to show what an important bearing these points have on the history of Wales than to consider the David legend in their light. To make the position quite clear, the argument should be first summarised:—

1. There are two distinct sets of forts in Cardiganshire, those of the invader and those of the invaded.

2. The forts of the invaders were on or in the vicinity of the coast, and served to protect the settlement against forays from the natives, and to protect the places where the invaders landed, and where, if necessary, they would embark. They were designedly so placed to serve this double purpose.

3. The persons who dwelt in the invaders' settlements practised some form of polyandry, and with them the right of succession was not traced through the father.

4. When the invaders were converted to Christianity, their peculiar ideas as to marriage and succession continued, and such forts as there were on these settlements were called after their own saints and heroes, and not after the local saints if any, of the district.

These points go a long way to explain various matters that have been considered unsatisfactory in the David legend. No one who reads the *Lives of the Welsh Saints*, as we have them, can fail to be struck with one thing that constantly occurs, especially in the lives of the greater saints. Most of them are—on the facts stated, and according to our ideas—illegitimate. So much is this the case, that it would not be going too far to say that Welsh hagiology, as it now stands, is a record of the Beatification of Bastardy. When first I read the *Lives of the Welsh Saints*, I formed an idea that their mediæval adapter, finding himself unable to suppress so glaring and so well-known a fact, was desirous of utilising it to “set down the mighty from their seats and exalt the humble and meek;” to show to the Welsh Princes glorying in genealogies, proud in pedigrees, that it was not from such as these that saints proceeded. In fact, that they were adapting for all it was worth the rhetorical contrast used by the great Bishop of Hippo with so much effect, between Saul, the King of Israel, and Paul the Apostle. I have, however, changed my ideas, for I think that, neither in their own eyes, nor in those of their own or of succeeding generations, were the Welsh Saints regarded as illegitimate, or that there was any stain on their birth.

That I was not singular in my original idea is shown by a passage in Jones and Freeman’s *St. David’s*, where, in speaking of Ricemarch’s *Life of St. David*, the authors say :—

“In examining his work, we are struck at once by several features which it has in common with many of the specimens of British Hagiography with which we are acquainted. The Saint is the son of a local prince or chieftain; his origin is rather scandalous.”

From his own point of view the 117th successor of St. David, as he afterwards described himself, put the

<sup>1</sup> *St. David’s*, p. 250.

story of his predecessor's birth very gently in describing it as "*rather*;" it was assuredly *most* scandalous.

The local chieftain of the settlement, Gynyr of Caer Gawch, had a daughter, Non. Going out walking, she met a young man, Sandde, who was hunting. Either in those days introductions were not needed, or Non was not one of those

"Nymphs of free aspiring mind,  
Whom Europe's cold laws and colder customs bind."

She had learnt "what Nature's genial laws decree." She and the young man began to converse—the result was St. David.

If the real facts are remembered that Non belonged to a race who, if they did not practise polyandry, lived, as the American senator described it, in a "state of polyandrous cohabitation;" that it was quite possible that the form of polyandry practised by her people was "exogamous," it was almost incumbent on her not to miss an opportunity of annexing an outsider, and adding to her stock of husbands. For all we know, or are told, the marriage ceremonies of her tribe, whatever they might be, were duly performed. There is nothing scandalous about Non's conduct: it was, in accordance with her ideas, strictly correct. The great South Wales Saint was perfectly legitimate. That in after-life he adhered to his mother and her people only confirms the view that he had no rights of succession from his father; and that he counted his descent from Cunedda, to which some modern writers attach so much importance, as less than nothing.

The meeting of Non and Sandde gives rise to another question: Where did it take place? All writers say it was at some spot near the modern St. David's. That may have been the place of David's birth, but even this is doubtful. I am inclined to adopt the suggestion of Professor Anwyl, already cited, that the settlement of the invaders on the Cardigan-



shire coast was the meeting-place, and also the birth-place of David. It is quite true that on the shore of St. Bride's Bay, on the spot where David was said to be born, St. Non's Chapel still stands. It is admitted that he was born on the coast in one of the coast settlements, moving the real spot some forty miles down the coast would not have presented any great difficulty to monks and biographers, especially when such removal would ensure a rich harvest of offerings to the monastery from pilgrims. At least as early as the eleventh century, pilgrims were told that David was born on the shores of St. Bride's Bay; and 600 years after the event, if a change had been made in the exact spot, no one was any the wiser, while the monastery would be richer, and the pilgrim saved the trouble of a further journey of forty miles through a wild and desolate country. So ocular proof of David's birth on St. Bride's Bay was provided, and it is this very ocular proof that casts doubts on the genuineness of the place. It was necessary that the birth of so mighty a Saint as David should be attended with miracles, signs and wonders. In her pain at David's birth, his mother stretched out her hand, and laid hold of a rock: seven centuries after the print of her fingers in the rock were shown as a mark of the genuineness of the place. Ricemarch saw them himself! What further proof is needed? Mr. Baring Gould, in the destructive spirit of modern criticism, most ingeniously suggests that Ricemarch was shown a stone with an Ogham inscription. In 1897 he carried out some excavations in the chapel with the hopes of finding it.<sup>1</sup> Legend said it had been placed under the altar. Exploration showed it was not then there. The platform had already been explored, and nothing in any way bearing the marks of Non's fingers remained.

The arguments in favour of the spot on the Cardiganshire coast are—

<sup>1</sup> *Arch. Camb.*, 1898, vol. xv, 5th Ser., p. 347.

(a) Within the probable limits of the invaders' settlement near New Quay there is a Henfynyw. All are agreed that David was born at a place of that name.

(b) As far as can be learnt, this place has always been so called.

(c) There has been a chapel there from a very early date. It was, unfortunately, restored, that is, destroyed in 1861.<sup>1</sup> A piece of an inscribed stone is built upside down into the wall of the chancel, and a somewhat interesting font, which used to belong to the place, removed. It now stands in the porch of the new church at Aberayron.<sup>2</sup>

(d) Not far off is Llanon, where the remains of a chapel, dedicated to St. Non, are still standing. In a wall of a barn there is a sculptured stone of a woman with a child, probably the Virgin and Child; but the local legend is universal that it is St. Non and St. David.<sup>3</sup>

(e) Nowhere else is there the conjunction of the two chapels, Henfynyw and Llanon. Certainly Henfynyw was in the settlement; possibly Llanon was as well.

(f) The only property the St. David's monastery had on the Cardiganshire seaboard was at this spot.<sup>4</sup> How the monastery acquired it does not appear; but it is a fair inference to draw that it was the possession of Non, and passed from her to her son: a view which would fit in with the explanation of the legend already suggested. All these points lead to the conclusion that the real birthplace of the Saint was on the shore of Cardigan, and not of St. Bride's Bay.

Jones and Freeman mention the fact of the existence of the Cardiganshire Henfynyw, but merely to scout the idea it could really have been the Saint's birthplace.<sup>5</sup> If the Cardiganshire Henfynyw was the place of David's

<sup>1</sup> *Arch. Camb.*, 1897, 5th Ser., vol. xiv, p. 166.

<sup>2</sup> *Eyre's Cardiganshire*, p. 23.

<sup>3</sup> *Arch. Camb.*, 1897, p. 166.

<sup>4</sup> *Black Book of St. David's*, pp. 208, 210.

<sup>5</sup> *St. David's*, p. 243.

birth, and the legend of his mother meeting with Sandde is more or less true, it brings up the great question in early Cardiganshire history of the extent and the results of the so-called conquest of Cunedda and his sons. The David legend shows (1) that the invaders' settlements remained more or less independent until the sixth century—that is, for at least a century after the conquest; (2) that whatever may have been the nature of Cunedda's victory, the usual idea that he swept the Goidels out of the Cardiganshire district root-and-branch cannot be maintained. What the precise effect of the conquest was has yet to be worked out, but that the Goidels were completely subjugated is contrary to all the facts of the David legend. It is said they were placed in the same position as that of the native Indian rulers at the present day under the British Crown, but the circumstances are so different that no analogy is really possible. The history of David shows that the contest was not over in his day, and the laws of Howel show that even then, some centuries later, Goidelic law was still in force.<sup>1</sup>

It would be a matter of great interest to go through the incidents of David's life as recorded in his biographies by mediæval writers, and consider how they were affected by the view that he was one of the invaders; that to him the natives were nothing, or less than nothing; that Cunedda, his sons, his conquests, his glories, were to him things of no account. From one point of view this removes some difficulties; it fully explains why, throughout his life, David directed his efforts to Goidels, and only to Goidels, leaving the Brythons severely alone. Some writers, tracing his descent from Cunedda, have wondered at this; but when it is remembered his connection with the Cunedda family was "the accident of an accident;" that his position, his rights, his power, came to him through his mother; that his father was merely "a necessary

<sup>1</sup> *Welsh Laws*, vol. i, p. 184.

evil," David's conduct is fully explained. "He dwelt among his own people." It also goes far to account for his Irish, Cornish, and foreign connections: why they were so strong, and why he received so many visitors from abroad. His biographers say these visitors were saints, scholars, and students, who came to sit at the feet of David to be instructed in all the wisdom of the Goidel. This may have been so, but it would not be the first or only time in history that a so-called missionary party was really an invading party, and that the "servants of the Lord" came "with their Bibles and their sword." It is quite probable that those whom the mediæval biographers represented as students from Ireland, from Cornwall, and from France, were really reinforcements sent to support the settlers against the continued onsets of the sons of Cunedda. From some quarter, and in some way, these settlers from time to time received reinforcements. That there was a Goidelic rally seems clear, for after Cunedda's conquest they were able to penetrate either across Wales or round by the sea into Somersetshire, even as far as Wiltshire and Hampshire, as shown by the Ogham stone at Silchester, which has "a purely Goidelic inscription."<sup>1</sup> This, the only Ogham stone, except in Devon, and Cornwall east of the Severn, the one exception to stones bearing Ogham inscriptions being confined to territory in Goidelic occupation, may be evidence both of the fact and of the extent of the Goidelic rally.

The explanation of the marriage customs of the invaders serves to explain one other point in the David legend—the story of the maidens of Boia. According to Rhys,<sup>2</sup> Boia was a Pict. If his tribe was one of those who practised exogamy, the conduct of Boia's wife in telling her maidens to proceed to the river and divest themselves of their clothes, in order to make themselves more attractive to the visitors, becomes intelli-

<sup>1</sup> Nicholson, *Celtic Researches*, p. 16.

<sup>2</sup> *Celtic Britain*, p. 226.

gible. It was only her way of endeavouring to secure husbands for them. As they could not marry in their tribe, their chance of marriage was but small. When a number of available marriageable males had arrived in the district, the wife of Boia could not allow her daughters to neglect their opportunities. Accordingly, like the modern mother, she directed them to do what she thought most likely to attract the attention of eligible strangers.<sup>1</sup> The enmity that Boia bore to David—an enmity that appears to have been fostered by his wife—may well have arisen from the fact that the visitors having gazed on the beauty of the daughters, “saw it and scorned it,” so the ladies may have made Boia resent the “*spretæ injuria formæ*.”

Viewed in this light, the lives of the Welsh Saints have an importance of their own, for under cover of the miraculous incidents recorded in them are preserved fragments of evidence of the customs, the habits, the lives of the dwellers in these settlements that are to be found nowhere else, and which may be all-important in enabling us to say who were the people who made the settlements, whence they came, and what were their habits and customs.

I have wandered over so wide a field that your patience must be exhausted. I have tried to show how great an importance the tumuli and earthworks possess for us in our endeavour to unravel the early history of Britain. In doing this I have sought to forestall the objections that are certain to be raised: What is the use of taking trouble and spending money in making out lists of mounds and banks? I have tried to indicate the use. In a few years the tumuli will be opened by some ignorant searchers for hid treasure, the earthworks will be destroyed by some ignorant agriculturists. Much of the information which we can now get, if we will only take the trouble, will be irrecoverably lost. It cannot be stated too strongly and too often, that a

<sup>1</sup> *Cambro-British Saints*, p. 125.

tumulus once opened is practically spoilt, an earthwork once mutilated has lost half its value. It is the duty of this Association, if possible, to prevent this. It is its proud privilege to claim—and rightly to claim—to be the archæological authority for Wales, the guardian of her antiquities, the mouthpiece of her discoveries. For this it exists. If it allows the antiquities of the Principality to be destroyed, or rendered useless, it fails to carry out the object of its existence. It has done much good work in the past, I confidently look forward to its doing even better work in the future ; for I feel sure it may be said of it, that it is

“ ——— ever finding something new.

What it has done, but earnest of the things that it will do.”

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## THE OLDEST PARISH REGISTERS.

BY THE REV. JAMES PHILLIPS.

## III.

SINCE writing the above, I have discovered another sheet of four pages. One leaf is occupied with marriages—1594-1596—the other leaf, which appears to have been the first of the two in the original book, contains entries of burials, 1618-1620. The lower part of this leaf is incomplete, and the first page, where it has not been torn, is for the lower third quite illegible. Of the marriage entries I have not been able to decipher more than half.

The following are those which I have succeeded in transcribing from the first page :—

William Browne	}	. . . beis.
Alis Row		
Hugh Powell and	}	Decembris 8.
Johan Hill		

1595.

Lewis Harp and	}	Januarij.
Ann Beddow		
Jevan Johnes de Llanrian and	}	Februarij 2.
Ellen Barrett de Brawdy		
William Thomas and	}	Octobris 5.
Ales Naish		
Robert Somers	}	Novem...
Johan Hendy		
John Johnes		
Susan Warlow		

It will be observed that the number of the year is inserted between December and January. So in the extract given in my former paper "1599," in the same handwriting, stood before "January." I am inclined

<sup>1</sup> *Arch. Camb.* for April, 1902, p. 124.

to think that the marriages entered on that page really took place in 1599, and not, as I thought at first, in 1600.

The second page is headed "1596." The five upper entries are legible.

Rice Owens and	}	Maij 9.
Jane Maylor		
William Morgan de Llandilovawer and	}	Maij ultimo.
Margaret Johnes		
George Butler and	}	Junij 20.
Johan Nashe		
Lewis Eynon and	}	Junij 25.
Elizabeth Johnes		
David Keethin and		
Katherine Sinnet		

Among the marriage entries for 1599 is the marriage of David Keethin and Allson Marchent, on October 13th. Possibly the Burial Registers for the intervening period would, if complete, furnish the explanation of the double entry.

The more crowded pages of the Burial Registers begin with an interment on May 9th, 1618. The surname is apparently "White." From that date to October 30th there were thirteen burials; seven more bring us down to January 23rd, making twenty in a little more than eight months. Assuming the same proportion of entries to the space, there could not well have been fewer than thirty entries in the now illegible portion of the page, i.e., thirty entries for fifteen months—for the next page begins with one dated "Aprilis 27," 1620. From that date to April 28th, 1621, inclusive, there were twenty-five entries. These figures confirm our previous calculations as to the normal death-rate of the parish—that rate which was all but quadrupled in 1613—and greatly exceeded in 1614. In the first three months of 1614-1615, January 1st to March 31st, there were eighteen burials.

The entries themselves are not particularly interesting. "Elizabeth Kinner, widow" was buried in the



chancel on August 21st, 1618. Probably this was the widow of the Henry Kinner who was buried also in the chancel in October, 1613, one of the months of the great mortality. The next name is that of "Thos. Powell, Alderman in St. Martin's, Aug. 27."

On July 25th had been buried "Elizabeth Eynon, widdow." Was this the widow of "John Eynon, clerck," William Ormond's predecessor? Her interment in the chancel makes the conjecture probable.

The latest entry of which any part is legible ends with the words "Rector of Herbrandston, Aug." At this point more than half of the page is missing, so we cannot give the name of the incumbent of Herbrandston who was buried at Haverfordwest in August, 1621. I am not aware of any source from which the missing name can be supplied.

Nearly seven years later—February 27th, 1627-28—the Rector of St. Mary's was married at Herbrandston Church to Margaret Owen.

It remains for us to examine the Registers that belong to the reign of Charles I.

### THE REIGN OF CHARLES I.

The mutilated leaf which records the burial of the unnamed Rector of Herbrandston, in 1621, is the latest of the surviving fragments of the old Register of Burials. In the reign of Charles I we have only the Registers of Baptisms and Marriages. The matrimonial record, which for the preceding thirty-six years is represented by some half-dozen torn and only partially legible pages, is fairly complete from 1627 to 1644. The first extant page of this continuous record is that on which the rector has entered his own marriage:—

William Ormond Clerk and Margaret  
Owen were married at Harbrandstone. Februa.

The leaf is much torn at both top and bottom, and

very few of the entries are complete. The following are the first five :—

Roger Gibbon and Marg . . .  
George Sinnett and Jane . . .  
Henry Joice and Jane Folland Martij . . .  
William Boulton and Margaret Folland . . . p.—  
William Morgan and Ellnor . . .

No doubt the “p” still legible after the name of Margaret Folland represents “*Die predicto*,” so that on that March day in 1627 there was a double wedding.

Lower down the page we find :—

Balthazar Wolforde and Jennett Andrew. Decem.  
Phe. Walle and Elizabeth Howell. Januarij.

The ten surnames given in these entries represent very fairly the proportion of familiar and unfamiliar names in the half-dozen pages which record the weddings of the parishioners of St. Mary for nineteen years. “Woolford” has altogether disappeared from Pembrokeshire. “Follands” are still numerous in the parishes of Langum and Marloes. In the latter parish there have been Follands for more than three hundred years. “Joice” and “Boulton,” when they do occur, are borne by families of more recent arrival. The same is probably true of “Wall.”

Gibbon occurs frequently among the holders of the minor corporation offices, but not in the list of sixteenth- or seventeenth-century mayors. Philip Wall was Mayor in 1661. He had been Bailiff in 1630. His name appears among the signatures to the very discreditable counter-petition in which the Royalists of the Town Council replied to the undeniable charges brought by Samson Lort, the Puritan candidate at the election of April, 1660.

Balthazar Woolford, whose Christian name and surname were both survivals of mediæval Haverford, was Sergeant of Mace in 1638, and Churchwarden in 1654, and again in 1659. His name appears as Mayor for

1672, and there seems no reason to question the identity of the chief magistrate of 1672 with the youthful bridegroom of 1627. The old man had received the tardy recognition of his municipal services. Six years later the Mayor was Jacob Woolford, who had been Bailiff in 1665 and Chamber-reeve in 1673, 1676, and 1677, and whose son, Jacob Woolford, Junr., was Chamber-reeve in 1696.

Jacob was the second child and eldest son of Balthazar, and was baptized January 15th, 1628-29. His sister, Elizabeth, had been baptized just a twelvemonth before, on January 11th, 1627-28. Immediately following the Rector's own marriage is that of

Richard Sumers and Elizabeth Mayler. Apr.

This is just the kind of entry likely to be of service to the future student of Pembrokeshire genealogies, who will frequently have to deal with both "Summers" and "Meyler." The Meylers figure largely in the history of Pembrokeshire Nonconformity. The Summers family were also allied with Dissent. There was a Quaker family of the name, many of whose members lie in the picturesque graveyard at East Hook, known as "The Mount." Their descendants, bearing other surnames, have taken prominent parts in the commercial and political life of the county, down to our time. I have not been able to trace with accuracy the connection between the Quaker family and the family of which the late Mr. James Summers, formerly Town-Clerk of Haverfordwest, was one of the most popular members. Mr. James Summers' grandson is Mr. Bowen-Summers, of Milton House, near Carew; but at present the best-known representatives of the old stock are the family known as "Summers of Rosemore." One link connecting the two families—the old Quaker Summerses and the Summerses of Milton and Rosemore, is the frequent occurrence of the combination "Richard Summers" in both lines.

Old Pembrokeshire men will understand well and

sympathise with a reference to "Doctor Dick," who lived at "The Glen," near Haroldston West.<sup>1</sup> Much fun was made of his eccentricities and his penuriousness, but the writer has often heard his name recalled with respectful, almost affectionate regret, by the survivors of an earlier generation. Many instances have been told of his skill in diagnosis, and his successful treatment of difficult cases. Like many another who has been dubbed a miser, the old man was sometimes very liberal in his help of those whose need appealed specially to his sympathies.

Two lines lower down is the marriage of

William Hart and Elizabeth Canton . . .

The name of Canton, in its original form of Cantinton, goes back to the first days of the Flemish settlement. In spite of the pedigree-makers, who claim for them a Norman origin, there is no real doubt that the "De Cantintons" were Flemings. But their home was north of the Precelly Hills, for both the facts and the fictions that have been attached to the name have the district of Eglwysrw for their centre.

These six pages of seventeenth-century marriages contain fewer entries of county family names than might have been expected.

There is but one mention of a Wogan.

. . . Johan Woogan. February.

The year is 1632-23, but so far the name of the bridegroom is undecipherable.

The next page contains the only mention of a Knethell :—

George Knethell and Elizabeth Warren. January. . . .

<sup>1</sup> Dr. Richard Summers was for many years the Medical Officer at the County Goal, the duties in later years being chiefly discharged by his wife's nephew, Mr. T. H. Rowe. "Doctor Dick" was a familiar figure in Haverfordwest, with his light-coloured breeches and leggings, a coat of faded green, and a hat that had perhaps been new in the early "forties."

The year in this case is 1633-34.

The faded ink and torn paper make it impossible to decipher the dates of the marriages entered at the bottom of the second page and at the top of the third. A careful re-examination has convinced me that I was mistaken in my first opinion that there was a leaf missing here. The explanation of the brief space between the Woogan and Knethel weddings is, no doubt, that for some reason the marriages in the church in 1633 were much below the annual average of this decade. From March, 1627, to September, 1632, there were 68, an average of a little over 12 to the year. From September, 1632, to January, 1634 (N. S.), there were apparently only nine. A parallel may be found in the year 1639, when there were only eight marriages registered.

There are three classes of entries that seem to be worth transcription :—

1. The marriages celebrated at other churches which are entered in the Register of St. Mary's.

2. The marriages at St. Mary's, in which one or both of the contracting parties are described as residents of other parishes.

3. Marriages at St. Mary's in which William Ormond did not officiate.

1. William Ormond, as we know from the Diocesan Register, was also Rector of Walton West, in St. Bride's Bay, the parish which includes the charming dual watering-place of Broad and Little Haven. This will account for the following entries on the third page of the Marriage Register.

. . . . Bellringer and Priscilla . . . .  
married in Walton West on Monday . . . .

And, near the bottom of the same page :—

Henry Gibbs of Plimmouth marchant and J.. ...  
Hastings of the town of Timby were m.....  
at Walton West Novembris 17th, 1636.

"Bellringer" is a surname which occurs more than once in the Haverfordwest papers. The date is not legible, but the next entry is dated May 3rd, and the year seems to be 1635.

On the same page as the Rector's own wedding at Herbrandston we have a wedding at another country church—one almost in sight of Walton West.

John Prinn and Elizabeth Carrow were mar . . . att Roch Junij 5, 1628.

Three years and a-half later than the marriage of the "Plimmouth" merchant and his Tenby bride,

William Waller and Thomasine Warren were married in Freystropp the xxj of February, 1638.

This was, of course, February, 1638-39.

Two years and a-half later,

Roger Martin and Alice Temnere were married att Johnston by me, William Ormond, July 25, 1641.

Marriages in the other town churches are entered occasionally.

Arnold Thomas and Elizabeth Barlow in St. Martin's August 27 [1631].

Arnold Thomas was a prominent citizen in the troublous times of the Civil Wars and the Commonwealth. He was Mayor in 1641 and 1649. In the second plague year (1652) he went to the north of the county, to collect money for the relief of the sorely-distressed townspeople.

William Wills and Philippe . . . married in Prendergast, Februarij [1636-7].

It is at least probable that Wills = Williams, and that we have here an entry of a second marriage of Alderman William Williams. Of him we shall have more to say at a later stage.

2. The marriages of non-parishioners were not numerous; at least, there are not many entered as such.

Jevens Griffiths and Elizabeth Sinnett b[oth] of the parish of Martletwy, were married Thursday, July 21st, 1636.

. . . s Lloyd and Ann Stevens of Longe . . . inge were married on S. Matthias. . .

This entry, only partly legible as it is, is worth a note. That the full place-name was Longshipping—the vulgar and probably correct form of Landshipping—is pretty certain. So that this couple were fellow-parishioners of Jevans Griffiths and his bride. But why is the date given in such ecclesiastical fashion? It would have been less trouble to write February 24th. The year was 1639-40. It was the high-water of the Laudian Dispensation. Was William Ormond beginning to yield to the tide that seemed to be flowing irresistibly? Certainly the entry stands alone among the records of the parish in those days. The day was a Monday, not usually regarded by the old Pembrokeshire folk as a *Dies faustus* for matrimonial rites.

John Higdon and Catherine Sayer, of the parish of R[och], were married Martij 6<sup>o</sup> [1640-1].

I have read "Roch" because there was no room on the page (now torn) for any longer Pembrokeshire parish name beginning with R.

The next entry is

Richard Hamond and Jane Hensley, both of the town of Tymby, were married Aprilis 30th, 1641.

The quaint spelling, "Tymby," is this time so distinct as to leave no doubt.

Edward Loyd of Burton and Dorothy Jourdain Dale were married Maij 27, 1642.

To one familiar with that beautifully-situated church and village, "Loyd of Burton" suggests reflections on the local persistence of the surnames of the peasantry; of which a still more striking example is furnished by the Follands of Marloes, whose local record goes back at least to Elizabethan times. The spelling "Loyd" is

Phillip Robline of Walton East and Elizabeth were married Aprilis 14, 1644.

By this time the county had become the scene of active hostilities between the partisans of King and Parliament.

Thomas Jevans and Maud Phillip were married in St. Maries by Morgan Willi[ams], Rector of Johnston, Augusti . . . 1636.

**William Baetman and** were married by Deane  
**Warren in St. Martin's, Januarij 27, 1644 [1644-5].**

John Ro and Alles Baetman, widow, were married  
in St. Thomas by me W. Orm., January 30.



Lieuetennant Piggott and Priscilla Baetman were married by Dean Warren, Februarij 2.

Benjamin Price and Grace Rice were married Februarij.

David Gibbon and } were married  
Johan Pierce } Martij 19.

Four of these entries are in the familiar handwriting of the rector. The fifth is in the handwriting of "Deane Warren," whom the courteous assistance of one of the officials of the Bodleian has enabled me to identify with Edward Warren, Dean of Ossory. The presence in Haverfordwest of a dignitary of the Irish Protestant Church is easily accounted for by the rebellion. It agrees with this theory that the earliest entries in the Register in his handwriting are of two weddings in October, 1642 :—

John Councill and Frances Sum[ers] married in St. Thomas October . . .

John Devys and Marie Phillipps married October 30, 1642.

The entry of Roblines' marriage, and of another marriage in June, 1643 are in the same clear, bold hand.

The Dean was engaged by the Mayor and Council as lecturer at St Mary's, at the salary of £30 a year, and his receipts for his quarter's salary—£7 10s.—are still among the town papers. From these it would appear that the Parliamentary victory and consequent occupation of Haverfordwest in February, 1644, did not interfere with the employment of the Royalist Dean as lecturer. He was in receipt of his salary down to the end of 1644, if not later. This is confirmed by the entries of marriages at which he officiated, at dates when the Parliamentary army was entirely in possession of the town. At a later date, when the more advanced wing of the Parliamentary party had gained an undisputed ascendancy, a "malignant" like William Ormond could not be allowed to retain his livings, and the Dean's exclusion from the pulpit would be inevitable.

The triple "Baetman weddings," one in each of the

parish churches of the town, took place at a time of local peace, when the Cavaliers were at a safe distance.

I have been unable to discover anything as to the identity of "Lieuetennant Piggott." One would scarcely expect to find a Royalist officer publicly named in a town occupied by a Parliamentary garrison, and in a church almost under the shadow of the castle walls. His name, however, does not appear in any list of Parliamentary officers which I have been able to examine.

The blanks in these entries are in every case omissions of the original scribe. Even the John Ro . . . when William Ormond married in St. Thomas, had his name left thus unfinished by the Rector of St. Mary's.

Similarly, the date was left unfinished in the entry of a wedding which took place "Junij", 1645. The illegibility of the names here is provoking, for the bridegroom was a "Katherne" and the bride a "Cañon."

Another pair whose names are illegible were married "Junij" 8th; and another, of whom the bride's surname was Lee (the rest has disappeared) on "Junij" 9th. There was a third wedding (names illegible) on "Junij xj." Between the first and second of these weddings comes an entry:—

. . . Bowen, both of Glamorganshire, Julij x, 1645.

This batch of summer weddings were celebrated during the Royalist occupation of Haverfordwest, between the defeat of Laugharne at Newcastle Emlyn, April 23rd, and his victory at Colby Moor, Aug. 1st.

The next entry is incomplete:—

. . . Marie Prinn were married by me in St. Thomas . . . yeares day being Thursday, 1645.

A curious entry this. January 1st, 1645 (O.S.) was Thursday. If that was the wedding day, there is a ludicrous mixture here of O.S. and N.S.

Then comes three dates, and dates only :—

. . . February 7.

. . . February 9.  
same day.

Haverfordwest people seem to have been given just then to having their weddings in batches.

With these nameless dates, the consecutive Register ends.

There is, however, a still later fragment. The four-page sheet, which contains on two pages the baptismal entries for 1615-16, has on another page (the fourth being blank) entries of marriages from May 2nd, 1647, to August 20th, 1648.

The page is headed :—

For other burials . . . of Mr. Holland and Mr. Ey . . .

These are evidently the last entries in a Register of Burials which may have been that of which we have several sheets, covering more or less completely the years 1590-1599.

Then follows, in a hand which is apparently that of William Osmond :—

#### Marriages.

Jasper Jevans and Johan Pirry Maij 9, 1647.

But between the heading "Marriages" and this entry there has been inserted, in paler ink and by a different hand :—

Maurice Griffeth and Katherine . . . Maij 20 . . .

This appears to be in the same hand as the third entry :—

William Meyrick and Elizabeth Johnes . . : were married Junij x°, 1647.

Fourteen entries follow, of which probably five or six are by the same writer. The others are in William Ormond's own hand :—

Rice Moore and Katherine . . . married Julij xj°, 1647.

George Gwyther and Cicely Proute were married October 24th, 1647.

Hugh Smith and Ellnor Williams were married Novemb' 7, 1647.

William Johnes and Frances Phillipps were . . . Novembris 14, 1647.

Rees Williams and }  
Ann } Novembris 2.

Henry Lewes and }  
Ann Williams } were married Januarij primo.

William Rice and Alles Childe, Januarij 16.

John David and Jennett David in St. Thomas, *die predicto*.

Henry Millard and Elizabeth . . . Februarij 13.

John Eynon and Alles Taylor, Aprilis 16°, 1648.

William Griffith and Ann Hendy, Julij 2.

Jonathan Perrington and Margaret B . . . widdow were married Julij 30, 1648.

Edward Walldon and Frances Hake were married Augusti xx°, 1648.

It is clear that the Royalist incumbent was not wholly inhibited from the exercise of his clerical functions, even at the time of the second Civil War. That his pulpit was occupied by Puritan "lecturers," or "preachers of the Word," is highly probable. Even when the town was in the undisturbed possession of the Royalists, before the arrival of Swanley's squadron in the Haven, Dean Warren of Ossory had been the salaried lecturer at St. Mary's. Such evidence as we have of the course of local ecclesiastical affairs in the four years between the first capture of Haverfordwest in February, 1644, and the fall of Pembroke in 1648, would suggest that the Puritans did not treat their Anglican opponents with unnecessary severity, and that even the Royalist Dean retained for a while his lectureship. With the summer of 1648, the victory of the advanced party in the councils alike of the Parliament and of the Army, made such leniency impossible for the future. This entry of August 20th, then, marks the

final close of Ormond's tenancy of the living; and till the counter-revolution of 1660, Puritanism was in undisturbed possession of the churches of Haverfordwest.

Before examining the Baptismal Registers of the reign of Charles I, we have to look at the six or seven pages which remain of the corresponding records for the latter half of his father's reign.

The earliest entry gives us a suggestive glimpse of a sordid tragedy. Unfortunately, several words are missing :—

Margarett a base daughter of Lewes Rees  
longtime a prisoner during w'ch time he begat . . .  
sayde daughter on a woman prisoner and condemned for  
murthering her st . . . .  
in Pembrock in the year when R . . . . . esquier was High  
Sheerife the childe was baptized January 10 [1614 O.S.].

The one clue to the date of the mother's crime is the initial "R," and the short space occupied by the now illegible name of the High Sheriff. The only possible name in the list of County Sheriffs is Roger Lort, of Stackpoole, Sheriff in 1607.

There is little in these Jacobean pages beyond a catalogue of names. Illegitimate births are recorded but rarely. In April, 1615, out of five children baptized two were illegitimate; but the fewness of such entries (less than 3 per cent.) is probably explained by the fact that the hapless mother rarely presented her child for public baptism.

The Wogan entries are :—

Elizabeth f. Etheldri Woogan 19° [March 1615-16].  
Jana f. Etheldri Wogan. July . . . [1617].  
Ellinore f. Etheldri Woogan. M[arch 1619-20].

The illegibility of one page, and the loss of two others, makes a gap of practically four years and a-half (April, 1620 to October, 1624). Whether any daughters

were born to Alderman Wogan in the interval, there is nothing to show. In the first year of King Charles the series was resumed :—

Maria f. Etheldri Woogan, Novem[bris . . . 1625].

Anna f. Etheldri Woogan, Augusti [1627].

Martha the daughter of Etheldred Woogan, Maior. Februarij 7 [1628-9].

The sixth name closes the list of the Wogan girls.

There are some other names worth noting.

Marger[et] f. Ricardi Knethell, 24 [November, 1613].

Elizabeth f. Willimi Butler, Martij 28 [1616].

Maria f. Willimi Butler, 31 [August 1618].

John the sonne of Phi Ackland, the day before Janu.

This vaguely-expressed date follows an entry of February 26th, 1616-17 :—

Gulielmus f. Willimi Barlow genr. (*i.e.*, generosi) Maij . . . . [1617].

The most interesting of all the christenings was that which took place on the first Sunday in May, 1618 :—

Willumis f. dni. Stephani Goffe, 3 [Maij 1618].

Few readers of the *Archæologia Cambrensis* will need to be told that dni (domine) is = "Sir," or that "Sir" is here equivalent to the modern "Rev." This entry removes any uncertainty as to either the place or the date of the birth of William Goffe, one of the bravest soldiers of the Parliamentary army, and the least unpopular of the Protector's Major-Generals. No record has been found of the baptism of either of his older brothers, John and Stephen. John was undoubtedly born in one of those earlier years of King James's reign, of which the Baptismal Registers are hopelessly lost. Besides, it is probable that their father's connection with St. Mary's Church did not begin until about the middle of the second decade of the century.

Strangely unlike each other were the careers of the three brothers ; but neither the Catholic priest John, nor the Anglican clergyman Stephen, passed through such vicissitudes as William. He was barely thirty when he returned to Pembrokeshire with Cromwell, in the summer campaign of 1648. The Colonel in the victorious army was received with due honours in his native town, and his company participated in the festive reception accorded to him by the Mayor and Council. The most brilliant part of his career was yet to come. He shared in the glories of "Dunbar field and Worcester's laureate wreath." In the year following the "crowning mercy" of Worcester, when pestilence was ravaging the town, and the burden of military taxation had become intolerable, then the Council appealed to Colonel Goffe : "This being your native town," he was earnestly entreated to support with his great influence the petitions of the townspeople. His marriage with the daughter of Whalley had brought him into the circle of Cromwell's relatives ; for Whalley's wife was the cousin of the Lord General, who was soon to become Lord Protector. Loyal to the last to the short-lived Cromwell dynasty, he was in dire peril when the dissensions of the Puritan party at last brought about the return of the Stuarts. He had sat on the terrible High Court of Justice, and no man who had signed the death-warrant of Charles Stuart was safe when "the King enjoyed his own again." By a hurried flight, Whalley and his son-in-law escaped the vengeance of the Royalists. They found a hiding-place among their fellow Puritans of New England. There, after some twenty years of exile and precarious obscurity, the soldier of the Commonwealth was laid to rest in some unknown burial-ground of the forests of the West. In Pembrokeshire his name was forgotten. None dreamed that "William Goffe the Regicide" was a "Harfat boy" until, more than two hundred years after his death, an inquisitive explorer of a lumber-room in the Council House discovered the rough draft of a

letter to be sent by the Mayor and Aldermen to entreat the help of their illustrious fellow-townsmen. This draft-letter was one of several addressed to Cromwell, Harrison, etc., and among them was one to be sent to Colonel Pride. In this he was reminded, like Goffe, that it was his native town, and that he was "born in the same."

Was the administrator of "Pride's Purge" also a "Har-fat boy?" There is a strong presumption that the Mayor and his brethren knew what they were writing about. In the case of Goffe, there has been ample confirmation of the statement. Its absence in the case of Pride is easily accounted for. If he had been born in either St. Martin's or St. Thomas' parish, there would be very little chance of his name appearing in any of the extant documents. The only Registers that are preserved are those of St. Mary's; and it was very rarely that a denizen of either of the other parishes was named, unless he happened to fill a civic office.

#### CHARLES I.—BAPTISMAL REGISTERS.

With the exception of the gap from December, 1621, to September, 1624, the Baptismal Register is complete from January, 1615 (N.S.) to December 26th, 1643. In the last six months of the reign of King James there were only seven entries, of which not one is completely legible. The last entry of the reign is :

Elizabethe f. Willimi Bowen, Alderman . . . 1.

William Bowen was Chamber-reeve in 1631, and Mayor in 1637.

The next entry, the first of the new reign, is :

Dorothy f. Henrici Manton, Aprilis 10.

Then came :

f. Thomae Watkins, Aprilis.

Elizabetha f. Davidis Canton.

Johes f. Willimi Theo. [Phillips] Collier Maij.

The Christian name of Thomas Watkins' child was



omitted in the original entry. This is one of four similar omissions on the same page. The fourth of these omissions is that of the name of an illegitimate child :

f. deputata Thomæ Stackpoole, Ja . . . [1625-26].

Near the top of the next page is the name of another illegitimate child :

Ellenora filia deputata Johannis Hughes, Maij 30 [1625].

On these two pages there is the usual proportion of names now unfamiliar in Pembrokeshire :—Grange, Housewife, Jeven ap Jevan, Blanch, Cheeter, Kinner. Balthazar occurs as a Christian name, as does Etheldred—the Etheldred Woogan already referred to.

The Cheeter entry is worth quoting.

. . . s sonne of Tobias Cheeter (rightly named), December [1626].

The Christian name has become illegible in five consecutive entries.

f. Davidis Canton, Febr. 18 [1626-27].

f. Richardii Baetman, Febr. 12.

f. Valentine Davids, Febr. 27.

f. Philippe Ackland, Martij 6.

f. Ludovici Barons, Martij.

f. William Williams, M'cer, Martij 18.

Was Valentine Davids an ancestor of the late Valentine Davies, Diocesan Registrar, of Carmarthen? Mr. Davies was of an old Pembrokeshire stock.

Lewis Baron, butcher and grazier, was Mayor in 1658. He was the Mayor whom, as he was leaving St. Mary's after a Sunday afternoon service, a Quakeress addressed in this fashion : "O, Mayor, Mayor, is this thy Sabbath, to put people in prison?" The speaker was herself arrested; but as she and her companion, whose imprisonment had moved her indignation, were soon released, and simply taken out of town, the Mayor and brother magistrates may be acquitted of any excess of persecuting zeal. The imprisoned ladies regarded

Adan Hawken, the Puritan Rector of Haverfordwest, as the instigator of their arrest. The original warrant for their expulsion from the town, and its recital of facts, agrees most exactly with the account given by the Quaker ladies in their memoirs.

William Williams, mercer, has been already referred to. He was Mayor in 1641 and 1649. He figures frequently in the municipal papers, and not always to his own credit. His singularly illegible handwriting is not likely to prejudice any explorer of the town archives in his favour ; but there can be little doubt that he got on badly with his fellow-councillors. It was probably his son who, when the charter was threatened by the Government of James II, in 1688, was believed to be intriguing with the Government.

There are twenty-two more pages of Baptismal Registers, bringing the record down to December, 1643, almost to the date of the capture of the town, and the reduction of Pembrokeshire by Laugharne and Swanley. The record for these years cannot indeed be regarded as complete. If no sheet is missing, there are several pages which the faded ink has made largely undecipherable.

In the hope that I may some day be able to present these old Registers *in extenso*, I shall confine myself to a few notes.

1. The nomenclature has been so fully dealt with that little need be added under this head. Perrington, which has occurred not infrequently, appears once or twice as Berrington, which suggests that that name has taken the place of an older form with "P."

Here are three names which, as far as these Registers are concerned, are what students of ancient manuscripts would call "Hapax legomena," *i.e.*, words occurring only once :

Alice, the daughter of Paule March, was baptized Januarij 15 [1640-41].

Susanna, the daughter of Henry Lynold, was baptized the thirteenth of June, 1642.

Thomas, the sonne of John Swethland, was baptized the same day [July 13, 1642].

The appearance of the last two of these names may be due to the arrival of Protestant refugees from Ireland. Dean Warren, of Ossory, who was then occupying the principal pulpit at Haverfordwest, had no doubt some companions in his flight to South Wales.

At the head of the same page is another entry, as to which some of my readers may be able to give further information.

John the sonne of William Guttery, preacher of the word of God, was baptized the eight and twentieth day of February, 1641 [O.S.].

The name of Love occurs, as far as I have been able to discover, only twice.

Steven, the sonne of Robert Love, smith, was baptized on St. Steven's day, December 26, 1636.

Jane, the daughter of Robert Love, Julij 17 [1638].

If the date of the baptism of the boy did not suggest an explanation of the choice of the name, it would be natural to regard it as indicating some relationship between Robert Love and Stephen Love, who was Rector of St. Thomas, 1651-56. The fact that Stephen Love's widow returned to Haverfordwest from London, whither she had gone after her husband's death, would point to some personal tie between her and the old town.

The next entry to that of little Jane Love is the only example of the Christian name Ursula :

Ursula, the daughter of Richard Cannon, July 20,

2. The pages are for the most part prosaic enough. It is amusing, however, to note how carefully the Rector records the day and hour of the birth of each of his own children. For example :

Elizabeth the daughter of William Ormond clerk borne on Tuesday att one of the clock.

Only one of these domestic entries is not completely legible: that of the eldest boy, who was born in November, 1630, and was loyally named Charles. In another instance, a daughter, who was named after her mother, Margaret, the date of the birth is omitted.

The entry next before the baptism of Margaret Ormond is:—

James the son of James Phillipps gent. was baptized the xj of Ju[ly 1638].

Was this a son (by his first marriage) of James Phillipps, of the Priory, Cardigan—the James Phillipps whose second wife was Katherine Fowler, the matchless Orinda? It seems possible.

The Rector frequently inserted similar details when entering the baptisms of the children of the Mayor for the time being, or of the children of the more influential townspeople—the Baetmans, Knethells, Bowens, etc. The addition of these details may be accepted as a guarantee of the sound status of the family. Thus it would seem that Lawrence Bellringer belonged to the “upper ten” of the little community. William Marychurch, too, was honoured with a similar distinction. This was the man whose admission to civic office under the Commonwealth—contrary to a Parliamentary ordinance disqualifying all who had borne arms for the King—brought serious trouble on the town.

The like respect was paid to a clerical neighbour:—

Priscilla, the daughter of Samuel Jackson, Clerck, borne on Sunday evening between the houres of 7 and 8, Martij 30, 1639, was baptized Aprilis 1.

There had been an earlier baptism from the same family:

John the sonne of Samuell Jackson Octobris . . . [1635].

3. Sometimes the parent is entered as a resident of another parish.

. . . f. Richardi Philip de Ludsopp, Sept. 28 [1626].

Presumably, Ludsopp is Lydstep, while Phillp is a carelessly-written abridgement of Phillipps.

John the sonne of John James of New Moate was baptized Decembris 24 [1628].

John the sonne of William Thomas of Bletherston was baptized March xxx [1639-40], the mother of it was in the jayle of the county when the childe was borne.

Immediately before the baptismal entry of the New Moate baby, there is a singular event recorded :—

Marie the daughter of Vormont Corby of . . . andyanie in the County of Limbrick in the Realme of Ireland, borne on the shire halle stayres. Baptized December 7°.

The first letter of the Irish place-name is illegible. Perhaps some reader well versed in the topography of the "County of Limbrick" will be able to identify the village.

I have found nothing in the papers that would throw additional light upon the comedy or tragedy, whichever it may have been, alluded to in the entry.

4. Two names occur which suggest the possibility of identification that would be of great interest.

Frances the daughter of Francis Claypole, gent. was baptized Novembris 3 [1642].

Was this gentleman a relative of the Claypole who married Elizabeth Cromwell, the daughter whose illness and death threw a deep shadow on the last days of the Lord Protector?

(b). Sara f. Mauritiij Muckleton Novembris . . . [1627].

Now Mr. Muckleton was a "preacher of the Word."

In the account of Jenkin Howell, Mayor for 1622, following the entries relating to Bishop Laud's visit in that year, we read :—

More I delivered Mr. M. Muckleston for preeeching, 1l. xs.

More I delivered to Mr. Ellis for preeeching . . . — xs.

In 1624, Sir James Perrot was Mayor, his deputy

being Roger Walter, son of William Walter, and cousin to the father of Lucy Walter, Monmouth's mother. In the account of the Deputy-Mayor, presented by his eldest son, Morgan Walter (Roger was probably dead), is a payment to the same preacher:—

Item—paid Mr. Muckleston for this last yeere preachinge  
endinge at Michaelmas, 1624 . . . . . xlb.

It has occurred to me that possibly Muckleton = Muggleton, and that we have here a kinsman of Lodwick Muggleton, whose rhapsodical preaching won many converts in the days of the Protectorate.

I must now close these notes with the last few entries in the Baptismal Register:—

Roger the sonne of Nicholas Morris was baptized, Novembris 7°.

Margaret daughter of Thomas Beckley borne on Sunday night Novembris xij between the houres of xj and twelve was baptized Novembris 16°.

John the sonne of Richard Knethell borne on Monday the xijth of November betweene fyve and six in the eveninge was baptized Novembris 17°.

Marie the daughter of Thomas Hawkewell was baptized Decembris 26°, 1643.

Thus the old Baptismal Register closes with the year 1643.

*Additional Note*:—In the second of these Papers, which appeared in the *Archæologia Cambrensis*, October, 1903, I drew attention to the very high rate of mortality shown by the Register of Burials for 1613. The Chamber-Reeve's account for that year furnishes some additional evidence of the prevalence of a great "sickness" of some kind, though there is nothing to show that it was the bubonic plague. There are several entries of payments to individuals "being sick," an unusual feature in the accounts of that official.

The conjecture that Muckleton = Muggleton may be erroneous; but there were "Muggletonians" in Haverfordwest in the eighteenth century.

## THE FIND OF BRITISH URNS NEAR CAPEL CYNON, IN CARDIGANSHIRE.

BY THE REV. JOHN DAVIES (IOAN DAFYDD).

A LABOURER named John Davies, whilst working for Evan Thomas, a contractor under the County Council of Cardiganshire, in digging out stones for road-mending, on the 15th of August last, came accidentally across some urns in an old mound on a hill about three-quarters of a mile distant from Capel Cynon. The district around the said place, though only a wild, heather-covered waste land, is very rich in such ancient tumuli, which are located on the highest points of the ridges of two parallel ranges of hills, lying west and east, and about three miles distant from each other. As these hills formed once a portion of the old Silurian plain, their tops are nearly of the same height, and consequently the tumuli, ranging at an elevation on them from 843 ft. to 1,030 ft. above the level of the sea, and within a circle with a diameter of about four miles, are all in sight of each other.

On the eastern range, called Rhos-y-Chwilgarn, sweeping from north to south in a segment of a circle, with its chord about  $1\frac{1}{2}$  mile in length, there are these four tumuli: Chwilgarn, 1,021 ft. above the sea; Carn Esgair Wen, 981 ft.; Meini Gwynion, 888 ft., and Carn Glan-dwr, 1,020 ft.

On the western range, called Crug Bach, in a segment of a circle from north to south, with a chord of about three miles in length, are these six tumuli: Crug-Cau, 847 ft. above the sea; a tumulus near Blaenglowon Fawr, 800 ft.; Crug-glas, 900 ft.; Crug Du, 900 ft.; Crug Bach, 900 ft., and Garn Wen, 1,030 ft. It is on the hill, to which the name of Crug Bach should be properly given, that the three last-named tumuli stand, in a line from north to south along



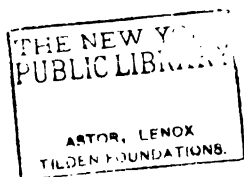
C

B

A

FIG. 1. CISTS IN TUMULUS NEAR CAPEL CYNON.





the ridge of the hill. Crug Du, the most northern of the three, is only about a quarter of a mile distant from Crug Bach, the middle one of the three, and Garn Wen, the southernmost, is about the same distance from Crug Bach.

It was in the first named, Crug Du (the Black Mound) that the urns were found on the 15th of August last.

The situation of Crug Du may thus be defined: it stands on the heather-moor of Wstrws, about half a mile west-south-west of the eighth milestone from Llandyssul, or the seventh milestone from New Quay, on the New Quay and Llandyssul road, which passes through Ffostrasol.

The circle of this tumulus, as seen at present, is a ring from 2 ft. to 3 ft. in height, and from 4 ft. to 5 ft. in width in different parts, with an elevated saucer within, of rough and broken ground, consisting of peat intermixed with rough mountain gritstones, and partly covered over with heather.

The excavation, made in the mound in quarrying it for stones, was begun on its north-eastern edge, and the urns were found about a yard inside the ring, at some distance from one another, lying about 3 ft. below the surface in yellow subsoil, and covered over with loose earth and stones.

The urn, the fragment of which is represented in Fig. 3A, was found lying on its edge in the west end of a trench, under the stones, about two yards on the right hand of the big boulder-stone, represented in Figs. 1c and 2c. This trench was 4 ft. long and about 1 ft. wide, with a slab of stone at the bottom, and another stone standing on its edge at its east end. The urn contained some ashes and half-burned and calcined bones; but as it was already broken, with its body on its edge, and its base, detached, standing on the flat stone at the bottom of the trench, much of its contents had been poured out on that stone. Judging from the fragments of this urn, Figs. 3A and 3C, which are now at Wstrws House, it would be, when entire, about

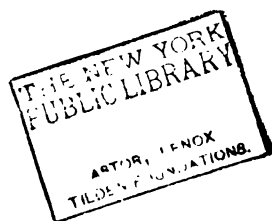
1 ft. in height, and from 1 ft. to 1 ft. 3 ins. in diameter at the top. The base of it, Fig. 3c, measures just 4 in. in diameter, and this portion of the urn is without any incised lines or figures, or any marks on the bottom of it or on its sides. The upper portion of this urn has four rude parallel and irregular incised lines around its rim, and underneath them a network of incised, irregular, and rudely-cut diagonal lines, forming lozenges.

The distances between the intersections of these diagonal lines vary from  $\frac{1}{2}$  in. to  $\frac{3}{4}$  in. Some of the lozenges formed by them are  $1\frac{3}{4}$  in. in length and  $\frac{3}{4}$  in. in width, whilst some of them are only  $1\frac{1}{4}$  in. in length and  $\frac{1}{2}$  in. in width. The lines themselves are quite  $\frac{1}{8}$  in. depth, and about the same in width, and seem to have been cut with some rough instrument, and not with the nail of the thumb. The whole width of these diagonal lines, including the four parallel lines around the rim, forming a band around the top of the urn, is 4 ins. This band is broader than the lower portion of it, being quite  $\frac{1}{8}$  in. wider, and thence tapers towards base, where it is only 4 ins. in diameter. The thickness of the urn varies from  $\frac{1}{4}$  in. to  $\frac{3}{8}$  in., and even to  $\frac{1}{2}$  in. in some parts. It was evidently made by hand, and shows no trace of the potter's wheel. It is made of a rough gritty clay, and is of black colour inside and burnt-umber colour outside. Judging from the bad execution of the incised patterns and lines on it, this urn seems to be much ruder than the other one found here, and therefore, perhaps, it may be considered much older.

The bottom of the trench, where this urn was found, was at the depth of 3 ft. below the surface, and 1 ft 6 ins. deep in the ochreous and loamy subsoil, so common in this part of Cardiganshire. The remaining stones in the trench probably formed originally a portion of a covered chamber or "cistfaen" around it, and the other stones, which completed it, had been removed some time ago: for there was indubitable

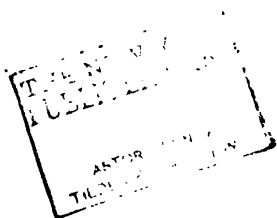


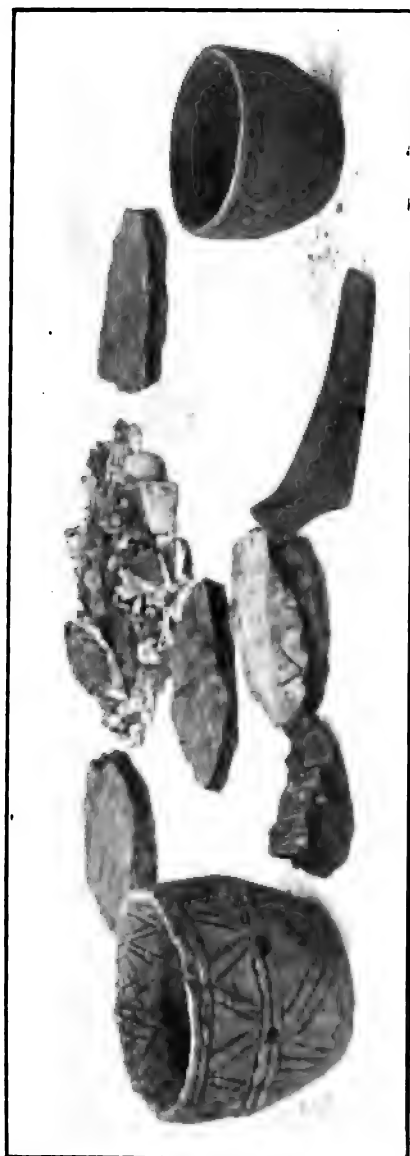
Fig. 8. (A) View of the main crater from the N. (B) View of the main crater from the S. (C) View of the main crater from the E.





A                      B                      C  
FIG. 3.   URNS FROM TUMULUS NEAR CAPEL CYNON.





A

B

C

FIG. 4. URNS FROM TUMULUS NEAR CAPEL CYNON.







C

B

A

FIG. 5. URNS FROM TUMULUS NEAR CAPEL CYNON.



evidence that this mound had been at some time disturbed, and probably when stones were dug out, according to report, some forty years ago, for building the outhouses of Wstrws. When this urn was at present discovered, there was still one stone slab standing on its edge, and quite filling up the east end of this trench, whilst another stone covered its bottom, and another stone was over the top of it. The other three stones which completed the "cistfaen," were probably removed when the mound was disturbed on the above occasion. The portion of the second urn (Fig. 3B) was found 4 ft. westward of the place where the first urn (Figs. 3A and 3C) was discovered, in the place under the stones, just beyond the boulder stone (Figs. 1c and 2c). It lay about 4 ft. inside the ring of the mound, in the "cistfaen" (Figs. 1B and 2B). This was placed 3 ft. below the surface, and about 18 ins. deep in the ochreous subsoil, and like the former urn, was covered with earth composed of stones and peat. This urn (Fig. 3B) is not so rude in its make as the former one, and more regular in the incised diagonal lines on it, which, to the width of 4 ins., form a border around its rim. This border is not a raised band terminating abruptly as in the urn (Fig. 3A), but it gradually swells out for 4 ins., and forming a ridge all around its body it gradually tapers towards the base. Judging from the portion of it shown in Fig. 3B, it was nearly of the same dimensions as the other urn, Figs. 3A and 3C, namely, about 1 ft. in height and from 1 ft. to 1 ft. 3 ins. in diameter at the top. It is made of the same kind of clay, and of the same colour inside and outside, and of nearly the same thickness as the other urn described above. It contained ashes and portions of small calcined bones. This urn was quite entire and perfect when discovered, but was unfortunately handled so roughly in taking it out that it was broken to pieces. By its side in the "cistfaen" was found the larger incense-cup (Figs. 4A and 5A). About 3 ft. westward of the place where the urn (Fig. 3B) was

found, there was also found, at about the same depth, and covered over with the same materials as the urns, the "cistfaen" (Figs. 1A and 2A). Within it, in the concavity of its bottom slab-stone, which may be better seen in Fig. 2A, were a quantity of ashes and small pieces of calcined bones. Within it was found also the smaller incense-cup (Figs. 4c and 5c).

The larger incense-cup (Figs. 4A and 5A) is made of the same kind of clay, and of the same colour inside and outside, as the portions of the two large urns. This cup is  $2\frac{1}{2}$  ins. in height, 3 ins. in diameter at the top, and 2 ins. in diameter at its base. It is bevelled at its top edge, and marked with incised chevrons around its inside lip. It has two small holes, quite through the side of the cup, nearly in the middle of it. Around the cup outside are two rows of incised chevrons, between two rows of incised parallel lines. Its base is marked with a series of incised parallel lines (Figs. 4A and 5A).

The smaller incense-cup (Figs. 4c and 5c) is  $1\frac{3}{4}$  in. in height,  $2\frac{1}{4}$  ins. in diameter at its top, and  $1\frac{1}{2}$  in. in diameter at its base. It is exactly of the same shape, materials, colours and markings as the larger cup (Figs. 4A and 5A), except that it has on its base, instead of rows of parallel lines, two concentric incised circles, as seen in Fig. 5c. This cup has also two small holes through its side, near the middle of it. If they were used as incense-vessels these holes were doubtless intended for ventilation, that the incense might more freely burn within them. They do not show any stains of oil, so as to lead us to think that they were ever used as lamps, as the suggested use of such vessels by Mr. Birch.

Figs. 1B and 2B give representations of the "cistfaen" in which the urn, or fragment of the urn (Fig. 3C) was found. It is built of six rough mountain gritstones, with its top cover squared roughly, which is 1 ft. in width by 1 ft. 2 ins. in length. Its height inside is 1 ft., that is, just of sufficient height to take in the

beforementioned urn. The "cistfaens" were evidently intended to protect the urns inside them, and especially from the superincumbent weight of the materials of the high mounds which were originally heaped upon them, but which, in the lapse of so many years since these burials took place, have been washed away by the rains of so many ages, leaving only the stones behind.

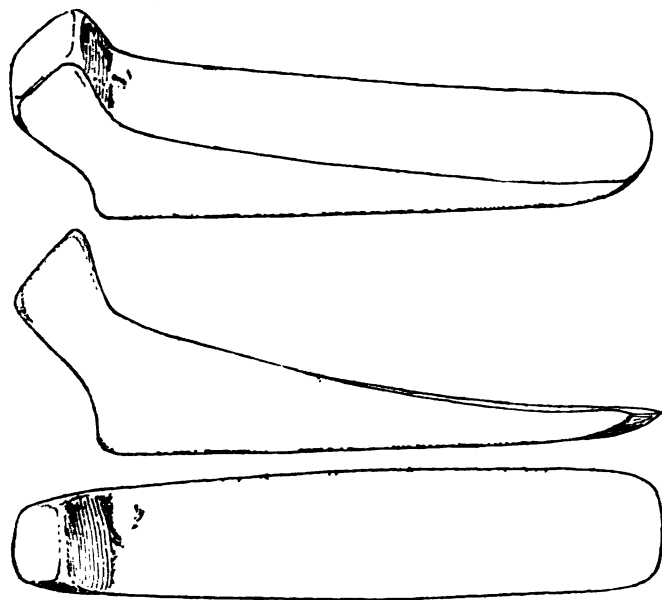


Fig. 6.—Stone Implements found in Tumulus near Capel Cynon.  
Scale, † linear.

Figs. 1A and 2A show the "cistfaen," in the hollow of the base-stone of which were found ashes and small portions of calcined bones. It is about the same dimensions as the other "cistfaen." Ashes have been found deposited for burial in this way, without any urns, in some other tumuli; but it is not certain whether this was from the poverty of the person thus buried, or from the emergency of these particular cases.

Figs. 4B, 5B, and 6 show a stone found in the same mound. It is doubtful, I think, if it has any connection

with the urns. It is about 4 ins. in length, and 1 in. wide at the base or haft of it; while its blade gradually tapers into a sharp edge. Perhaps it may have been a kind of whetstone, hard but brittle. To me, it seems manufactured too neatly to be classed among the "scrapers" of the Neolithic Stone Age, and too fresh and unstained to believe that it has been lying long amongst the peat of Crug Du. I leave its definition to those who have made such objects their special study.

The contents of these urns consist of four different things, namely, ashes, calcined bones, burnt wood, and some dark oily substance.

The ashes found in them are of a dark colour. It has evidently been so tinted by the colours of the combustibles used to burn the bodies; and perhaps further coloured dark by the water running on them off the the peat, penetrating through into the urns, as they had no covers.

Of the unburnt bones, but calcined in the fire, some of them are as much as 3 ins. in length, especially some of the hardest bones, such as portions of the *tibia*, *femur*, and *pelvis*. It is easy to make out to what part of the human body some of these unburnt bones belonged. There are amongst the ashes portions of the spine, fragments of the skull, and splinters of ribs, etc., to be found.

Of half-burnt wood, found charred amongst the ashes, most of it can be made out from its grain to have been a kind of oak. I do not know whether we are justified from this to conclude that the oak was the common wood of the country at the period of these burials at Crug Du, and therefore that it, of consequence, belonged to the Bronze Age. This burial was certainly not a Roman one, for the Romans used better ware for their urns, and often brought over with them fine Etruscan urns to receive the ashes of their dead for burial. Perhaps it may not be very far wrong to consider it a Celtic burial, which belonged to the

Bronze Age, and consequently during the Oak Period, which would account for the numerous portions of charred oak amongst the ashes inside these urns. But as no instrument of any kind has been found here, either of flint, bronze, or iron, we have no certain indications to what period it belonged.<sup>1</sup> But it may nevertheless have been a Celtic burial, for the Celts used to burn the dead, and put the ashes in such rude urns, and they very seldom deposited any instruments with them.

The black oily substance found amongst the ashes, and in some cases permeating deeply into the stones and staining them dark, I conclude to have been some oil, or inflammable substance, poured over the bodies to help in their combustion, and which, dropping down amongst the ashes, was deposited in the urns with it, and was coloured dark by contact with the soil of Crug Du (the Black Mound), so called from its dark, peaty colour.

In addition to the urns which have been described, a visitor to the spot picked up four fragments of what seems to have been a drinking-cup ornamented with chevron patterns.

The above-mentioned Celtic relics were found in Crug Du, on the property of Mr. M. L. W. Lloyd Price, of Bryn Cothi, Nantgaredig, Carmarthenshire, who, as soon as he was informed of the "find," stopped all digging operations in the place until some members of the Cambrian Archæological Association should take it in hand, or order some competent person to superintend it. The fragments of the above-mentioned urns are at present in the care of Mr. Henry Mitchell, Mr. Lloyd Price's tenant at Wstrws House; and the other relics are in the charge of Mr. John Davies, of Pwll Grafel, near Capel Cynon, another tenant of Mr. Lloyd Price, who takes charge of them for him.

<sup>1</sup> The general character of the finds, and the style of the ornament on the urns, are quite sufficient to show that the burials belong to the Bronze Age.—Ed.



## THE DISCOVERY OF AN EARLY CHRISTIAN INSCRIBED STONE AT TREFLYS, CARNARVONSHIRE.

BY J. ROMILLY ALLEN, ESQ., F.S.A.

THE discovery of an inscribed stone at Treflys was first reported to the Editor by Mr. E. Alfred Jones, and the present account has been compiled from information subsequently received from Mr. T. E. Morris, Local Secretary for Carnarvonshire, and Mr. Harold Hughes, A.R.I.B.A., of Bangor.

The church of Treflys is situated two miles south-west of Portmadoc, near the coast of Tremadoc Bay.

The inscribed stone was discovered in September last by two workmen, who were employed by the Rev. Canon Lloyd Jones, of Criccieth, to pull down the wall of the churchyard at Treflys for the purpose of extending the area available for burials. The stone was found built into the foundations of the western wall of the churchyard, nearly opposite the western entrance doorway of the church. It has now been placed inside the church.

The monument is an undressed pillar of nearly rectangular shape, 4 ft. 6 ins. long by 9 ins. wide by 8 ins. thick. It no doubt originally stood vertically, the portion at the bottom, which is plain, being buried in the ground to the depth of about 1 ft. 6 ins. to 2 ft.

At the top of the stone is the Chi-Rho Monogram of Christ, and below an inscription in debased Roman capitals, in two vertical lines, reading from the top downwards, as follows :—

IACONVꝛ FILI MIN-  
IACIT

The length of the inscription, including the monogram, is 2 ft. 6 ins. The reading of the word FILI is somewhat doubtful, but the rest of the inscription is clear enough. All the letters are capitals, except the *r* at the end of the first name, which is of the minuscule shape.

The principal interest of the Treflys stone is that it adds another example to the comparatively few number of monuments in Great Britain which bear the Chi - Rho Monogram of Christ. Those which are known up to the present are as follows :—

*Cornwall.*

St. Just.  
St. Helen's Chapel.  
Phillack.  
Doidon Headland.  
Southill.

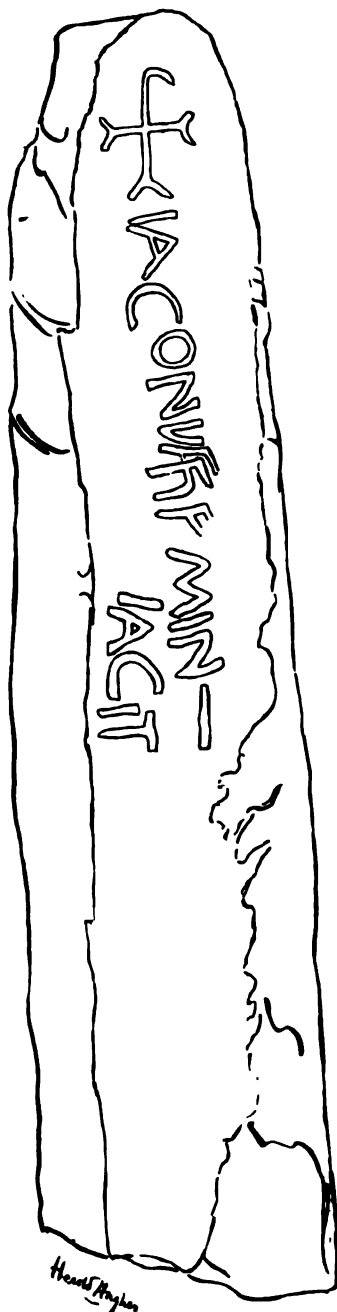
*Carnarvonshire.*

Penmachno.  
Treflys.

*Wigtonshire.*

Kirkmadrine (3).  
Whithorn.

A study of these shows very clearly the way in which the early forms of the equal-armed cross were evolved from the Chi-Rho Monogram, as explained in



my *Early Christian Symbolism* (p. 91). The monogram on the inscribed stone at Doidon Headland, Cornwall, is the one that approximates most nearly in shape to the monogram on the Treflys stone. Of the monuments given in the list, those at Penmachno, Kirkmadrine, and Whithorn are probably the oldest, because the inscriptions are in horizontal lines, and entirely in capital letters. Next comes the inscription at St. Just, which, although all in capitals, reads vertically instead of horizontally. Lastly, there are the inscriptions at Doidon Headland, Southill, and Treflys, with vertical inscriptions, and some of the letters of the minuscule shape. The oldest group may perhaps be assigned to the fifth century, and the latest (to which the Treflys stone belongs) to the sixth century.

The examples of the Chi-Rho monogram in Cornwall are illustrated in Mr. A. G. Langdon's Paper on the subject in the *Archæologia Cambrensis*, 5th Series, vol. x (1893), p. 97.

When Professor John Rhys has had an opportunity of examining the Treflys stone personally, it is to be hoped that he will give us his opinion thereon.

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## THE ROMAN INSCRIPTION AT CARNARVON.

BY PROFESSOR J. E. LLOYD.

WHEN a new vicarage was being built at Llanbeblig, close to the town of Carnarvon, and on the site of the Roman fort of Segontium, there was discovered, in November, 1845, a slab 18 ins. long by 8 ins. wide, which bore part of a Roman inscription. The discovery was announced in a letter sent by Mr. James Foster, of the National School, Carnarvon, to the editor of *Archæologia Cambrensis*, and inserted in the first number of that journal (1st Ser., vol. i, pp. 77-79). In December, 1852, Mr. Foster again wrote to say that a second slab had been found in the vicarage garden, which was evidently part of the same inscription (*Archæologia Cambrensis*, 2nd Ser., vol. iv, pp. 71-2). Both stones were handed over to the museum then being formed in the Castle of Carnarvon. They were duly described in 1873 in the seventh volume (No. 142, p. 44) of the *Berlin Corpus of Inscriptions*, and explained by Hübner, following Becker (*Rhein. Mus.*, 1858, 259), as containing a record of building done by the first cohort of Sunuci, in the time of Septimius Severus and his son Caracalla. On the occasion of the visit of the Cambrian Archæological Association to Carnarvon in 1877, the stones were inspected, and it was then noticed that the second slab was without the two portions which in Mr. Foster's drawing of 1852 (reproduced opposite p. 72 of the 1853 volume of *Archæologia Cambrensis*) are marked off by lines, suggesting that they were loose fragments. Westwood soon after described the stones in *Lapidarium Walliæ* (pp. 172-3), and his drawings (Plate lxxxi, Nos. 8 and 9) show that, since his examination of them, there has been no further loss.

The Carnarvon Castle museum is not open to the

public, and, having noticed no recent reference to the stones by anyone who had seen them, I ventured last spring to make some inquiries as to their whereabouts. Through the kind offices of Mr. T. Hudson Williams, and the courtesy of the Deputy-Constable of the Castle, Mr. Charles A. Jones, who joined us in our search, I was enabled in May last to see them for myself, and to satisfy myself that the current reading of them was substantially correct. It seemed to me, however, most desirable that steps should be taken at once to obtain accurate reproductions, in accordance with modern methods, of the inscription, lest through any accident it should cease to be available for study, and scholars should be left with only the antiquated drawings of the middle of the last century to guide them as to its interpretation. Mr. C. A. Jones expressed his readiness to offer all necessary facilities for carrying out this design, and, accordingly, on August 8th, the stones were photographed by Mr. J. Wickens, Upper Bangor, and careful rubbings were taken by Mr. Harold Hughes. The reader of this number of *Archæologia Cambrensis* is presented with the results.

The re-examination of the stones does not add much, I think, to our previous knowledge. Both the photograph and the rubbing reveal at the bottom of the lower slab the tops of letters given by Mr. Foster as VIPF, but overlooked by Westwood altogether. It is difficult to say what they may have been. With Hübner, one may read the rest . . . (s) EPT · SEVERVS PIVS PER (*tinax* . . . . M.A.) VREL · ANTONINVS ( . . *arcus* ? AQ<sup>1</sup>) VAEDVCTIVM VETVS (*tate conla*) BS · COH · I · SVNIC · RESIT · i.e., Under the emperors Septimius Severus Pius Pertinax, and Marcus Aurelius Antoninus (*Cara-calla* was a nickname), the first cohort of Sunici restored the conduit arches, which had collapsed through decay. The limits of date implied in the names of the emperors are given by Haverfield as 198 and 209 A.D.

<sup>1</sup> These two letters appear in Mr. Foster's drawing.

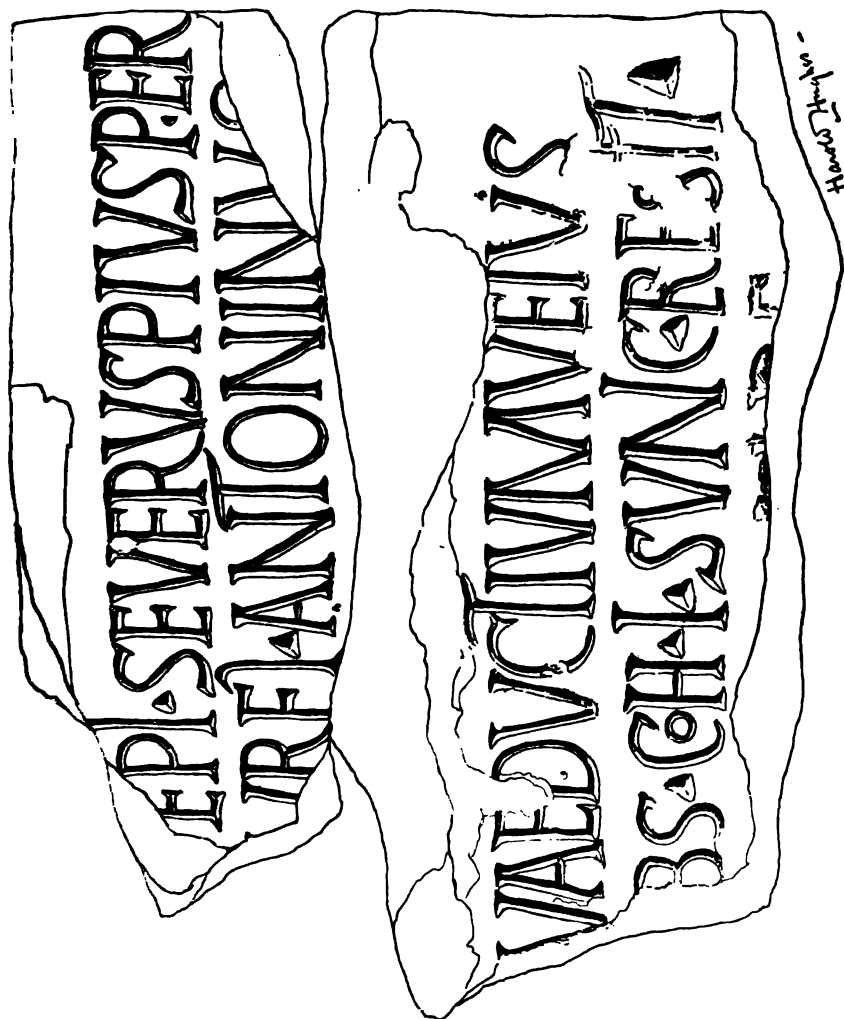


ROMAN INSCRIPTION AT CARNARVON.

THE NEW YORK  
PUBLIC LIBRARY

ASTOR, LENOX  
TILDEN FOUNDATIONS.

(Catalogue of Roman Inscribed and Sculptured Stones in the Grosvenor Museum, Chester, 1900, p. 7). The Sunici,



Roman Inscription at Carnarvon.

or Sunuci are known from a passage in the *Histories* of Tacitus (iv, 66), and one in the *Natural History* of Pliny (iv, 31), to have been a German tribe settled to



the west of Cologne, probably (as Heraeus suggests) between the Meuse and the Roer. The *cohors prima* furnished by this tribe to the Roman auxiliary forces is known to have been in Britain in the year 124 A.D. (*Corpus Inscr. Lat.*, vii, No. 1195), and it is therefore natural to suppose that it formed the permanent garrison of the fort of Segontium (Pauly-Wissowa, *Real-Encycl.*, iv, 344). Two or three new points of interest may be briefly touched upon. The most important is the fact, not hitherto recorded, that the *n* of *Sunici* has an *i* infixed, thus, *svnc*, and that the inscription, therefore, supports the form *Sunici* against the *Sunuci* of editors of Tacitus and Pliny. Another point is, that the clear space after the *s* of *vervs*, as well as the straight edge of the slabs on the right hand of the photograph, proves that no part of the inscription has been lost on this side. It is also perfectly clear that the two slabs are parts of the same stone, and that the whole may be safely read as one inscription.

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# Cambrian Archaeological Association.

## REPORT OF THE FIFTY-EIGHTH ANNUAL MEETING,

HELD AT

## CARDIGAN,

ON MONDAY, AUGUST 15TH, 1904,

AND FOUR FOLLOWING DAYS.

### *President.*

R. H. WOOD, Esq., F.S.A.

### *President-Elect.*

J. W. WILLIS-BUND, Esq., F.S.A.

### *Local Committee.*

*Chairman.*—C. MORGAN-RICHARDSON, Esq., Noyaddwilym.

*Vice-Chairman.*—HERBERT M. VAUGHAN, Esq., Plas, Llangoedmore.

Adams, S. G., Esq.	..	...	St. Mary's Street, Cardigan.
Bowen, J. B., Esq.	...	...	Llwyngwair, Newport.
Colby, J. V., Esq.	...	...	Ffynone.
Daniel, John, Esq.	...	...	High Street, Cardigan.
Davies, D. G., Esq.	...	...	Castle Green.
Davies, Rev. D. H.	..	...	Cenarth Vicarage, Carmarthenshire.
Davies, Rev. D. H.	...	...	Vicar of Verwick.
Davies, Rev. D. O.	...	...	Bryneirin, Penbryn.
Evans, Col. W. Picton	...	...	Treforgan.
Evans, Rev. D. J.	...	...	Cardigan Vicarage.
George, J. P. M., Esq.	...	...	Rhydgarwenn.
Griffith, Mrs.	...	...	Llwynduris.
Herbert, Rev. D. W.	...	...	Tremain Vicarage.
Howell, Col. J. R.	..	...	Pantgwyn.
Hughes, Joshua, Esq.	...	...	Rhosygader, Blaenannerch.
Hughes, Rev. George	...	...	St. Mary's Street, Cardigan.
James, Miss Alice	...	...	Cwm Morgan, Cardigan.
James, W. E., Esq.	...	...	Cwm Morgan, Cardigan.
Jones, Morgan, Esq.	...	...	Penylan, Llandugwydd.
Lewis, Wm., Esq.	...	...	Lloyd's Bank, Cardigan.
Mathias, Edward, Esq., Mayor	...	...	Cardigan.
Mitchell, Dr. J. F.	...	...	Cardigan.

*Local Committee.—Continued.*

Morgan, Rev. Isaac	...	...	Eglwyswrtw Vicarage.
Phillips, Mrs.	...	...	Bank House, Cardigan.
Potter, G. W., Esq.	...	...	Black Lion Hotel, Cardigan.
Pritchard, John, Esq.	...	...	The Priory, Cardigan.
Pritchard, Mrs.	...	...	The Priory, Cardigan.
Puddicombe, Mrs.	...	...	Tressaith, Cardiganshire.
Reddie, W. G., Esq.	..	...	Penrallt, Aberporth.
Rees, Dr. D.	...	...	County School, Cardigan.
Spittle, J. L., Esq.	...	...	Alma Grange.
Stephens, J. W., Esq.	...	...	Glanolmarch.
Vaughan, Mrs.	...	...	Plas Llangoedmore.
Webley-Parry, Mrs.	...	...	Reading.

*Hon. Treasurer.*

Wm. Lewis, Esq., Lloyds' Bank.

*Hon. Local Secretary.*

Rev. D. H. Davies, Vicar of Verwig and Mount, Cardigan.

*General Secretaries of the Association.*

Rev. Canon R. Trevor Owen, F.S.A., Bodelwyddan Vicarage,  
Rhuddlan R.S.O.

Rev. C. Chidlow, M.A., Lawhaden Vicarage, Narberth.

## EVENING MEETINGS.

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TUESDAY, AUGUST 16TH, 1904.

A PUBLIC MEETING and Reception was held in the Guildhall at 8 P.M.

The Corporation of Cardigan gave its official welcome to the Association, the Mayor and Mayoress (Mr. and Mrs. E. Mathias) receiving the guests at the entrance of the hall. Wearing his robe and chain of office, and with the two silver maces of 1647 on their crimson cushion by his side, the Mayor, ably assisted by the Mayoress, made an ideal host. About two hundred persons attended the reception; most of the "Tivysiders" and leading inhabitants of Cardigan were present.

The Mayor said it afforded him very great pleasure to welcome the Association to the ancient town and borough of Cardigan. It was now half a century since it visited this town, and he felt highly honoured that it fell to his lot to have the duty of offering the members a hearty welcome, on behalf of himself, the Corporation, and burgesses. He sincerely trusted all would enjoy their sojourn in the town, and hoped it would be of benefit to them. He wished to avail himself of this opportunity to render his thanks to the members of the Corporation for their assistance to him in making this historic reception a success.

Mr. Willis-Bund, in reply, said: "It is my duty, on behalf of the Association, to return you our most sincere thanks for the hospitality which you are showing us to-night, and to the members of the Corporation for the very kind way in which you have received the Association. The Association visits many towns throughout Wales; and, although Cardigan cannot boast being one of the largest boroughs, there is none to which it has gone, or will go, where the welcome has been warmer, or the treatment better, than we have received at your hands."

Archdeacon Thomas having taken the chair, a vote of sympathy with the President, Mr. R. H. Wood, F.S.A., in consequence of the recent loss he had sustained by the death of Mrs. Wood, was passed in silence. The duly elected President for the coming year, Mr. J. W. Willis-Bund, F.S.A., at once proceeded to deliver his Presidential Address on the fascinating subject of Cardiganshire Tumuli and Earthworks, their proper treatment, and the lessons they can give us on the history of the earliest settlers in the county.

Colonel Gwynne-Hughes, Glancothy, proposed a vote of thanks to the President for his address.

Sir Henry Howorth, President of the Archæological Institute, in seconding, said he felt it an impertinence to rise at a meeting of the Association. It was the one Society which it seemed to him had kept up a standard of work at the level which he had wished had been kept up elsewhere. The address had interested him exceedingly, and it showed that a vast quantity of the early history preserved in the Irish Chronicles was really trustworthy. He thought the graves had pretty well told their story of the conditions of early life; but the earthworks had as yet been almost silent. Some of them were built under different conditions and against different enemies, and they had a tale to tell. Sir Henry said it was the great delight of his life to come to Wales, and he was very proud of his acquaintance with the Welshmen in Parliament. He had never seen men with such an extraordinary capacity; and there was an enormous future before the country that was turning out such men.

The vote was heartily accorded, and Mr. Willis-Bund briefly responded.

The Rev. Hartwell Jones, Rector of Nutfield (Surrey), proposed a vote of thanks to the Mayor and the inhabitants of Cardigan for the reception given them that night.

Sir Henry Howorth, seconding, said he should like to include the Mayoress in the vote. He had always held that this country had been made by the public spirit of the men who had administered its local affairs; and it was a pleasure to come to a town like this, so well governed, and with such a handsome Mayor.

The proposition was carried, and the Mayor briefly responded.

During the evening, the Ladies' Choir, conducted by Mr. D. B. Davies, rendered a pleasing programme, assisted by the Misses Griffiths, Miss Williams, Miss Lizzie Lewis, and Miss Phillips. At an interval, light refreshments were partaken of.

#### THURSDAY, AUGUST 18TH, 1904.

A Public Meeting was held in the Guildhall at 8 P.M.

The Chair being taken by the President, a paper was then read by Professor Anwyl on "The Early Settlers of Cardiganshire."

At the conclusion of the paper the President proposed a vote of thanks to Professor Anwyl, which, being seconded by Mr. Edward Owen, of London, was heartily accorded.

Mr. W. Riley next gave an account of his investigations of tumuli at the mouth of the Ogmore river in Glamorganshire, and, by exhibiting "finds," made his subject doubly interesting. Mr. Riley took his hearers in imagination to a large sandy waste, which was in a very different condition before the eleventh century. Here, on this plain, he commenced his investigations, first coming across stones circling round a centre stone, near each of which he discovered large

numbers of implements. He conjectured that the centre stone was used by a foreman, who superintended the work of his men sitting around him. The only conclusion he could come to was that the men were disturbed while at work, and had to desert their implements. Renewing his search, he found remains of the men described ; and he was convinced that the land was peopled over an immense number of years. He found no less than twenty-three kinds of arrow-heads, exquisitely manufactured, and other relics, which probably were used for compounding poison for the arrows. Mr. Riley then spoke of the cists which he examined, and said from the manner of burial it was evident that family ties were very strong. The bodies were interred with their knees touching their chins on the clay subsoil, covered with sand, with stones laid on top to prevent the sand being blown away. The skeletons were in perfect order, but when in absent-mindedness he tried to pick one up to take it away, it crumbled like ashes.

At Mr. Riley's request, Professor Hepburn, of Cardiff, then compared parts of a complete skeleton found in the Ogmore tumuli with modern skulls and casts of limbs : showing, by the comparative length of the arms and legs, and by the straightness of the face of the skull as compared with the negro's, that the men of those days could not have been blacks, though there was a possibility of their having been yellow-skinned. He also demonstrated that their work must have necessitated continual squatting, which had its effect on the thigh-bones.

Thanks of the meeting were accorded Mr. Riley for his address, and Professor Hepburn for his explanation, and the meeting then ended.

After the Public Meeting was over, the members of the Association held their Annual General Meeting, at which the following Report was read :—

#### THE ANNUAL REPORT OF THE ASSOCIATION.

*The Journal.*—The following Papers have been published in the *Archæologia Cambrensis*, between July, 1903, and July, 1904 :—

##### *Prehistoric Period.*

- "An Exploration of Some of the Cytiau in Tre'r Ceiri." By the Rev. S. Baring-Gould and R. Burnard.
- "The Early Settlers of Carnarvonshire." By Prof. E. Anwyl.

##### *Early Christian Period.*

- "Some Traces and Traditions round Llangybi." By Dr. Walter Williams.
- "Caerwent." By Mrs. M. L. Dawson.
- "The Cross of Irbic at Llandough, Glamorganshire." By J. R. Allen.
- "Incised Cross at Ystafell-fach, Brecknockshire." By W. T. G. Lewis.
- "The Early Life of St. Samson of Dôl." By the Rev. W. D. Bushell.
- "St. Brychan, King-Confessor." By the Rev. S. Baring-Gould and the Rev. J. Fisher.
- "Is Porth Kerdin in Moylgrove?" By the Rev. A. W. Wade-Evans.

*Mediæval Period.*

- "The Oldest Parish Registers in Pembrokeshire." By the Rev. J. Phillips.  
 "Gileston Church, Glamorganshire." By G. E. Halliday.  
 "The Architectural History of the Cathedral Church of St. Deiniol, Bangor." By Harold Hughes.  
 "Partrishow Church, Brecknockshire." By the Ven. Archdeacon Thomas.  
 "A History of the Old Parish of Gresford in the Counties of Denbigh and Flint." By A. N. Palmer.  
 "Penreth." By A. Hall.  
 "The Origin of the Peverils." By Pym Yeatman.  
 "The Church of St. John the Baptist, Newton Nottage, Glamorgan." By G. E. Halliday.  
 "The Vairdre Book." By Dr. H. Owen.  
 "The Church of Saints Mael and Sulien, Cwm, Flintshire." By Harold Hughes.

The following books have been received for review :—

- "Gerald the Welshman." By Dr. H. Owen (David Nutt). 2nd edition.  
 Fenton's "History of Pembrokeshire." Reprint, edited by Ferrar Fenton.  
 "Dunstable and its Surroundings." By Worthington G. Smith (Homeland Association, Ltd.).

The thanks of the Association are due to Mr. G. E. Halliday, Mr. Harold Hughes, and Dr. Walter Williams, for original drawings made to illustrate their papers in the *Journal*; and to Mr. J. E. Griffith, the Rev. E. Hermitage Day, the Rev. J. T. Evans, and Mr. Guy Clarke, for permission to reproduce their photographs of various archæological objects of interest.

The Association are indebted to the Rev. Canon Rupert Morris for compiling the Index to the volume of the *Journal* for 1903.

The photographs of the cast in the Cardiff Museum of the Cross of Irbic at Llandough were taken by Mr. Alfred Freke, of Cardiff, and paid for out of the special illustration fund.

As the balance of the local fund of every Annual Meeting is paid to the Treasurer on the understanding that, after paying all liabilities it is to be expended on illustrating the antiquities of the district or county in which the meeting is held, a portion, therefore, of the local fund of the Portmadoc meeting has been devoted to obtaining accurate plans of the castles at Harlech and Criccieth, the work of the survey having been entrusted to Mr. Harold Hughes. An attempt is also being made to procure good photographs of typical specimens of Carnarvonshire church plate. The fine chalice and paten at Beddgelert have been photographed, but Mr. E. Alfred Jones, who compiled the catalogue of the church plate in the temporary local museum at Portmadoc, states that the difficulties of getting photographs of many of the examples are almost insuperable. It is earnestly to be hoped that these difficulties will be overcome by the kind cooperation of the local clergy.

Amongst the recent "finds" of antiquities in Wales that have been reported to the Editor are the following :—

1. Find of sepulchral cists, etc., of the Bronze Age, at the mouth of the Ogmore river, Glamorganshire, by Mr. W. Riley, of Bridgend, who has promised to write an account of his explorations for the *Journal*.

2. Find of cinerary urn of the Bronze Age in a tumulus in the Staylittle district, near Llanidloes, Montgomeryshire, by the Rev. E. K. Jones, of Wrexham, who has contributed a paper on the subject to the *Journal*.

3. Find of Late-Celtic bronze enamelled horse-trappings, near Neath, Glamorganshire, by Dr. Edwards, who has expressed his willingness to allow the objects to be illustrated in the *Journal*.

The Committee take this opportunity of calling attention to the important works being carried out by the Pembrokeshire Association for the Protection of Ancient Monuments, both as a body and by its individual members. These include—

1. The repairing of Haverfordwest Castle.

2. The repairing of Roche Castle.

3. The acquiring of a lease of Lawhaden Castle from the Ecclesiastical Commissioners.

4. The restoration, by Dr. Henry Owen, of St. Leonard's Well at the Rath, near Haverfordwest.

Funds are urgently needed for the repairs of Carew Castle, and it is hoped that the Association will assist the County Association in raising an adequate sum of money to prevent this fine old ruin from falling to pieces through the effects of senile decay.

*Obituary.*—The Committee have, with great regret, to announce the deaths of The Right Hon. Lord Harlech, one of the Patrons; Mr. Thomas Price, your Local Secretary for Montgomeryshire; and Mr. E. H. Owen, F.S.A., who so kindly presented several volumes required to make up the official set of *Archæologia Cambrensis*.

The retiring members of Committee are Mr. Ward, F.S.A.; Mrs. Allen, and Mr. Banks; and your Committee recommend their re-election.

The elections of the following members have to be confirmed:—

#### ENGLISH AND FOREIGN.

#### *Proposed by*

Sir Henry Hoyle Howorth, K.C.I.E., D.C.L., F.R.S.	Ven. Archdeacon Thomas.
Architectural Library, Berkeley, California	Canon Trevor Owen.
G. C. T. Treherne, Esq., 28, Bedford Row, W.C.	Rev. C. Chidlow.
Sir Owen Roberts, Laybourne, Witley, Surrey	Mr. T. E. Morris.
Board of Education, South Kensington.	Canon Trevor Owen.

#### NORTH WALES.

#### *Anglesey:*

Rice R. Williams, Esq.	Canon Trevor Owen.
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#### *Carnarvonshire:*

Rev. J. C. Morrice, Bangor	Mr. Harold Hughes.
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#### *Merionethshire:*

R. Jones Morris, Esq., Tycerrig, Talsarnau	Canon Trevor Owen.
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#### *The Marches:*

Miss A. Hughes, Heath Lodge, Shrewsbury	Rev. C. Chidlow.
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	SOUTH WALES.	Proposed by
<i>Brecknockshire :</i>		
Davies, E., Esq., Brecon . . . . .		Mr. C. Wilkins.
Owen, Rev. J., B.A., Llanellwedd Vicarage . . . . .		Mr. G. Griffiths.
<i>Cardiganshire :</i>		
Darlington, J. Esq., H.M.I.S. Aberystwyth . . . . .		Canon R. Trevor Owen.
Jones, Rev. E. T., B.A., Llangunllo Vicarage . . . . .		Mr. J. W. Phillips.
James, W. E., Esq., Cwm Morgan . . . . .		Mr. J. Hughes.
Pritchard, Dr., Priory, Cardigan . . . . .		Mr. J. Hughes.
Pritchard, Mrs., Priory, Cardigan . . . . .		Mr. J. Hughes.
Williams, Rev. T. M., B.A., Llanarth Vicarage . . . . .		Mr. J. Hughes.
<i>Carmarthenshire :</i>		
Davies, Rev. W., Llanfihangel Vicarage . . . . .		Rev. J. Thomas.
Phillips, Major R. S., Plas-cwrt-hir . . . . .		Mr. H. W. Williams.
<i>Glamorganshire :</i>		
David, W. W., Esq., M.D., The Glog . . . . .		Mr. J. Ignatius Williams.
Davies, Chas., Esq., Merthyr . . . . .		Mr. C. Wilkins.
Griffith, Rev. J., Nantymoel . . . . .		Prof. Rhys.
Hook, Rev. P., Presbytery, Neath . . . . .		Rev. J. Fisher.
Jenkins, Mrs., 74, Cardiff Road, Llandaff . . . . .		Rev. C. Chidlow.
Thomas, J. Lynn, Esq., C.B., F.R.C.S., Cardiff . . . . .		Mr. H. W. Williams.
Tyler, Mrs. Trevor, Llantrithyd . . . . .		Mrs. Allen.
<i>Monmouthshire :</i>		
Anthony, Miss, The Grove, Caerphilly . . . . .		Rev. C. Chidlow.
Brook, J. C., Esq., Public Library, Newport . . . . .		Mr. A. E. Bowen.
Bradney, J. A., Esq., Talycoed, Abergavenny . . . . .		Archdeacon Thomas.
<i>Pembrokeshire :</i>		
Bushell, Rev. W. Done, Caldy Island . . . . .		Mr. Laws.
Chandler, Mrs., The Valley, Narberth . . . . .		Rev. C. Chidlow.
Dawes, T. R., Esq., M.A., Pembroke Dock . . . . .		Rev. C. Chidlow.
Jones, E. D., Esq., Fishguard . . . . .		Rev. C. Chidlow.
Owen, J. M., Esq., M.R.C.S., Fishguard . . . . .		Mr. H. W. Williams.
Thomson, T. Pickthorn, Esq., M.D., Goodwick . . . . .		Mr. H. W. Williams.
<i>Radnorshire :</i>		
Thomas, Rev. J. J., Rhayader . . . . .		Rev. M. H. Jones.
Thomas, R. Wellings, Esq., Llandrindod Wells . . . . .		Mr. J. Griffiths.

The Committee recommend that a grant be made of £10 for transcribing historical documents bearing on the history of Welsh Castles, particularly those of Criccieth, Harlech, and Cardigan.

The Committee suggests that Shrewsbury shall be chosen for the place of meeting for 1905.

FRIDAY, AUGUST 19TH, 1904.

A Public Meeting was held in the Guildhall at 8 P.M. In the absence of the President, Archdeacon Thomas occupied the Chair. In a *resumé* of the work of this year's meeting, the Chairman said they had been singularly happy in having so many taking an interest in the proceedings, and in almost every place visited they heard a paper that had been carefully prepared for their edification.

Mr. Laws, F.S.A., then gave a short address upon Pentre Evan farm outbuildings. In olden days, he said, Welshmen were held up to ridicule for their love of pedigree, but that was a thing they had partly overcome. Pentre Evan house was mentioned in all the works of pedigree writers. It was one of the most typical of pedigree houses in the county of Pembroke, and formerly the home of the family of Evans; it then passed to the Bowens, whose descendants are now at Llwyngwair. It probably dated from 1395, and from the fact of the walls being looped for purposes of defence. The lower storey was not inhabited. There was only one fireplace; the windows of the upper storey were Tudor in character.

Mrs. Allen exhibited a rubbing of a cross at Capel Colman, which she had taken, and said that, although there were comparatively few such monuments in Pembrokeshire, there were a great number of them in Glamorganshire. The cross is of wheel shape.

Mr. Laws, speaking on effigies of Pembrokeshire, said there were a great many of them, and some of peculiar type. They had been, however, battered about, and it was very difficult to get certain details in except under very favourable light. Mr. Laws handed round some interesting pen-and-ink drawings executed by Miss E. Edwards, showing effigies in plan and elevation view from several parts of Pembrokeshire.

Sir Henry Howorth mentioned the mine of pure alabaster, free from red grains, at Nottingham, which had led to the introduction of a school of sculptors, and inquired whether the effigies Mr. Laws had spoken of were of this stone; but the latter replied that, except at Nash, they were not.

Mr. Lleufer Thomas, M.A., said his was the pleasant duty, at the close of that gathering, to propose the best thanks of the Association to those ladies and gentlemen who had cooperated in the work by reading Papers, which had been, he thought, a feature of the gathering.

The Rev. Hartwell Jones seconded the vote, and said the meeting had been of exceptional interest.

The Rev. G. Eyre Evans, supporting the vote, remarked on the fact that the meeting had brought prominently to their notice the historical school of younger men and women who were following in their footsteps. They saw the attention that was being paid by them to the history of the country in which they lived. They had had the pleasure of listening to representatives of that school which was going so splendidly in Cardiganshire into all records, and bringing the fruit of their labours before that Association of men and women, who were no mean judges.

The vote having been accorded, Professor Lloyd, of Bangor, said he had the pleasant duty of asking the meeting to offer a vote of thanks to the Mayor and Corporation for the kindly reception they had given them. Besides acknowledging the free use of the Guild-

hall, he thought they also might thank the Corporation for the delightful weather and scenery. The motion was seconded, and unanimously carried.

Sir Henry Howorth proposed a similar vote to the committee who had done the laborious work connected with the visit. He wished to thank them for the distinction they had given him the previous night, in electing him as one of their Vice-Presidents; and as he could only think it was because they wished to honour the Royal Archæological Institute of Great Britain and Ireland, which knew that Association better than did any other outside Wales, he would not fail to acquaint them of what had been done. The speaker continuing, referred to the excellent manner in which the secretarial work had been carried out by the Rev D. H. Davies and Rev. C. Chidlow, M.A.

Mrs. Allen seconded the vote, which was carried with acclamations.

Mr. Iltyd Nichol, of Ham (South Glam.), proposed a vote of thanks to the two Secretaries, and to the Hon. Treasurer, Mr. W. Lewis, Lloyd's Bank.

Mr. T. E. Morris seconded the motion, which was unanimously carried.

Mr. Morgan Richardson, Chairman of the Local Committee, responded to the vote accorded to the Committee, and said he was sorry they had not succeeded in doing more than they had done. They had done their best under the circumstances. He took the opportunity to acknowledge the amount of work done by Mr. H. M. Vaughan, as Vice-President, and by their Local Secretary, the Rev. D. H. Davies. He appealed to the Association to help them in preventing any further decay at Cilgerran Castle. During the time he had known it, it had much crumbled away, and they would be very grateful to have suggestions to carry out what would help to preserve the structure. The Rev. D. H. Davies also briefly responded, and only wished that the duties that had devolved upon him had been better done and accomplished. He was desirous of expressing publicly his sincere thankfulness to all he had to do with: to Mr. Chidlow for the advice given him, the Chairman and other members of the Committee, and to Mr. W. E. James for help in secretarial work at the commencement.

Mr. H. M. Vaughan having also replied, the Chairman remarked that one of their members, a confirmed bachelor, that year was celebrating his silver wedding with the Association. He referred to Canon Trevor Owen, and had mentioned the matter as a recognition of his services.

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## Reviews and Notices of Books.

**CARDIGANSHIRE : ITS ANTIQUITIES.** By the Rev. GEORGE EYRE EVANS.  
Aberystwyth, 1903.

THIS most interesting book possesses in a marked degree the defects of its excellent qualities; and the mischief of it is, that the more serious the view taken of the dignity and value of archæology by its reader, the more likely is he to lose sight of its positive merits in its obvious deficiencies. In addition to being a "Minister of the Gospel," as he proclaims himself on his title-page, the author is also a journalist: he is the "Philip Sidney" of the *Welsh Gazette*, a weekly newspaper published at Aberystwyth. Now "the genesis of this book being so" (to adopt the author's own explanation), namely, that it is merely a collection of the articles contributed by Mr. Evans to that newspaper, it necessarily happens that, being merely glorified journalism, it has all the charm of lively journalism for the casual reader, but little of the scientific accuracy or balanced reasoning that would make it of real value to the serious antiquary. Its real place in archæological bibliography having been thus hinted at, we will at once proceed to set forth briefly just what the book contains. It is a record of personal visits to every one of the parish churches of Cardiganshire, told in the graphic style of the modern journalist, and, therefore, always interesting and eminently readable. Nothing that came under Mr. Evans's eye that in any way savoured of antiquity missed its way into his note-book; with the result that we have here a large collection of facts respecting Cardiganshire parishes that have never previously been recorded, and that would without doubt soon have vanished or been forgotten. These are positive merits for which we thank Mr. Evans, and for which we bespeak a hearty support of his book from our members. An especially important and interesting feature in the descriptions of the different churches and their furniture is the generally admirable and accurate account of the communion plate belonging to each.

It is, indeed, easy to see that Mr. Evans's visit to many a church was prompted mainly by his desire to examine and describe those important relics of the past; and, though much too good a newspaper man to lose a nice bit of folk-lore or a striking feature or landscape, he has generally hastened to handle chalice and paten as good old Isaak Walton his worms, "as though he loved them." The result is that while the church plate of no other Welsh county has been described with such care and completeness as that of Cardiganshire in Mr. Evans's book, this very excellence—upon which we most heartily congratulate him—throws his general account of the parish churches somewhat out of proportion. This

is all the more perceptible where the church is one of more than ordinary architectural importance, such as St. Mary's, Cardigan. Indeed, just as Mr. Evans is strong on church plate, so is he weak on architectural details. Thus, as to the church we have just named, he calls us to "picture, if you can, the members and retainers of this court (that is, the court of Gruffudd ap Rhys—early thirteenth century) doing their acts of devotion in this very chancel." We at once confess our inability to conjure up the necessary imagination, for it is fettered by the recollection that this very chancel is much later than the days of Gruffudd ap Rhys. It is, however, only fair to say that where the church plate has been of such character as to leave Mr. Evans's attention free for other matters, he gives us fairly good descriptions of the churches. This is notably the case with Llanwenog church (where he appears to have had the assistance of Lieut.-Col. Davies-Evans), and with the most interesting little church of Mount, near Cardigan. Next to the communion vessels, Mr. Evans loves the study of the parish registers and account books, and he has made good use of the opportunities which have been afforded him for making extracts of their most interesting items. Local antiquaries will probably discover errors here and there, but the book seems to be commendably free from the "howlers" perpetrated by the ordinary country reporter when dealing with antiquarian subjects. Mr. Evans has perpetuated Sir Samuel Meyrick's ascription or dedication of Llanarth church to St. Vylltyg, whereas Mr. Edward Owen, in his *Catalogue of the MSS. relating to Wales in the British Museum*, has shown that the true dedication is to Meilig. Is Mr. Evans sure that the parish of Llanddeiniol was ever called by the name Llandinall? We doubt whether there is any other ground for the idea than a mis-spelling. The book has a number of illustrations, and those of the various chalices and patens are of the utmost value. In other subjects, the delicate drawings of Mr. Weight Matthews have not always been successfully reproduced.

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## Archaeological Notes and Queries.

**HEAD OF CROSS AT ST. DAVID'S, PEMBROKESHIRE.**—When I saw this fragment of a pre-Norman cross some years ago, it was lying in the garden of the Chancellor's house at St. David's, which was at that time occupied by the late Dean Allen. The cross-head is orna-



Head of Cross at St. David's, Pembrokeshire: Front.

mented on both front and back with interlaced work surrounding a central boss. The interlaced work does not extend right to the extreme ends of the arms of the cross, as is usually the case. It will be noticed that the interlaced work on each of the arms is composed of four cords, which are joined together in pairs, so as to merge into two cords when passing round the central boss towards the pieces of interlaced work on the adjoining arms. Bifurcated cords

of this description are very uncommon in purely Celtic work, and are generally an indication of Scandinavian influence. The interlaced work on each arm of the front terminates in a Stafford knot. The interlaced work on each arm of the back consists of a four-cord plait. It is to be hoped that this interesting relic has been, or will be, placed inside St. David's Cathedral for its better preservation.

J. ROMILLY ALLEN.



Head of Cross at St. David's, Pembrokeshire : Back.

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**GREAT FIRE AT EMRAL HALL, MAELOR SAESNEG.**—On Monday afternoon, July 25th last, the left, or unrestored, wing of this historic mansion was struck by lightning and set on fire. The members of the Wrexham Fire Brigade, summoned by telegraph from Bangor is y Coed, speedily arrived, and devoted themselves, first of all to saving the occupied, or right wing. This, aided by the heavy rain which followed, they effected, and then turned their

attention to the left wing and central portion, which, however, they were quite unable to save. All the interior of this part was gutted, and much of the right wing damaged with water. We hope, hereafter, to give some account of Emral. Meanwhile, we may direct attention to two illustrations of it contained in *Arch. Camb.* for 1888, opposite pp. 29 and 275.

A. N. P.

**PEMBROKESHIRE ASSOCIATION FOR THE PRESERVATION OF ANCIENT MONUMENTS.—ANNUAL REPORT, 1904.**—A meeting of this Association was held in the Temperance Hall, Haverfordwest, on Thursday, last week, with the Dowager Lady Kensington in the chair. The following report was presented by Mr. J. W. Phillips, the hon. sec. :—

*Llawhaden Castle.*—The Association entered into possession of this castle at Michaelmas, 1903, and proceeded forthwith to carry out such repairs as were of an urgent nature. A strong buttress has been built against the square tower, and a sustaining arch which had been pulled down, rebuilt; the masonry near the top of the tower was found to be very loose, and repairs of a dangerous description had to be undertaken, and were successfully carried out. A good deal of pointing still remains to be done, but the tower is now safe. It was found necessary to put in a good deal of massive masonry in the top story of the octagonal tower, in order to preserve the arched roof, and still more remains to be done, as the wall on one side has been very much damaged; the tower has also been pinned up where it was undermined. It is very desirable that some means of ascending this tower should be provided, as the chambers in it are interesting; the upper one is lofty, and has a groined roof; the stone floors are still perfect, one having a round hole in the centre; the staircase has, for the most part, been broken away. The top of this tower commands a fine view of the surrounding country. The ivy has been trimmed, and all growth upon the walls cut, but your Committee regrets to report that the acid used to kill the plants has not had the desired effect. The grass inside the castle and the weeds in the moat have been cut back during the summer; but the work requires constant attention, and your Committee recommends that a permanent caretaker be engaged as soon as possible. A considerable number of people visited the castle during the summer, and a charge of 3d. per head was demanded for admission. Mr. Phillips, of the Castle Farm, undertook the duties of caretaker gratuitously, and the thanks of the Association are due to him. Much more remains to be done, and it is to be hoped that the efforts of your Committee will receive still further financial support.

*Cilgerran Castle.*—This ancient building, visited in August by the Cambrian Archæological Association, is in a most dilapidated and



degraded condition, the staircases and chambers being in a most filthy condition : the attention of the owner should be called to it as soon as possible.

*Castell Coch Castle in Canaston Wood.*—The trees growing upon the walls of this building are doing great damage, and should be removed ; it would also be well if the weeds and undergrowth around it could be cut.

*Carew Castle.*—The badly dilapidated condition of Carew Castle has on several occasions been brought to your notice. Last summer your Committee invited Mr. W. D. Caröe, F.S.A., Architect in charge of Canterbury Cathedral and St. Mary's Church, Haverfordwest, to inspect Carew Castle. This he most kindly did, and makes the following report as to its present condition :—

“ The Athenæum Club, Pall Mall, London, S.W.,

“ July 14th, 1904.

“ *Carew Castle.*—A careful inspection of this remarkable ruin can only lead to one conclusion, that some parts of it are in such a condition as may at any moment lead to collapse. The weakness naturally exists in the youngest part of the building, in which there are the largest voids and where wood had been used constructively. The weakness is not, however, in my opinion to be set down to initial defects in the construction, nor even to the natural decay caused by time, or an exposure to the elements, to which the inward parts of the building were never constructed to be subjected. It has been mainly due to the wanton removal of important structural accessories, which has left other dependent parts unsupported. It is unnecessary in reporting to a learned society to enter into any examination of the architectural history of a building which has such marked characteristics, and generally tells so precisely its own growth from an original small peel to a symmetrical Edwardian structure, consisting of four projecting angle-towers connected by curtains enclosing the usual apartments. Its growth of convenience and beauty internally can be successively traced through the later Edwardian and Plantagenet periods, Ap Thomas's work being specially lavish and marked. We have to regret the destruction of much of the south curtain ; but, apart from this, the work of all these periods—though the removal of much of the dressed stone has seriously diminished its interest—is, so far as it stands, in the main in a fortunately sound state, though much could be done to make it sounder. Finally, the conversion of the castle into a great residence, fulfilling the more advanced Elizabethan standards of comfort, was magnificently accomplished by the addition externally to the north curtain of Perrott's sumptuous north block, which connected up the previously disconnected apartments to the east and west. The method of conversion was masterly. The N.W. tower was allowed to remain ; but the west wall of the N.E. tower was cut out, and the tower made to form a great semicircular

bay or apsidal termination to the suites of rooms, the proportions of which must have been exceedingly fine. The great mullioned windows seem to have been made to depend largely upon the inserted ironwork for stability, and the inner lintels were in all cases of wood. The ironwork has been consistently removed, and the wood lintels which carried a considerable thickness of walling have disappeared. A number of the mullions and transoms must have been wantonly filched for the sake of the stone. It is a small wonder, then, that the rest are in a somewhat parlous condition. The continued existence of many parts of the structure is explicable only by the singular tenacity of ancient work, the parts of which have combined, for a lengthy period, to hang together and resist man's inroads and nature's influences. Unless some steps are taken without too much delay, a few more winters' frosts, and a little further extended growth of ivy, must necessarily cause collapse of the most serious and regrettable nature.

"It would be possible to put the whole fabric into a state of repair to resist for many centuries the inroad of time and exposure, without in the least degree showing the marks of the methods undertaken. But the complete work would involve a considerable expenditure, in consequence of the large area over which it must be spread. That such comprehensive operations would be most desirable goes without saying. But I understand it is at present proposed to confine operations to the immediately dangerous parts. Fortunately, the outlay upon this need not be large. It is unnecessary for me to describe in great detail the individual parts to which attention ought urgently to be directed. They exhibit themselves to the most casual and uninstructed observer in the windows and heads of Perrott's additions. There will undoubtedly be some risk, and not a little care will have to be exercised in even approaching or touching some of the walling over the window-heads, which is hanging almost without support. Fortunately, the intervening walls are immensely strong and solid, and can be used for the support of the scaffold, a small quantity of which only will be required, inasmuch as each part can be dealt with separately. The process will be to erect a strong scaffold and to start work to be treated from it, so as to secure it and the workmen during the operation. Individual parts will then have to be treated on their merits. In some cases grouting will be sufficient, in others, further measures will be necessary: it being of great importance that where work has to be introduced to support what is tottering and ancient, it should bear the marked impress of its date and purpose. It will be necessary to tie in some of the parts with gun-metal cramps, for instance, which will tell their story and be in no sense an eyesore. As to methods of procedure, this is obviously work which can only be entrusted to a thoroughly skilled expert, who has in his employ thoroughly skilled artisans with ample experience in such delicate operations. No one has had equal experience with Mr. Gaymer, of North Walsham, or his foreman Oliver. This is work which cannot be

undertaken by contract. Someone trustworthily must be employed with equal skill and probity—skill to undertake featly-wise the necessary work only—probity to make an honest return of the labour and materials employed. In both these capacities I can confidently recommend Mr. Gaymer, whose great knowledge and interest as an antiquary is enough of itself to induce him to spend the fund in antiquity's best interest. Mr. Gaymer's similar work at Bayham Abbey is well known; and those who are able and desirous of seeing how such work ought to be done may well pay it a visit. It is interesting to know that that work was done at considerably less outlay than estimated. Much can be done at Carew even for £200 or £300; and I would suggest that a fund should be established, and when £300 had been collected, the work should be undertaken and continued until the funds are exhausted. It might be advantageous to purchase outright the necessary scaffold-poles, etc., which could be used without cost of hire and carriage from time to time as funds allowed. They could always be well sold when no more wanted. I turn to one more point. There is no doubt that parts of the castle are being seriously jeopardised by the luxuriant growth of ivy. I am fully aware of the sentiment attaching to ivy, but it is a thoroughly selfish sentiment. For the sake of an ephemeral picturesqueness, such a sentiment is prepared to wipe out the architectural and historical interest to which posterity has as much right as ourselves.

"Moreover, when the growth of ivy has become such as it is at Carew, the architecture under it is entirely hidden throughout the whole year, and what are really glorious walls, might as well be constructed of brick or mud, for all that can be seen of them. The courage to cut down and remove the ivy (scientifically), and grow in its place *Ampelopsis Veitchii*, ought to be forthcoming, and only needs the patience to enjoy the fully-exposed architectural beauty and interest of the ruin for five or six years. By that time the *Ampelopsis* will be in full vigour, and for those who enjoy the sentiment of the greenery, far more beautiful and varied with the seasons, than the ivy ever was or could be. Moreover, however luxuriant, it will do no damage to the ruin, and something better than ivy-mantled walls can be gazed upon to his full content by the sentimental summer excursionist. *Ampelopsis* casts its leaf in the winter, when the genuine antiquary can don his overcoat and his muffler, and enjoy his own undisturbed by the tripper, the ivy, or any other species of parasite.

"W. D. CARÖE, F.S.A."

The above report was forwarded by your Committee to Mr. John Robert Trollope, owner of Carew Castle, but up to the present date, no arrangement has been made to carry out the suggestions contained therein.

*St. Mary's Church, Haverfordwest.*—The nave roof of this church has been completely restored. The beautifully-carved oak ceiling

was in a very decayed condition, but every fragment that was not absolutely rotten has been retained, and the modern deal work replaced by oak. A considerable number of the smaller carvings were found to be of plaster, and these have been carefully reproduced in oak. The external roof has been relaid with French asphalt. The floor is now under repair, the old paving being retained. Some fragments of mural inscriptions, painted upon ancient whitewash, were found, but much of it was ruthlessly destroyed by the workmen, and the remainder is exposed to view. A large window in the south wall at the west end of the church, which had long been blocked up, has been opened out; the original mullions and tracery were found intact, and though much decayed have been carefully repaired. The beautiful Perpendicular west window in the tower, which has been much mutilated and patched with Roman cement, has also been carefully repaired. The clerestory windows in the south side are very much decayed, but the restoration of these cannot be undertaken for want of funds.

*Herbrandston Church.*—This church is now under restoration; the existing nave windows are made of wood, and quite decayed. Stone windows of suitable design are being provided, and a new roof put on.

*St. Leonard's Chapel.*—The masonry round the ancient well of this chapel, which formerly belonged to the Preceptory of Slebech, within the famous earthwork known as the Rath, near Haverfordwest, has been restored at the expense of Dr. Henry Owen, of Poyston.

*St. David's Cathedral, St. Nicholas' Chapel.*—This ruined chapel is now under restoration.

*Tregidreg Cross.*—Permission has been granted to your Committee to remove this stone to Mathry, and we propose building it into the churchyard wall.

*Trekenny Maenhir.*—This stone fell last year during a thunderstorm, and permission has been obtained to place it upright again.

*The Great Anchor at Hoaten.*—This anchor has been well painted.

*Newton North.*—This ancient parish church is now in complete ruin, and the upper part of the tower is ready to fall. The attention of the ecclesiastical authorities should be drawn to this monument of neglect and desecration.

The Cambrian Archæological Association have requested your Committee to place the Cilgerran Ogam Stone in safety within the church, and also to move the lately-discovered Ogam Stones in Nevern Church, so that their inscriptions may be read.

*Carew.*—It is to be hoped that the many noble families who trace their origin from Carew Castle, will unite in the work of the preservation of the cradle of their race.

## ACCOUNTS OF RECEIPTS AND PAYMENTS TO THE 20th OCTOBER, 1904.

*Payments.*

1903.		£	s.	d.
Sept. 2nd.	To use of room for meetings, printing, postages, etc. ...	2	13	1
	„ Painting ironwork over Picrite block ...	0	10	0

*Work done at Llawhaden Castle:—*

1904.		£	s.	d.
March 14th.	To D. Jones, contractor ...	24	0	0
April 18th.	Do. do. ...	12	5	0
March 17th.	„ W. Roberts do. ...	20	0	0
June 18th.	Do. do. ...	34	5	0
		<hr/> 90 0 0		
To cost of cutting grass, etc., in Llawhaden Castle ...		1 12 0		
October 20th.	In Treasurer's hands ...	16	2	9
„	Less petty cash due to the Hon. Sec. ...	1	12	0
Balance ...		<hr/> 14 10 9		
		<hr/> £109 15 10		

*Receipts.*

		£	s.	d.
By Balance from last account ...	1904.	86	15	10
October 20th.	By Subscriptions to this date ...	21	1	0
		<hr/>		
„ Cash, entrance monies, Llawhaden Castle		1	17	0
„ Year's rent plot of ground, due M'mas, 1904 ...		0	2	0
		<hr/> 1 19 0		
		<hr/> £109 15 10		

J. W. PHILLIPS, Hon. Sec.

Audited and found correct—

FRED. J. WARREN, Incorporated Accountant.

October 20th, 1904.

DEWSBURY.—About a mile beyond Bronllys, on the right-hand side of the road leading to Llyswen, is a tumulus called Dewsbury. The name is an interesting one, both as showing some connection of the tumulus with St. David, or Dewi, and also on account of its duoglot composition, telling of the presence of Celt and Saxon in this neighbourhood. The tumulus is also known locally as Twmpyn Glori, or the Mound of Glory—a very suggestive name; but all tradition as to its origin is lost.

M. L. DAWSON.

# Archæologia Cambrensis



SIXTH SERIES.—VOL. V, PART II.

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APRIL, 1905.

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## A HISTORY OF THE OLD PARISH OF GRESFORD, IN THE COUNTIES OF DENBIGH AND FLINT. ✓

BY ALFRED NEOBARD PALMER.

(Continued from 6th Ser., Vol. iv, p. 316.)

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### CHAPTER VI.

#### ALLINGTON.—SECTION I.

THE township of Allington, the largest of the Gresford townships, contained until 1884 about 3,617 statute acres. In that year the detached portion of Allington, containing the camp called The Rofft (which comprised  $54\frac{1}{2}$  acres), was taken from it, while the detached portion of Marford and Hoseley, including the Upper Rossett Mill, and containing  $15\frac{1}{2}$  acres, was added. The present area is, therefore, about 3,578 acres. There is good reason to believe that aforetime the township was much smaller than it now is. Thus it appears as though in 1440 the district called Almer was distinct from it; and it is certain that in 1620 the manors of Hem and Cobham Almer were not included in the Allington then surveyed by John Norden as part of the manor of Burton.

Allington (in *Domesday Book* spelled "Alentvne") means *The township of the Alyn*. With this corre-

sponds its Welsh name, "Trefalyn," which is still in use, although in a special sense. That is, while Allington is now the name for the township as a whole, "Trefalyn" is used for designating certain halls, houses, and estates within it. In 1415 and 1448, the township itself was called "Trevalen." But nearly 300 years before, the English name "Allington" was already established, and has persisted through all the intermediate period until to-day.

Perhaps it would be well, before treating of that large area now designated as "Allington," to deal with those portions of the present township which formerly did not belong, as the rest of the township did, to the manor of Burton. And, first, there was the manor of Hem. We may gather the approximate position of this manor by noting the site of the present farmstead called "Hem House." "Hem," both in English and Welsh, means *a border, a rim*. Edward Lhuyd strangely explains "Hem House" as "Haymows," just because the name became "Hemmws"<sup>1</sup> quite naturally in Welsh-speaking mouths. The name "Hem" occurs elsewhere, and Great and Little Hem are townships in the parish of Forden, county Montgomery. Hem in Allington was a small manor containing, in 1620, about 230 statute acres, the rest being "conveyed away in fee simple, as is said." There was but one freeholder in it, the Earl of Bridgewater (or Sir Richard Trevor), the other tenants holding under leases of forty years, and one of the holdings which pertained to Hem lay far away. For example, in a deed dated 1st February, 16th James I, a close "in Erlisham and Aymburie" is described as being "in the charge of the bayliff of hem," and as having been leased by Queen Elizabeth to Morgan Matthews.

In the 10th and 11th years of Henry VIII, "Matthew ap Gr . . ." was bailiff of Hem, and the rents of the manor were then £31 17s. 4d.

<sup>1</sup> In 1737, the Hem House is actually called "the hemmows" in the Gresford registers.

In 1661, Sir Robert Agborough, knight, afterwards Sir Robert Townshend, appears to have owned Hem House, but I do not believe that any of the Townshends actually lived there. I shall speak of them more fully when I come to deal with Trefalyn House.

As to the district called "Cobham Almer," part of the manor of Cobham, the name of it shows that it was *near* Almer, but it does not seem to have included the house and estate so named, which in the 1st year of Henry VIII is declared to be in "the lordship (manor?) of Burton." Yet in 1339 we find mentioned "the lordship and bailiwick of Almore." But in every other case it is of the manor of Cobham Almer we read, which did not necessarily include Almer itself. On the other hand, in Norden's Survey, taken in 1620, of the manor of Burton, wherein Allington lay, the house and estate of Almer are not specifically designated by name; although, as I shall hereafter show, they are probably described therein.<sup>1</sup>

In the 10th year of Henry VIII, John ap David ap John and Edward ap David ap Iolyn were the bailiffs of Cobham Almer and Cobham Iscoed, the first-named being probably bailiff of Cobham Almer. The names of these men show how thoroughly Welsh was the district at the beginning of the sixteenth century.

The manor of Cobham contained no free tenants in 1620, but consisted wholly of land held by leases of forty years. Some, however, of the manor had been sold away from the Crown.

Now I come to speak of that portion of what is at this time Allington, which never belonged either to Hem or Cobham.

I have given reasons, in the Chapter on Marford, for believing that a large part of Allington was at one time included in the township or *maerdref* first named. This will account for the many leasehold tenants in

<sup>1</sup> Meanwhile, I may say that in 1347 five selions of land in the township of Allington, *lying in the place which is called Almor*, are mentioned. I owe my knowledge of this fact to Mr. Edward Owen.



Allington in the early seventeenth century, that township being in the main one of freeholders, as were the other townships of the manor of Burton. But perhaps I had better postpone what I have to say on this subject to the paragraphs wherein I shall treat, further on in this Chapter, of Y Gorsedd Goch and the Rofft.

### TREFALYN HALL.

The Trefalyn Hall estate is the most important in the township, yet it is not so much as mentioned in Norden's Survey of 1620. Sir Richard Trevor is indeed described therein as holding freely a few selions and some parcels of leasehold land, together with the chapel of St. Peter, and Sir John Trevor one of the mills by Merford Bridge. Sir Thomas Trevor also is just mentioned. But that is all. The explanation must be that although the hall and estate were in the township of Allington, they were not in the manor of Burton, but in some other manor, the survey of which I have not seen.

The ramifications of the distinguished family of the Trevors of Trefalyn Hall are so puzzling, that it is almost impossible to grasp them exactly apart from a pedigree, which, accordingly, I herewith present. Portentous as it is, I have cut it down somewhat, my object being to show only those representatives of the Trevor family who are connected with the parish of Gresford.

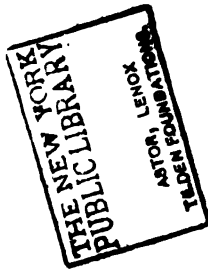
The presentation of the pedigree enables me to dispense with saying much which otherwise I should have to set forth.

But I think there ought to be here given an exact copy of the three old Trevor inscriptions in the chapel at the east end of the south aisle of Gresford church: these being very interesting, and seldom presented quite accurately.

First, there is the alabaster monument to the John Trevor who died in 1589, containing a full-length

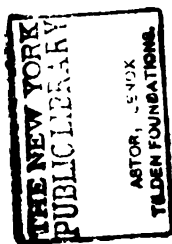
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daughters, with this inscription, many

1



effigy of the deceased, of which effigy the middle part is concealed, leaving the head and shoulders at one end, and the legs and feet at the other, exposed. The slab which covers the middle part of the body contains the following inscription, all in capitals :—

SION TREVOR TREVALYN YSGWIER Y 19 O DAD I DAD O DVDOR TREVOR, A FV FARW YN LHVNDAIN Y MIS MEHEVIN 1589. EI ESCYRN EF, EI VAB AI AER S<sup>r</sup> RICHARD TREVOR A BARODD EI MVDO IR FEDDROD HONN I ORPHWYS GIDAI HENAFIAID, FAL WRTH YMADO AR BYD I DYMVNODD. BLYNYDDOEDD EI IEINCKTID A DROSFWRIODD EF YN RHYVELOEDD FRAINCK DANN VRENIN HENRY 8. EI GANOL FYD A GYFOESODD EF YN YMDAITH DIERTH-WLEDYDD. EI DDIWEDD-OES A GARTREFODD EF YN LLYWODRAETH A GWASANAETH EI ANEDIGAETH-WLAD. EF A BRIODODD MARY MERCH GEORGE BRIDGES YSGWIER AG A FV IDDO O HONI BVMP O VEIBION A DWY O FERCHED, SEF, 1 S<sup>r</sup> RICHARD TREVOR MARCHOG DEPVTY-LIFTENANT Y SIR HONN YR HWNN A BRIODODD KATRIN MERCH ROESIER PVLESTON O EMRAL YSGWIER FAB S<sup>r</sup> EDWARD PVLESTON MARCHOG. 2 SION TREVOR YSGWIER GOLYGWR AR LYNGES ARDDERCHAWG Y VRENHINES YR HWN A BRIODODD MARGED MERCH HVW TREVANION O GARIHAYS YN GHER-NYW YSGWIER VAB S<sup>r</sup> HVW TREVANIAN MARCHOG. 3, RONDL TREVOR A FV FARW YN GYFAGOS AROL EI DAD. 4. SACVIL TREVOR CAPTEN VN AMRYW O LONGAV'R VRENHINES. 5, TOMAS TREVOR MYFYRIWR Y GYFRAITH. 6, WINIFFRED A BRIODES EDWARD PVLESTON O ALYNTON YSGWIER. 7, AG ERMIN A BRIODES ROBERT LLOID O HERSEDD YSGWIER.

IN MIHI REQUIES, NAM VITA MIHI CHRISTVS.

On the top of the monument is the family motto ;

CAR BOB COWIRDEB.

South of this monument is another, also in alabaster, representing a lady kneeling at her prayer-desk, and behind her, also kneeling, the figures, graduated in size, of her five daughters, with this inscription, many

of the letters of which are linked :<sup>1</sup>—"Here lyeth the body of Dame Katherin Trevor, wyfe of Sr Richard Trevor, of Trevalyn, knight, and daughter of Roger Pvleston, of Emerell, Esq<sup>r</sup>., who, having lyved lovingly and vertvovsly w<sup>th</sup> her husband fvll 20 yeares (and borne vnto him 5 daughters, Magdalen, maryed to Arthur Bagnall, Esq<sup>r</sup>., sonne and heire to Sr Henry Bagnall, knight, late high marshall of Ireland, Mary, to Evan Lloyd Esq<sup>r</sup>., sonne and heire apparât to Sr John Lloyd, knight, Anne, who dyed beyng an infant, Dorothy and Margaret yet vnmarried) vpon the third day of October, 1602, to the great grieve of all that knewe her, departed ovt of this worlde, wherein she had lyved 46 yeares, yelding vpp her soule as a good Christian into the handes of God and rendryng her body to this earth here to abyde a ioyfvll resvrrection."

High up on the north wall of the Trevor Chapel is another alabaster monument, containing two arched recesses, the first occupied by the kneeling figure of Sir Richard Trevor, and the second by that of his wife. Below are the following inscriptions:—"Aug'st 20. Sr Richard Trevor of Trevalin, knight, in his life time being past ye age of 80 yeares, erected this tovmbe chiefly in memory of his deare wife, Dame Katherine Trevor, dwghter to the right Wop'l Roger Pvleston, of Emerall, Esq., by whom hee had v daughters, *vis.*, Magdalen, married to Arthur Bagnall, Esq., sonn and heire to Sr Henry Bagnall, late high marshall of Ireland, Mary, married to Evan Lloyd, Esq., sonne of Sr John Lloyd, of Yale, knight, who was also a captayne in Ireland. Ann died an infant, Dorothy, married to Sr John Hanmer of Hanmer, knight and baronett, Margaret married to John Griffith, of Llyne, Esq., whereof 4 have issue, soe that I have now, I thanke God, childrens childrens children to the number of 12, 1638."

<sup>1</sup> I do not show these linked letters, because they would certainly be misrepresented by the printers, who have no corresponding type. The inscription is in capitals throughout.

"Sr Richard Trevor lived many years in the warrs in Ireland, and was Captaine of 100 foote, and after Captaine of a troope of 50 horse, and Governovr of the Newrie and Counties of Downe and Armagh, and Likewise was of the Councell of the Marches of Wales, and Vic Admirall of North Wales for the space of 30 years. all which he doth acknowledge to be God's favovrs and blessinges to him and his."

I have had copied out at Somerset House the will of Sir Richard Trevor (made 28th October, 1636, proved 5th January, 1639, by Magdalen Terringham, formerly Bagnal, Evan Lloyd, the executor, being deceased). I give a brief abstract of this will. The testator desired to be buried with his wife, the mother of his children, and bequeathed £5 to the poor of the parish of Gresford, forty shillings towards the reparation of the church of Gresford, £5 to his brother, Sir Thomas Trevor, and £2 to his "niece Whiler," whom I cannot identify. He left also towards the maintenance of the hospital in the Rossett Green, £100, "to be paid and delivered to the hands of my good nephew, Sir John Trevor, and also I have left in the hands of my good son-in-law, John Griffith Esq., one hundred pounds more which he hath promised to deliver to my said nephew, both of which [sums] are to the use of the poor to maintain them for ever by the order and appointment of my nephew, Sir John"<sup>1</sup> The testator bequeathed to his nephew, Sir John Trevor, "all such stuff and moveables as shall be in Trevallin House, Castle Crofte, or in the Lodge, except such trifles as [may be] in my Trunkes and Boxes," and "the rest and residue of all my personal estate, as well my lands, money, plate, jewels, utensils, household stuff, obligations, and other goods and chattels whatsoever . . . any debts and funeral expenses first paid and discharged, unto my dear good daughter, Magdalen Bagenhall, of Place Newith, County Anglesey, and her assigns for ever, whether they be in England, Wales,

<sup>1</sup> The very tradition of this hospital has been lost.

or Ireland, and I do hereby constltute and appoint my most truly loving son-in-law, Evan Lloyd, Esq., of Yale, County Denbigh, sole executor of this my last Will and Testament . . . And I do desire and pray my sons-in-law, my children, and all my posterity, to love each other and to be thankful to God in all things. I pray God bless you all." Then follow directions to his daughter Magdalen: "Touching the house and little land adjoining called Ladyes Bower, with all the stuff therein, I confirm it to my dear Grandchild your son, God bless him, all the house in Merford, with the rest of my purchased land in Allington, to my son and daughter Lloyd during each of their lives, with the stuff therein, and after days to young Evan Lloyd, son and heir to John Lloyd, of Llanrhayder, and if or concerning these lands that Sir Thomas Hanmer should not cleere it according to his faithful promise as truly he should do, then the rent of the land to maintain suite for the time by Jack Lloyd my Grandchild, and the help of his Father-in-law Sir Bevis Thelwall, there be sundry proofs sufficient to be against Sir Thomas, but I hope he will faithfully perform what is just and true. And for what estate I shall leave to the land in Powis, you, Magdalen, to dispose of it to your child's benefit. Have care that what I set down touching the poor Hospital be performed. For my funeral, I desire it to be privately in the night, with Store of Candles and no charge ; you are to deliver my good son Lloyd the writing of the mortgage to be cancelled, already have I given him and Mary the houses and stuff I have in Wrexham. And for the two hundred and twenty pounds which I lent my daughter, and my plate which she hath pawned at Chester, that my Grandchild have the same following St. John till payment, and out of it that he have his charges and forty pounds more. The rest to Nicholas Bagenhall. And I charge you upon my blessing that Dorothe St. John have no pennyworth of mine."

Sir Richard's brother, Sir Thomas Trevor, knighted in 1620, and Solicitor-General to Prince Charles (afterwards King Charles I) was one of the commissioners to whom King James I, on the 27th January, in the 22nd year of his reign, granted the lordship of Bromfield and Yale for the sale of escheat and leasehold lands therein, and for the conversion of such lands, for a consideration, into freehold. He had been before—as Thomas Trevor, Esq.—one of the patentees to whom the same king, on the 10th of January, in the 14th year of his reign, granted the lordship of Dyffryn Clwyd and the town of Ruthin. Sir Thomas was also one of the judges concerned in the ship-money case, and was accordingly impeached, 22nd December, 1640, by the House of Commons. On 18th October, 1643, he petitioned, acknowledging his error in the aforesaid case, and submitted himself to the favourable consideration of the House. On the 19th, he was condemned and committed to prison, and on the 20th petitioned to be released, but his impeachment was not taken off until 20th May, 1644.

Meanwhile, Sir John Trevor, knight, of Trefalyn Hall and Plâs Têg, the nephew of Sir Richard and Sir Thomas, had espoused the side of the popular party, taking an active part, civilly, on that side, until after the death of Oliver Cromwell. But he appears, soon afterwards, to have entered into negotiations with those who brought about the Restoration, and was received into favour by Charles II. Without going into particulars, I may say that after the execution of James, Earl of Derby, the trustees for the sale of delinquents' lands sold the manors of Hawarden, Mold, and Hope to persons representing Captain Andrew Ellise, Colonel George Twistleton, and Sir John Trevor, Sir John's portion being the manor of Hope and certain lands in Mold. Meanwhile, Charles, Lord Derby, conveyed his interests in the aforesaid manors to Sir John Glynne, in December, 1653. After the Restoration, the Earl of Derby endeavoured to recover these manors or lord-



ships, and prolonged legal proceedings resulted. It was finally decided that, although the manors of Hawarden and Mold were alienated by Lord Derby's conveyance, the manor of Hope was not alienated by his lordship's similar conveyance, that manor and lordship having been given by Richard III for services rendered to the Crown by Sir Thomas Stanley, and not capable of being estranged, under the circumstances, from his descendants. It was John Trevor, Esq., grandson of Sir John Trevor, from whom the manor of Hope was recovered.

Trefalyn Hall was built in 1576 by John Trevor, the third. There were two wings, parallel to and separate from each other. One of these wings was used as a dwelling-house, and the other as quarters for the servants, dairy, etc. It was apparently intended to connect these wings by a main portion, which would have stood where the garden now is, and have made, with the rest, a very imposing structure indeed. But this intention, supposing it to have existed, was never carried out. However, in the middle of a line drawn between the ends of the two wings was a small building, of which hereafter. Then there was the lodge, which Mr. Chancellor Trevor Parkins believes to be, in effect, the house now occupied by Mr. Thomas Lewis, miller of Lower Marford Mill.<sup>1</sup> In the hall thus arranged, Sir Richard Trevor, son of the builder, lived, but the later Trevors do not appear to have occupied

<sup>1</sup> The core of this house, which has been enlarged on three sides by lean-to additions, and has its back to the road leading from Marford Bridge to Trefalyn *House*, is certainly not much later in date than Trefalyn Hall itself. The present front, looking towards the Hall, is almost unaltered, and very charming. I present a photograph of it, kindly taken for me by Miss C. A. Andrews. It is almost directly opposite what would have been the centre of Trefalyn *Hall*, if the middle body of that hall had been completed, as is supposed was intended. The present miller's house would, in that case, occupy precisely the position on which one would imagine the lodge to have stood, always remembering that the course of the main road past Trefalyn Hall was slightly altered at this point more than a hundred years ago.

it. They had Plâs Têg, in the parish of Hope, a much larger and more commodious building. To them also belonged Glynde, in Sussex, conveniently situated for London. Trefalyn Hall was inhabited by the agents of the estate. At the time of the Restoration, John Peck, gent., of Cornish Hall, Holt, was living there. He died March 16th, 1661-62, aged 67, and was buried at Gresford. He was succeeded by Mr. Jasper Peck, in whose time the Hall was rated for seventeen hearths (in 1671). Mr. Jasper Peck died Sept. 21st, 1688, and was buried in Holt Church. One of this gentleman's sons was named "*Trevor Peck*." Afterwards came Mr. George Blackburne (or Blackborn), agent to the Trefalyn Hall estate, who was buried at Gresford, Nov. 4th, 1725. The ghost of a "*Madam Blackburn*" is said to have long haunted Trefalyn Hall. Mr. John Travers (see hereafter under *Trefalyn House*) was the next agent for the estate, and he also lived at the Hall, as did his son William Travers, for a time after him, I think. Then began the long agency of the Boydells. The first of these was Mr. Thomas Boydell, a younger son of Mr. Josiah Boydell, of Hawarden, and a brother of Alderman John Boydell, engraver and print publisher of London. Mr. Thomas Boydell, born in 1729, was succeeded in the agency by his eldest son, Thomas Boydell, junior. Both of these occupied Trefalyn Hall. Mr. Thomas Boydell, junior, was followed as agent by his brother, John Boydell, and he again by his nephew, John Boydell, junior, a younger son of his brother James. But after Miss Elizabeth Mary Boscawen married the late Mr. Thomas Griffith, he (Mr. Griffith) went to live at the old hall as tenant, and made great changes in it. The fine staircase and wainscoted hall were swept away, the sitting-rooms, which were small and inconvenient, were enlarged, and the existing passage, connecting the two portions of the house, was built. The small detached building, of which I have already spoken, was pulled down and re-erected in the middle of this new connecting passage,

presenting the appearance shown in the accompanying illustrations, which are reproduced from photographs taken by Mr. J. Oswell Bury. Mr. Thomas Griffith was succeeded at Trefalyn Hall by his son, Captain Boscawen Trevor Griffith Boscawen, one of the co-owners, who has died while these pages are being printed, 30th December, 1904.

In 1798 Mr. George Boscawen had five-tenths, or one undivided moiety of the Trefalyn Hall estate, in the counties of Denbigh and Flint; Mary Jane, Lady Dacre, under the will of her late husband, Trevor Charles Roper, eighteenth Lord Dacre, had two-fifths, and Gertrude, Baroness Dacre, sister of the said Lord Dacre, the remaining three-fifths; subject, however, to dower in part of the same, of Mary Jane, Lady Dacre. In the following year, Mary Jane, Lady Dacre, purchased from her sister-in-law, Gertrude, Baroness Dacre, the three parts belonging to her, the minerals being reserved. Mr. Boscawen and Lady Dacre thus became owners of two equal and undivided parts in the Trefalyn Hall and Plâs Têg estates, and (May 13th, 1799) Mr. Josiah Boydell, of Rossett, and Mr. Thomas Lovett, of Chirk, presented their survey of the same, declaring its value in money, and setting out separately the share of Mr. Boscawen. Some difficulty arose in connection with Mr. Boscawen's marriage settlement, but ultimately (September 19th and 20th, 1800) Trefalyn Hall, the manor of Merford, and various tithes, mills, messuages, lands, etc., allotted to him on the survey were conveyed to him in severalty, while Plâs Têg, the manor of Ridley, and various tithes, messuages, lands, etc., were conveyed in severalty to Mary Jane, Dowager Lady Dacre, who bequeathed a part of her estate thus acquired to Cadwaladr Blayney Roper, Esq., second son of the Hon. and Rev. Richard Henry Roper, younger brother of the Hon. Charles Roper, who married Miss Gertrude Trevor. Mr. Cadwaladr Blayney Roper assumed in 1809 the additional name of Trevor.



TREFALYN HALL, NEAR WREXHAM. FRONT.  
(From a Photograph by J. Osceill Bury, Esq.)



## TREFALYN HOUSE.

This mansion, often called simply "Trefalyn," is now known as "*Trefalyn House*," to distinguish it from "Trefalyn Hall," on the one hand, and "Trefalyn Farm," on the other.

Trefalyn House and estate appear to have become the property of John Langford, of Ruthin, towards the end of the fifteenth century, by his marriage with Catherine, daughter and heir of William ap David ap Gruffydd ap David, of Trefalyn and Burton. John Langford's father, grandfather, and great-grandfather had been Constables of Ruthin Castle. My whole knowledge of the earlier Langfords of Trefalyn House is derived from the third volume of *Powys Fadog*, to which, therefore, I refer the reader.

Richard Langford, father of the John Langford who heads the annexed pedigree, besides his eldest son and other children by his first wife, is said to have had three sons, Thomas, George, and Owen, and four daughters, by his second wife. The George Langford just named married Alice, daughter of Roger Wyn Santhey, of Burton (see Chapter II), and had by her four children—Randle, William, Nathaniel, and Ellen.

I mention these names because I have seen the pre-nuptial settlement (dated 16th December, 3rd James I) between Ellen, daughter of George Langford, of Burton, co. Denbigh, and Robert ap Hugh, of Esclusham, yeoman. Thomas Langford, of Burton, gent., probably Ellen's uncle, was one of the trustees of this settlement, and William Langford, Randle Langford, and Nathaniel Langford, apparently her brothers, each writing a beautiful "hand," were among the witnesses to the execution of it.

The above-named Thomas and Randle Langford are mentioned again in Norden's Survey (A.D. 1620) of the manor of Burton. Thomas Langford had then a capital messuage and various lands in the townships of Burton and Llai, comprising 180 statute acres. Randle Lang-

ford had at the same time a capital messuage and 84 statute acres, formerly the lands of Richard Langford, Esq., grandfather of the said Randle, and another free holding, containing 42 statute acres, in Llai. It is quite possible that the Langfords of Wrexham were the later representatives of the Burton Langfords, but of this there is no absolute proof. Certain it is, there were no Langfords living in either Burton or Llai after the year 1660.

As to the Richard Langford, eldest son of the John Langford with whom the annexed pedigree begins, in Norden's Survey (A.D. 1620), his capital messuage and lands in Allington are minutely described, and then contained 90 (customary, or 191 statute,) acres. He had also other tenements and lands, all free, in Gresford and Gwersyllt, containing about 29 statute acres.

In Welshpool churchyard, against the east wall of the church, is a tombstone to the memory of Theophilus Langford, fourth son of Richard Langford, of "Trevalen," co. Denbigh, Esq., attorney-at-law, who died 30th August, 1667, aged sixty. In the Welshpool registers, among the notes of burials, under date 1st September, 1667, is the following entry: "Theophilus Langford frater mihi germanus e unicus." His brother, therefore, was the vicar, the Rev. Wm. Langford, M.A., "master of Ruthin school, 1626-8; rector of Heneglwys, 1630; vicar of Welshpool, 1632; rector of Llanerfyl, 1637; canon, 1639; sinecure rector of Llanfor, 1644. Deprived, but restored, 1660" (Archdeacon Thomas, *History of Diocese of St. Asaph*, p. 795, note.) The Rev. Wm. Langford seems to have been living in Welshpool in 1667, and to have died in 1668. When he speaks of Theophilus Langford as "frater mihi unicus," he may have meant his *only surviving* brother, or his brother exceedingly beloved.

In 1717 the Archdeacon of Merioneth was Richard Langford, whose seal, in the possession of Mr. Chancellor Trevor Parkins, shows a shoveller, with the fol-

# LD PARISH, Co. DENBIGH.

aged 78; buried at Gresford.

JOHN LANGFORD, = Eli  
buried at Gres-  
ford, 12th Feb.,  
1664.

[of Chester,  
—P. F.]

Richard [died young.  
—P. F.]

Nine daughters (see  
*Powys Fadog*,  
vol. iii, p. 210).

ay. = William Mostyn, of  
Rhyd, Esq.

RICHARD LANGFORD, =  
bapt. at Tarvin, ...  
June, 1670; died .....  
succeeded by his  
brother George.

Elizabeth, bapt.  
ford, 30th

Bapt. BENJAMIN BRUEN,  
of Huxley, Cheshire,  
who married,  
secondly, Mary  
Davenport, of  
Calveley, Cheshire,  
—W. T. P. He  
was buried at  
Gresford, 24th  
June, 1741.

Judith, bapt. at =  
St. John's,  
Chester, 3rd  
April, 1687;  
married at  
Gresford, 8th  
July, 1721; the  
other devisee  
of her brother  
George, buried  
at Gresford,  
31st Aug.,  
1728.

Philip Ferny-  
hough, M.D.,  
of Chester, who  
married,  
secondly,  
Elizabeth, dau  
of William  
Upton, of  
Ingmere, co,  
Yorks.

1  
Dorothy, born = Thos. Oliver, of  
about 1722. Christleton,  
Cheshire, Esq.

Mary, buried at  
Gresford, 26th  
March, 1724.

Judith, born 2nd May, bapt. at  
Wrexham; married, April,  
John Meller, merchant, re, 26th  
at Wrexham, 21st Jan issue.

John Bruen, buried  
at Wrexham.  
26th Oct., 1756.

Ellen, born 19th May;  
bapt. at Wrexham,  
30th June, 1756.





lowing inscription round the rim: "Sigillum Rich. Langford, A.M., Archidiaconus Merioneth."

Trefalyn House was assessed for the hearth tax in 1670 as containing ten hearths. If we may judge it by this standard, we should say that it was then of about the same size as Llai Hall. Externally, the older portion shows two huge chimney-stacks, with the date 1754, and the letters W. T. (for William Travers). The rest looks modern, but I am told there are some fine and evidently old rooms within. The gardens are exceptionally extensive and beautiful.

The later history of the Langfords of Trefalyn House was for a long time very obscure, but Mr. Chancellor Trevor Parkins and Mr. Cokayne have, between them, made it intelligible. I have, however, some items to add. Most of these can best be embodied in the annexed pedigree. But I must summarise Mr. Trevor Parkins' contribution to *The Cheshire Sheaf* (1891, p. 115). The Trefalyn House estate being entailed, George Langford succeeded his brother Richard in the possession of it, barred the entail, and bequeathed the property to his sisters, Dorothy and Judith. By deed dated 30th June, 1721, these sisters made a partition, whereby "the capital messuage called Allington or Trevalyn," and other messuages and lands, of the yearly value of £201 0s. 2d., were conveyed to Dorothy, afterwards the wife of Benjamin Bruen, Esq., whose name I cannot find in any of the pedigrees seen by me.<sup>1</sup> When Mr. Bruen died, he devised all his estates to Judith (afterwards Mrs. Jackson), who was his only child, with a direction that they should be sold for the payment of his debts. "On March 14, 1747, a decree for sale was made by the Master of the Rolls in a suit wherein 'Joseph Jackson and Judith his wife, as heir and devisee of Benjamin Bruen,' were defendants. Under this decree, the residence of the Langfords was

<sup>1</sup> In the registers of Gresford parish I find recorded the burial (16th February, 168 $\frac{1}{2}$ ) of "George, ye son of John Bruen, of Chester, Gent.

sold, and became the property of Mr. William Travers," etc.

Charles Langford, gent., married at Wrexham, 30th May, 1748, Jane, the widow of John Jones, of Hope and Heol Pwll y Kiln, in Acton.

I see also in *The Cheshire Sheaf* for 1891, p. 86, the following paragraph, taken from Adams' *Weekly Courant* for 4th January, 1774: "Last Wednesday died at Wrexham, after a short but severe illness, Judith, wife of Mr. Joseph Jackson, and only Daughter of the late Benjamin Bruen, Esq. She was the last who had borne that Name, who was lineally descended from the ancient Family of the Bruens of Stapleford, in the County of Chester. Her mother, Dorothy, was the last of the Langfords, who inherited Trefalyn, in the County of Denbigh. Her very great Wrongs, her long Sufferings, by frequent Illness, she bore with true Christian Patience, Humility, and Meekness! She was remarkable for good Breeding, Politeness, and Affability: they seemed inherent to her! The sacred duties of a Wife, a Parent, and a Friend she religiously discharged. Her loss is greatly felt by her Acquaintance, and most affectionately by her Husband and only surviving Daughter."

Mrs. Judith Jackson's "only surviving daughter" was Judith, the eldest child of her marriage, who soon after became the wife of Mr. John Mellor. John and Judith Mellor had at least five children, whose names were reminiscent of the Langfords and Bruens—Sophia Bruen, afterwards the wife of Richard Benjamin, gent., of Rhosnessney, in Erlas; Dorothy Langford, Richard, John Langford, and Julia Langford.

The arms of the Langfords, of Trefalyn House, were: *gules*, a shoveller *argent*, membered *or*.

The Traverses of Trefalyn House, have now to be dealt with. The first member of this family whose name I know is Mr. John Travers. He married at Wrexham, 19th December, 1699, Sarah Mainwaring, daughter, I believe, to Mr. Edward Mainwaring, a pros-

perous draper of the Lampint, Wrexham (see my *History of Town of Wrexham*, etc., pp. 120 and 121), and a Presbyterian. Mr. John Travers came into possession, after his father-in-law's death, of the Mainwaring property and business, and was for many years a linendraper in Wrexham, although he was probably trained for the legal profession. His first wife died July, 1707, and was buried in Wrexham. I am not certain whether any of the children of this marriage reached man or woman's estate. On the 11th June, 1717, Mr. John Travers married, secondly, Anne, eldest daughter of Simon Thelwall,<sup>1</sup> Esq., of Llanbedr, and widow of Mr. Gerard Eyton (son of Kenrick Eyton, Esq., of Eyton, by Elizabeth Beale, his second wife). The children of this marriage were William (baptised at Wrexham, 18th April, 1721), Robert, Edward, and Anna Maria (baptised at Wrexham, 18th July, 1718; buried at Gresford 28th March, 1747).

Mr. John Travers became ultimately (before 1739, I think) agent for the Trevor estate, living at Trefalyn Hall, and was buried at Gresford, 26th December, 1748, aged 74. His second wife was buried there, 29th September, 1749, aged 66. During the greater part of his life, Mr. Travers was a decided Dissenter, and his name remained as a member of the Presbyterian congregation, Wrexham, until the time of his death. In 1711, he was a trustee for certain funds connected with that congregation, and William Travers, of Clement's Inn, London, gent., was associated with him, among others, in that capacity. In 1742, he was again trustee for another fund belonging to the same congregation, and one of his co-trustees was William Travers, of Lincoln's Inn, London, who was perhaps his son. But this William and his brothers must have soon after severed their connection with Nonconformity.

Mr. William Travers succeeded his father as agent

<sup>1</sup> On 12th June, 1765, "Master Simon Thelwall, of Trevallin," was buried at Gresford, and on 5th November, 1731, "Madam Maria Thelwall de Trevallin" is mentioned.

to the Trefalyn Hall estate, and in 1747 bought the property of the Bruens in Allington, and so became the first of the Traverses of Trefalyn House, which, as we have seen, he partly rebuilt in 1754. He was a Captain in the Denbighshire Militia, a Justice of the Peace for the county, and was buried at Gresford, 7th October, 1765; being succeeded at Trefalyn House by his brother Edward, formerly of Lincoln's Inn, who was buried at Gresford 28th August, 1777, where also was interred Robert Travers, son of Edward, 19th July, 1772. Robert Travers, brother of William and Edward, a merchant in London, died 23rd February, 1781. Mr. Edward Travers' widow, Ursula, married Mr. George Johnson, of Chester, afterwards of St. James's Street, Westminster, and died 8th November, 1796, bequeathing the Trefalyn House estate to her brother, Edward Wilson, Esq.,<sup>1</sup> with reversion to Richard Twiss, Esq.,<sup>2</sup> of Belvedere Hall, father of the Rev. Dr. Robert Twiss, and grandfather of the late well-known Sir Travers Twiss, knight. Dr. Twiss sold Trefalyn House, and a small portion of land adjoining, to John Stanislaus Townshend, Esq. (see the Townshend pedigree, afterwards), and the Townshends have held the property ever since. As to the remaining and larger portion of

<sup>1</sup> In Gresford Registers are the following entries:—

Jane, da. of John Wilson of Llay Hall, Gent., and Hannah his wife, born July 15, 1755, and bapt'd Aug. 5, 1755.

31 Oct., 1776. Mrs. Wilson, of Trevallyn, bur'd.

21 Oct., 1784. Mrs. Jenny Wilson, of Trevallin Hall, bur'd.

11 Jan'y, 1791. Mr. John Wilson, of Gatwen, bur'd (see *History of Country Townships of Old Parish of Wrexham*, p. 109).

<sup>2</sup> This Mr. Richard Twiss was, in 1807, living at Stour Street, Chelsea, and in the year following, his only son and heir-apparent, the Rev. Robert Twiss, was described as of Allsop's Buildings, parish of Marylebone, county of Middlesex. Dr. Robert Twiss, whose death was "presented" at the Marford Manor Court, 24th February, 1858, had, besides his eldest son, Travers, two other sons, Richard and Robert Twiss, who were deputed, on 15th July, 1874, by Sir Travers Twiss to act for him. Sir Travers Twiss, Q.C., D.C.L., died . . . Jan'y, 1897, in the 88th year of his age.

Trefalyn House estate, Mr. Chancellor Trevor Parkins tells me this was sold between 1850 and 1860 (he thinks by Dr. Robert Twiss to Mr. Popham, of Littlecote), and was re-purchased by the late General Townshend, so that it now forms again part of the old property from which it was detached for a time.

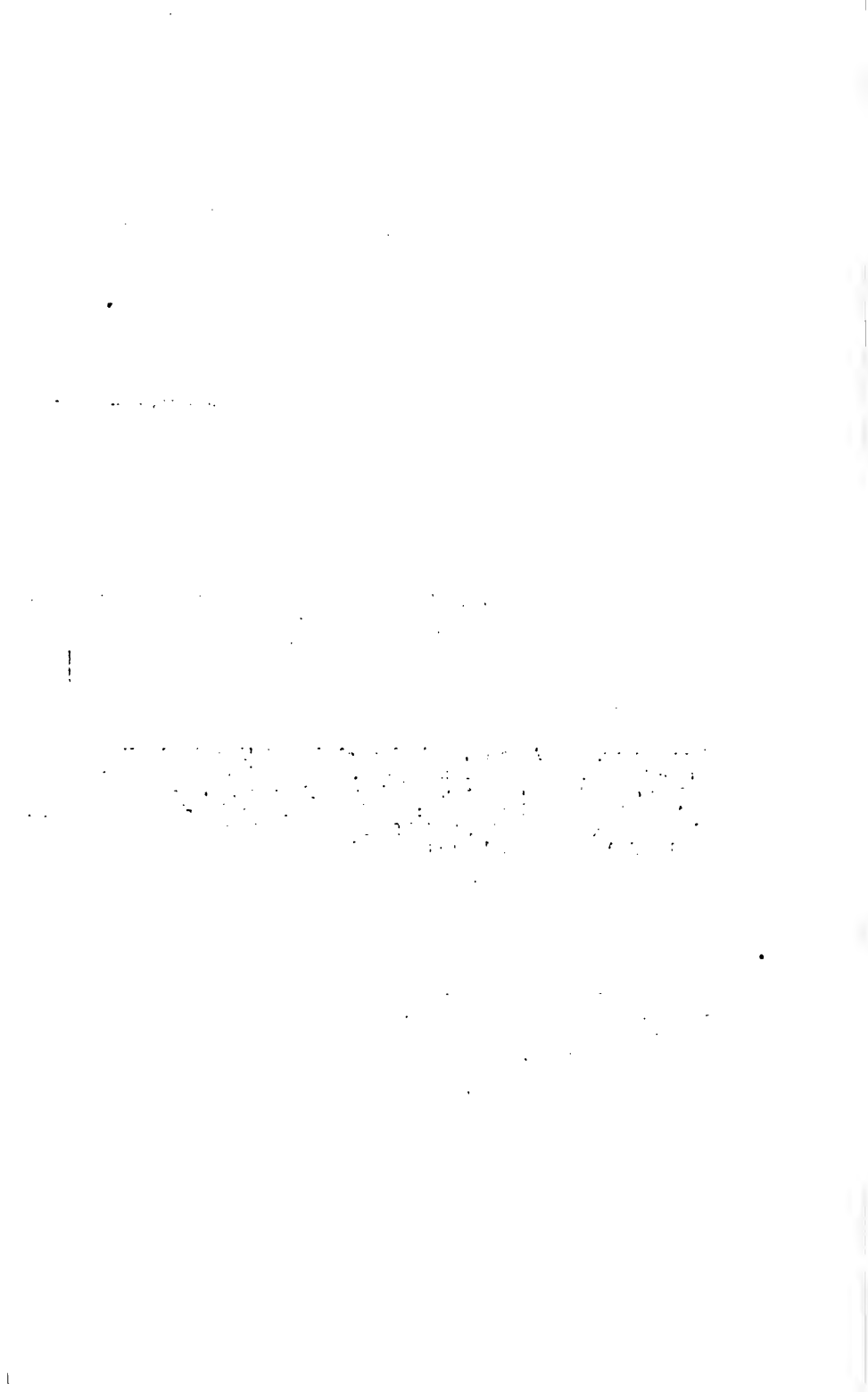
I may as well record here a note I made relating to the Travers family, after inspecting two deeds some years ago. On 6th July, 1725, William Travers, of Symond's Inn, gent., was mentioned, and on 19th June, 1769, William Matthew Travers, of Beeston, county Chester, gent., was also mentioned, and declared to be the eldest son of Matthew Travers, of Beeston aforesaid, gent., which Matthew Travers was eldest son of Matthew Travers of Shrewsbury, grocer, who was the eldest brother of the aforesaid William Travers, of Symond's Inn.

<p>Matthew Travers, of Shrewsbury, Grocer.</p> <p>Matthew Travers, of Beeston, Gent., eldest son.</p> <p>William Matthew Travers, of Beeston, Gent., eldest son, 19th July, 1769.</p>	<p>William Travers, of Symond's Inn, younger brother, 1725.</p>
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Dr. Twiss having sold Trefalyn House to John Stanislaus Townshend, Esq., the Townshends have ever since remained connected with that place. Before that time the three earlier Townshends were always described *manorially* as "of Hem;" but they did not live there. Mr. Anthony Townshend dwelled in Stansty, his son, Mr. John Townshend, at Holt, and his grandson, Mr. John Townshend (father of Mr. John Stanislaus Townshend), at Chester.

Sir Robert Townshend, father of Anthony, is said to have been the first gentleman knighted (as Sir Robert Agborough) by Charles II, on his return to England.

Mr. Chancellor Trevor Parkins has supplied me with a copy (from *The Genealogist*, vol. i) of the grant of arms of Townshend, with a difference, to Sir Robert Agborough by Sir Edward Walker, Garter King-of



In Gresford church is a brass to the memory of Colonel Edward Dupre Townshend, of Annefield, Gresford, who died... May, 1883. He was the second son of Edward Venables Townshend, Esq., of Wincham, and grandson of Edward Townshend, Esq., of Wincham (see the Pedigree). There are also two stained-glass windows inserted to the memory of Edward Hunter Townshend (elder son of the above-named Col. Edward Dupre Townshend), lieutenant and adjutant of 1st battalion 16th Bedfordshire Regiment, who died at sea off Cape Coast Castle, December 29th, 1873, "while engaged with Sir Garnet Wolseley in the Ashanti Expedition."

In the churchyard is a gravestone to the memory of Frances Matilda Townshend, born July 6th, 1849, died December 30th, 1844, and of Elizabeth Bottrel Townshend, her mother, born September 11th, 1815, died September 13th, 1888.

#### TREFALYN FARM.

I cannot identify *with absolute certainty* the house representing the ancient capital messuage of the Merediths of Allington. The John Meredith of 1620 held this house, with 19 parcels of land containing 77 (customary, or nearly 163 statute), acres, *freely in demesne*, together with various cottages and lands in Gresford and Llai. In the will of Dr. Daniel Williams, however (made June 26th, 1711), he speaks of his "estate in and about Trevallin and Grecesford" which he bought of the Merediths; and, as he distinguishes between this and his other estate in Burton and Croes Howel, we shall probably be right in identifying the old capital messuage and estate of the Merediths of Allington with the property in that township, now held by Dr. Daniel Williams' trustees. In other words, the house seems to be that which still exists, having on it the date 1588, and commonly called "Trevalyn Farm," now occupied by Mr. Thomas Prichard.



I may add that Dr. Daniel Williams in his will speaks of his cousin, Richard Meredith, Esq., to whom he bequeaths his "largest silver tankard," and remits the several sums of money due to the testator from the said Richard. The Doctor also gave to that son of his said cousin who bore the testator's name, £100, and another £100 to Elizabeth West, sister of the same Richard Meredith.

I cannot trace the connection between the Merediths and Dr. Daniel Williams. Indeed, the whole pedigree of the Merediths of Allington is very obscure, and the account given of them in the third volume of *Powys Fadog* is extremely incomplete and unsatisfactory. I know that the first Sir William Meredith, of Stansty, Hugh Meredith (the progenitor of the Merediths of Pentrebychan), Edward Meredith, draper and citizen of London, and John Meredith, haberdasher and citizen of London, were brothers. They appear to have been sons of Richard Meredith, of Allington, by his wife Jane, daughter of Morgan ap David ap Robert of Stansty. Lewis Dwnn confirms this suggestion, but names three other children of Richard Meredith (namely, Richard, Elis, and Marged), and makes Richard Meredith to be the son of John Meredith ap Rawlin. The John Meredith, of Allington, in 1620, was probably the haberdasher of London, who was living at that time, but afterwards returned to Wales. His brother Edward also returned to Wales (living at Plâs Coch, Stansty), and was buried at Wrexham, June 2nd, 1643. Elizabeth Meredith, of Stansty, was also buried there, September 8th, 1644.

There were still Merediths lingering on in Allington after the Restoration, but they appear to have been small tenant-farmers only. John Meredith was one of the churchwardens in 1718 and 1726, and tenant of the Poors Land in Allington in 1732. I copied the following extracts relating to them from the Gresford Registers :—

Margaret, dau. and heiress of Ieuan Lla

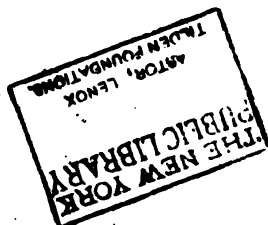
ence Powells  
n's, etc.

<sup>1</sup> H. R. H.  
the second s  
by Anne his

- 
- Alice. = Thos. Crue, of Holt.
  - Anne. = Richard Roydon, of Isyoc
  - Margaret. = Wm. Holstock, of St
  - Dorothy. = (1) John Fylkin, of T
  - (2) Lawrence Downes
- 

er, ob. s. p. | 6  
George Powell, of Burt  
living in 1620.

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20 Aug. 1671. John fillus [so !] John Merddyth de Allington, bapt.

13 Mch., 1671-2. Elisabeth the wife of John Mreddith of Alington, bapt.

22 Feb., 1574-5. Charles the sonne of John Meredith of Alington, bapt.

— — Mrs. Merydith of Alington, bur'd.

15 Aug., 1676. Dorothea, the daughter of John Meredith de Allington, bapt.

30 Sept., 1677. Charles fil. J'n Meredith de Allington, bapt.

21 Apl., 1680. Thomas fil. John Meredith de Allington, bapt.

One of these two John Merediths is called in the rate books "John Meredith, *senior*," and the other "John Meredith, *junior*." At a date somewhat later, a John Meredith was tenant of a holding in Burton, probably of that called "The Broad Oak."

I may as well here say that Iorwerth Fychan ap Iorwerth ap Madoc, the ancestor of the Merediths of Trefalyn, was living in 1347. He was the great-grandfather of Rawlyn ap Meredith ap David ap Iorwerth Fychan, who was the father of the first John Meredith of Allington.

#### HORSLEY HALL.

The last owner of Horsley Hall, or "Plâs yn Horsli," of the old *Horsley stock*, was Ieuan ap David ap Madog ap David Hên, of Burton (claiming to be derived from Sanddef Hardd). His daughter and heiress married Ieuan Llwyd ap Gruffydd ap David Fychan, who traced his descent to Einion ap Ithel. Of this marriage were two daughters, one of whom, Margaret, married Howel<sup>1</sup> ap David ap Gruffydd Fychan, of Talwrn, in Burton, carrying Horsley Hall to her husband. Howel ap David was himself directly descended from David Hên ap Goronwy, of Burton, and his children assumed the name of Powell. Howel ap David heads the

<sup>1</sup> In 1574, Sampson Erdeswicke (see *Harleian MSS.* 473, British Museum) saw in one of the windows in the north aisle of Gresford Church, the names of "Höell ap David and Margaret his wife, 1501." I am indebted to the Rev. E. A. Fishbourne, Vicar of Gresford, for this reference.

annexed abbreviated pedigree: the early part whereof has been almost entirely compiled from the records printed by Ellison Powell, Esq., in his wonderful "Pedigree of the Powells of Horsley, co. Denbigh, and their descendants." For the latter part of the pedigree the parish registers of Gresford, Wrexham, and Oswestry, and the Court Records of the manor of Marford are available. The genealogical Table which I give is purposely condensed, so as to show those descendants only of the elder branch who were connected, and the districts directly adjoining.

In Norden's *Survey of Bromfield and Yale* (A.D. 1620), Mr. Thomas Powell's estate is minutely described. Besides his mansion house called "Horsley," in Allington, he had other messuages and lands in the same township, containing 64 customary acres, other messuages and lands in Burton, containing 47 customary acres, one of these messuages being "domū per patulū quercū, Anglicé," "the house by the broad Oake," and  $10\frac{1}{2}$  acres of land in Gresford, all free, containing  $121\frac{1}{2}$  (customary, or about 257 statute,) acres. His son, Thomas Powell, jun., afterwards the first baronet, had also some lands in Allington, and there were also various leasehold lands within the manor, held by Mr. Powell. Attached to Horsley was the dovecote croft and the horse pasture, "horse pasture" being the more usual modern English form of "horse ley." Almost all the other fields on the estate bore English names. Mr. George Powell, a younger brother of Mr. Thomas Powell, senior, had at the same time (1620), a capital messuage and other messuages and lands in Burton, containing 51 (customary, or nearly 108 statute) acres. The Burton property probably represented the patrimony of Howel ap David, belonging to him apart from the Horsley estate, which he obtained with his wife.

Sir Thomas Powell, the first baronet, is claimed as a staunch Royalist, and this claim is certainly just, for although I cannot find that he "compounded" for Horsley or other property in county Denbigh, yet his

estate in the hundred of Wirrall (Cheshire) was undoubtedly "sequestered." Depositions were sent up to the committee for compounding, to show that Ralph Poole, parson of Bebbington, county Chester, "left the pulpit one Sunday in May, 1643, and went with Sir Thos. Powell and others to the waterside to resist the landing from Liverpool of Col. Moore with the Parliament forces, and that he joined with Prince Rupert when he had taken Liverpool." But Sir Thomas seems to have died before the committee could deal with his estates. And although his grandson, the second Sir Thomas Powell, Bart., was actually sheriff of Denbighshire during the Protectorate (in 1657), Margaret Powell, his mother and guardian, on 7th July, 1648, petitioned to "compound," and Sir Thomas himself, as soon as he came of age, took part in the premature Royalist rising which Lambert crushed out at Winnington Bridge, and was there taken prisoner.

Mr. Alfred Ashworth has called my attention to a reference in King's *Vale Royal of England* (1656, p. 121) to Thomas Powell, of Horsley, which is worth while transcribing. Speaking of Birkenhead Priory, he speaks of it as "now a very good demean and which has come (by descent from the Worsleys men of great Possessions) now to a Gentleman of much worth Thomas Powell Esquire the heir of the ancient seat of Horsley in the County of Flint,<sup>1</sup> and one of whom our County may gladly receive, to be added to the number of those that deserve better commendation than I am fit to give them; though unto him I am particularly bound to extend my wits to a higher reach, then here I will make tryall of."

This passage must refer to him who became afterwards the second baronet, and must therefore have been written in or before 1647, when the first baronet died.

<sup>1</sup> Horsley Hall is directly adjacent to, although not actually in, the main portion of Marford and Hoseley, in Flintshire. Horsley Hall itself is in Denbighshire.

It will be seen from the Powell pedigree how the Horsley estate came into the possession, by purchase, of John Hughes, Esq., of Pwll yr uwd (now Spring Lodge), Wrexham. He died at Little Acton, 10th March, 1810, aged 65. His father was *perhaps* the "old John Hughes of Pwllrude, farmer," who was buried at Wrexham, 8th August, 1775. And his son, Francis James Hughes, M.D., of Little Acton, the owner of Horsley Hall, who died 29th October, 1856, aged 68, married Mary Elizabeth, widow of Thomas Murhall Griffith, Esq., of Holt Street House, Wrexham, who survived him, and died 4th January, 1866, aged 81 years. Dr. Hughes was a man respected, liked, and beloved; and deservedly so, as I am told. For many years he was chairman of the Wrexham bench of magistrates, and occupied a good position in the society of the district. Some time ago,<sup>1</sup> I was compelled to expose the unhistorical character of one of Miss Angharad Llwyd's memoranda, and I feel now bound to examine closely another memorandum of hers, especially as these her notes will certainly one day be printed, and taken throughout for gospel. Miss Angharad Llwyd, after having been at Dr. Hughes' house, and copied the pedigree of Santhey of Burton, in his possession, meanly and malignantly attached to it, in 1823 or 1824, the following note: "This is a copy of the pedigree now in the possession of Dr. Hughes (M.D.), natural son of a Mr. Hughes the son of a Gardener at Sonlli where a Major Bell lived, the owner of Horseley estate who died about fifty years ago leaving all his property to the above-named Gardener's son whom he took into the house to read to him." This cryptic and unpunctuated sentence (there is but one comma in the whole) is capable of more than one interpretation, and the more obvious one is probably not that one which was intended. What was meant, perhaps, may be put thus: Major Bell of Sonlli

<sup>1</sup> In my account of *The Broughtons of Marchwiell*, printed in *Y Cymmrodor*, vol. xiv, 1901.

used to employ John Hughes (afterwards owner of Horsely), the son of his gardener, to read to him, and left this gardener's son all his property on his own death, about the year 1773. Supposing this story to be partly true, the estate left to Mr. John Hughes did not include Horsley, which Mr. Hughes himself purchased, and Major Bell never owned. Further, it is to be remembered that Major John Bell was buried at Wrexham, 5th May, 1781, and is then described as of Wrexham Fechan. He occupied, in fact, as tenant, in 1780 (where he lived before I do not know), the houses of the Joneses, of Wrexham Fechan, who were part-owners of Horsley, and after Major Bell's death a "Mr. Hughes" was rated for this house. Out of these facts, distorted a great deal, Miss Angharad Llwyd's statements had evidently their origin. But what truth remains in those statements?

Mrs. Hughes, the widow of Dr. Francis James Hughes, sold Horsley (Mr. Chancellor Trevor Parkins tells me) to Messrs. Charles Townshend (see Townshend pedigree, before) and Frederick Potts (the youngest son of Mr. Henry Potts, of Chester and Glanyrafon). These made some arrangement with each other, by virtue of which two fields, belonging to Horsley, were exchanged with the Strode trustees for lands near Gladwyn, Gresford, which became the property of Mr. Charles Townshend, while Horsley Hall became vested in Mr. Potts, who lived there until his death on 5th June, 1898, aged 78. His son sold the property to Mr. Alfred Ashworth, who for some time has lived there. The late Mr. Frederick Potts pulled down the greater part of the old hall, which was moated, and rebuilt it, destroying a groined crypt in order to alter the entrance to the new hall.

. Almer farmhouse represents an old mansion which gave its name to a rather famous Welsh family—the Almers of Almer. John ap Ieuan of Almer first took this surname. He, I suppose, was the John Almer (not Aylmer) who, I find declared as the Attorney of



the lord King for Bromfield and Yale, in the 21st year of Henry VII and the 10th year of Henry VIII : unless indeed two John Almers, son succeeding father in the same office, be thus indicated. John Almer, junior, had two sons—John Almer of Almer, and Edward Almer, the ancestor of the Almers of Pant Iocyn. As to the last-named, I have here little to say. He is discussed elsewhere.<sup>1</sup> But his elder brother, John Almer the third, had no sons, only daughters, and one of his two daughters, Margaret, married Edward Puleston, a son of Sir Edward Puleston, of Emral, so founding the family of Puleston of Allington.<sup>2</sup> The son of Edward and Margaret Puleston,<sup>3</sup> also Edward Puleston, of Allington, married Winifred,

<sup>1</sup> See *History of the Country Townships of the Old Parish of Wrexham*, pp. 174 and 175. But I may add that there is in the Mostyn Collection a eulogy (*awdl foliant*) of Edward Almer, of Pant Iocyn, Esq., dated 1570, by William Cynwal. It is also to be said that Sampson Erdeswicke, in 1574, saw in one of the windows of the north aisle of Gresford church the names of "S'r John Allmer and Katherine his Wife," with their coat-armour, which shows Katherine to have been an Egerton (Catherine, daughter of Philip Egerton, of Egerton Malpas). He also saw in the church what appears to have been the funeral achievement of "Sir Edward Almer, esquier" (British Museum *Harleian MS.*, 473). I owe my knowledge of Erdeswicke's visit to the Rev. E. A. Fishbourne, vicar of Gresford.

<sup>2</sup> This Edward Puleston died 16th December, 1574, and Margaret, his widow, 7th March, 159<sup>e</sup>.

<sup>3</sup> H. R. Hughes, Esq., of Kinnel Park, tells me that the Edward Puleston, of Allington, who died 16th December, 1574, had by Margaret Almer, his wife, the afternamed children :—

1. Edward = (1) Winifred, da'r of John Trevor, of Allington (see before).

= (2) Katherine, da'r of John Saunders, of Abenbury (see *History of the Country Townships of the Old Parish of Wrexham*, p. 138.

2. John, clerk in holy orders.

3. William (died 24th December, 1628) = Mary, daughter of Ralph Rokesby.

4. Roger = Mary, da'r of Henry Askew, of Blifford, co. Lincoln.

5. Thomas.

6. Dorothy = John Jones, of Abenbury (see *History of the Country*

daughter of John Trevor, Esq., of Trefalyn Hall, by Mary (Bridges) his wife. This second Edward Puleston's son was again Edward Puleston, of Allington. He was dead before 1620, and his widow, Anne, was then become the wife of Robert Santhey, of Honckley in Burton. He left one daughter, Margaret, who became, subsequently, the wife of John Powell, Esq., son and heir of Sir Thomas Powell, of Horsley, first baronet (see Powell of Horsley pedigree, before). Now, I have sometimes thought that the estate of the Pulestons, of Almer, was none other than that of Almer. Let us see what is said of the Puleston property in Allington by John Norden, in 1620. Robert Santhey held freely a capital messuage in Allington, with barns, stables, *dovecote*, orchards, gardens, etc., and over 190 statute acres of land in the right of Anne his wife, granted to her as jointure, for the term of her life, by Edward Puleston, deceased, her former husband, which premises were to descend, after the death of the before-named Anne, to Margaret Puleston, daughter and heir of the said Edward. This Margaret Puleston held also freely in her own right a messuage in Allington, with 120 "ancient acres" (nearly 254 statute acres) belonging to it. The whole estate thus contained 444 acres. Now, most of the other large estates in Allington can be identified, and if the property of the Pulestons in Allington was not Almer, what room could there be for it in the township? Moreover, supposing that property to be Almer, we can then understand how it came to Margaret Puleston in 1620 by direct descent from her great-great-grandfather, John Almer. On the other hand, it has to be considered that the bailiwick of Almer—or, at any rate, of Cobham Almer—although in the township of Alling-

*Townships of the Old Parish of Wrexham, Llwyn on Pedigree, sheet 1, p. 136.*

7. Ermine (buried at Gresford 16th November, 1634) = John Meredith, of Trefalyn.

8. Alice = Thomas Yardley, of Farndon.

ton, was not in the manor of Burton. Perhaps the lands inherited by Margaret Puleston were partly in the bailiwick and partly in the manor just named (see my remarks at the beginning of this chapter).

Mr. Chancellor Trevor Parkins agrees with my conjecture that the house of the Pulestons of Allington was Almer. Margaret Puleston, the last heiress, married, as I have said above, John Powell, son and heir of the first Sir Thomas Powell, Bart., of Horsley. The second Sir Thomas Powell was rated for a considerable property, the greater part of which was subsequently transferred to Sir Richard Grosvenor, and has since belonged to the Grosvenor estate. This transfer must have taken place about the year 1715 or 1716. At any rate, in the Allington rate-books we get, as the Chancellor pointed out to me, the following assessments :—

	1715.	£	s.	d.
Sir Richard Grosvenor, bart.	.	0	2	6
Mr. Lloyd's heirs for Horsley Demesne	.	0	14	7
And for the Meadow Grounds	.	3	2	6
	1716.			
Sir Richard Grosvenor, bart.	.	0	2	6
And for the meadow grounds	.	3	2	6
Mr. Lloyd's heirs for Horsley Demesne	.	0	14	7

But this may show only that the extensive meadow grounds in the northern part of the township now belonging to the Grosvenor, or Eaton Hall, estate, must have been transferred, about 1716, from the heirs of Horsley Hall, but does not show that Almer House was at that time transferred. In the two years above noted, Thomas Pate was at that time separately rated (at 21s. 4d.) for Almer, almost certainly as tenant, the name of the landlord not being given. However, Almer does in fact now belong to the Grosvenor (Westminster) estate. So that I believe Almer passed from the Almers, first to the Pulestons, then to the Powells, and, finally, to the Grosvenors of Eaton.

(To be continued.)

## FIND OF LATE-CELTIC BRONZE OBJECTS AT SEVEN SISTERS, NEAR NEATH, GLAMORGANSHIRE. ✓

BY J. ROMILLY ALLEN, F.S.A.

THE objects dealt with in the following paper have been drawn by Mr. Worthington G. Smith, and at the request of Dr. W. Bickerton Edwards, I have written the descriptions. The facts relating to the find have been kindly supplied by Mr. John Ward, F.S.A.

The fine series of bronzes described below were found about thirty years ago, near Seven Sisters, in the valley of the Dulais, a tributary of the Neath, from which it is separated by the high ground of Hir Fynydd, along which the well-known Roman Road, the Sarn Helen, runs. The Dulais side of Hir Fynydd is gouged out, here and there, by mountain streams, which, after a precipitous course, fall into the river.

The bronzes were found scattered about in the bed of one of these streams, about three-quarters of a mile from Seven Sisters, after a severe storm. The rush of water washed away part of the north bank, and it is evident that the bronzes had been buried in the soil thus removed. Some children, while at play, found them in the stream and took them to their home, a small farm near. It is very doubtful whether all were recovered, when we consider the strength of the current; some may have been buried in the shingle of the bed, and others washed into the Dulais. As the objects were treated as playthings of the children at the farm for many years, it is quite possible that some of them may have been lost. The find does not appear to have attracted any attention until 1902, when Dr. W. Bickerton Edwards, of Seven Sisters, while inquiring of some of the old inhabitants of the Dulais valley

whether any antiquities had been discovered in the neighbourhood, was told that some objects in metal had been turned up by one of the streams in the locally-memorable flood in 1875. Thinking that some of these might still be in existence, Dr. Edwards called at the farm, and found that, though thrown about, most of them were there. The occupier of the farm gave him six of the objects, which he recognised as of archaeological interest, and forwarded them to the Welsh Museum of Natural History, Arts and Antiquities,

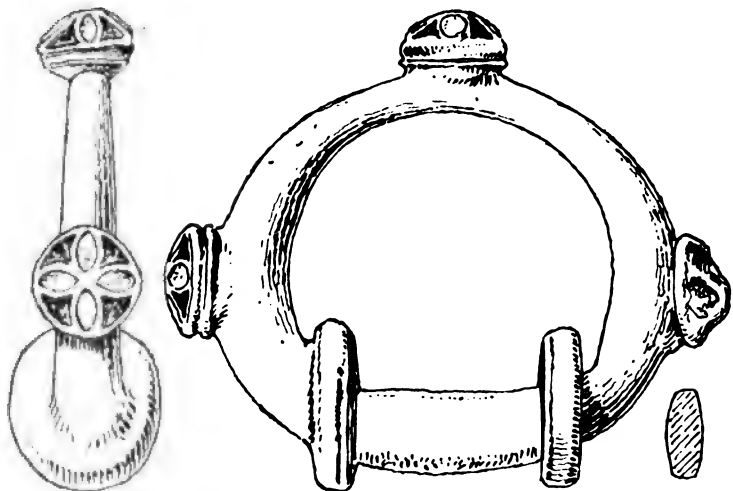


Fig. 1.—One of a Pair of Bronze Enamelled Harness-Rings found at Seven Sisters. Scale,  $\frac{1}{4}$  linear.

Cardiff, for examination. Mr. Ward, the Director of the Museum, confirmed the Doctor's surmise, pointing out that the find was of Late-Celtic age, and evidently of great importance; and he urged him to secure all the fragments and have them described by some competent pen. At the end of last year (1904), the Doctor was fortunate enough to acquire the remaining objects; and feeling that they should not remain in private hands, also that they should not leave Wales, he placed them in the custody of the committee of the above museum, with the proviso that

they should be transferred to a Welsh National Museum, wherever and whenever such an institution should be established.

The place where the bank was washed away is a small and comparatively horizontal field, surrounded by sloping rough ground and brushwood—a suitable spot for a house. Some years ago, a trial shaft for coal was sunk in the middle of this field, but to no great depth. It is said that in sinking it rough pottery was found, which tends to strengthen the idea of ancient human occupation.

Having now given all the particulars which are known with regard to the find, we will proceed to describe each object separately.

Fig. 1.—This shows one of a pair of bronze harness-rings. The upper part of the ring is round in cross-section, and gets thinner towards the top. The lower part, between the two projecting flanges, is nearly rectangular in cross-section. The round part of the ring is ornamented with three projecting enamelled bosses of conical shape. The colours of the enamel appear to be red and white. The design on the bosses is the same as that on a harness-ring from Saham Toney,<sup>1</sup> Norfolk.

Finds of Late-Celtic horse-trappings have, in nearly all cases, been identified by means of the bridle-bits which occur with them, the shape of the ancient bridle-bit being exactly like the modern one. If this were not so, there would really be no clue to the use of the rings and other fittings, which differ very materially in form from those used in the saddlery of the present time. We therefore assume that rings, like the one represented on Fig. 1, are harness-rings, because they have been found in so many cases associated with bridle-bits. The largest collections of these rings, obtained from Stanwick,<sup>2</sup> in Yorkshire, Polden Hill,<sup>3</sup> in Somersetshire,

<sup>1</sup> *Norfolk Archaeology*, vol. ii, p. 398.

<sup>2</sup> *Memoirs of York Meeting of Archaeological Institute in 1846*, p. 37.

<sup>3</sup> *Archæologia*, vol. xiv, p. 90.

and Westhall,<sup>1</sup> in Suffolk, are now in the British Museum. In two cases such rings have been found with Anglo-Saxon burials, namely, at Chesell Down,<sup>2</sup> in the Isle of Wight, and at Stowting,<sup>3</sup> in Kent. Another ring of the same class from Kirby Thore,<sup>4</sup> in Yorkshire, has been made into a brooch by the addition of a pin.

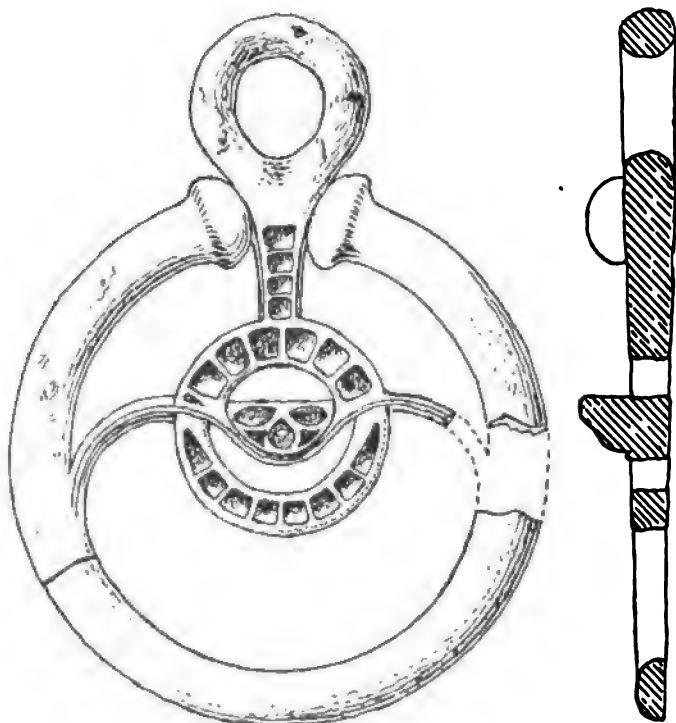


Fig. 2. — Bronze enamelled Harness-Ring found at Seven Sisters.  
Scale, † linear.

At a meeting of the Society of Antiquaries of London, on February 25th, 1904, Mr. C. H. Read, F.S.A., of the British Museum, exhibited an enamelled

<sup>1</sup> *Archæologia*, vol. xxxvi, p. 454.

<sup>2</sup> G. Hillier's *History and Antiquities of the Isle of Wight*.

<sup>3</sup> *Archæologia*, vol. xli, p. 411.

<sup>4</sup> *Ibid.*, vol. xxxi, p. 279.

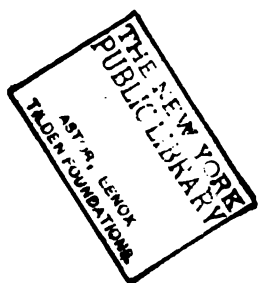


**BRONZE HARNESS-RING FROM LEICESTER, NOW IN THE BRITISH MUSEUM.**  
 Scale  $\frac{1}{4}$  linear.



**BRONZE HARNESS-RING FROM ALFRISTON, SUSSEX,  
 NOW IN THE BRITISH MUSEUM.**  
 Scale  $\frac{1}{4}$  linear.

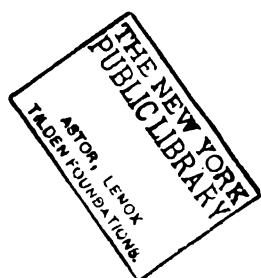






**ENAMELLED BRONZE HARNESS-RING FROM WESTHALL, SUFFOLK,  
NOW IN THE BRITISH MUSEUM.**

Scale  $\frac{1}{2}$  linear.



ring of the type we are now considering, which was found in the Fayûm<sup>1</sup> in Egypt, and a British specimen from Bapchild, in Kent, for comparison.. Mr Read says, with regard to the rings : " Their use has always been problematical, though they are found in considerable numbers with hoards of horse-bits and similar gear. I notice that they very frequently occur in pairs, and as horse-bits also are found in pairs, I think the fact bears out my argument as to their use : which is, that they were the rings through which the reins passed, and that then, as now, they were fixed to the horse's collar."

There are two varieties of these rings as regards the shape of main part of the ring, and also two varieties as regards the small part between the flanges. Thus, there is one kind, like that shown on Fig. 1, with a ring of round cross-section, studded with projecting knobs, and another kind with a flat, crescent-shaped exterior to the ring, like the one from Bapchild, just referred to. These are really only differences in the decorative part of the ring, but the varieties in the shape of the part between the flanges affects its use. The lower part of the ring shown on Fig. 1 is evidently made rectangular in section, so as to prevent its turning round when once fixed at right angles to the horse's collar. There is, however, another kind of ring in which the part between the flanges is made thin and saddle-shaped, apparently to enable the ring to slide along a strap ; or, if fixed at one point, to have a certain amount of freedom of motion backwards and forwards. A fine ring of this class from Westhall, Suffolk, is illustrated on the plate opposite p. 130. In this class of ring the projecting flanges, instead of being at right angles to the ring, are placed diagonally, sloping towards each other. The differences pointed out show that the two kinds of rings cannot have been used in the same way.

Figs. 2 and 3.—The ring (broken into three pieces)

<sup>1</sup> *Proc. Soc. Ant., Lond., 2nd Ser., vol. xx, p. 25.*

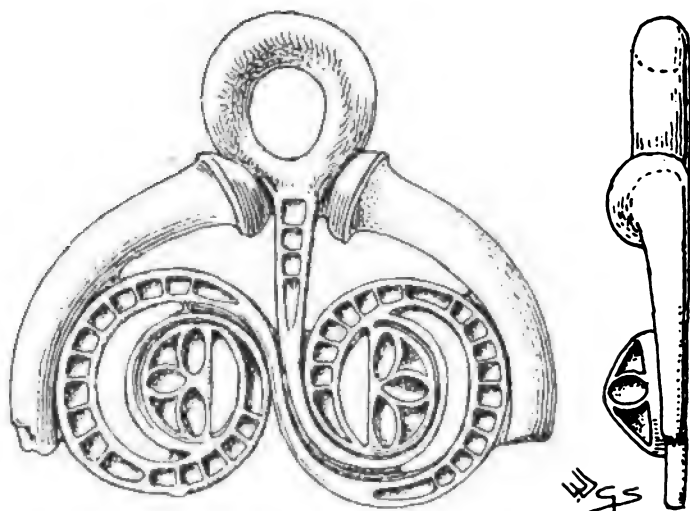


Fig. 3.—Portion of Bronze Enamelled Harness-Ring found at Seven Sisters.  
Scale,  $\frac{1}{2}$  linear.

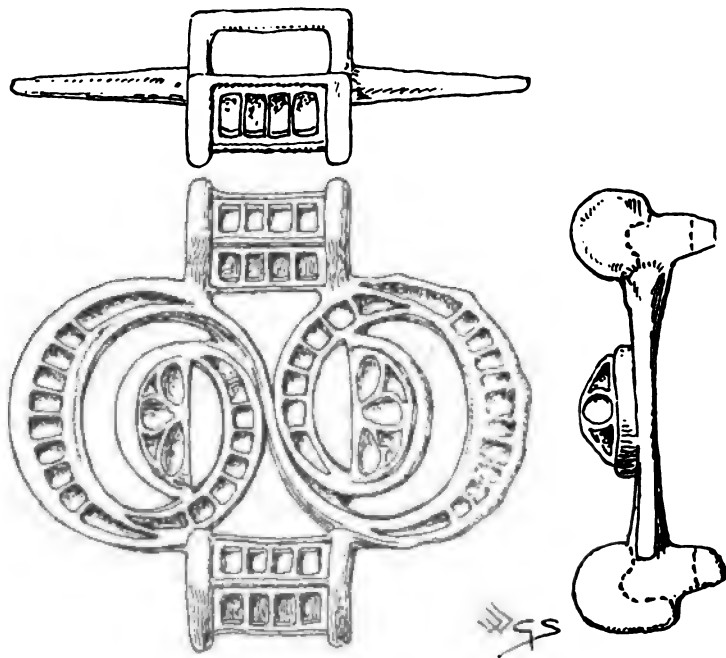


Fig. 4.—Bronze Enamelled Harness-Mounting found at Seven Sisters.  
Scale,  $\frac{1}{2}$  linear.

and the upper half of another ring here shown, when complete must have been of the same shape, and probably together formed a pair, although the ornamental portions are different. The rings are flat at the back and rounded in front, *i.e.*, the cross-section is nearly semi-circular. The ring shown on Fig. 2 has traces of enamel in the holes, but in the case of the other ring (Fig. 3), the enamel is entirely gone.

The peculiarity of these rings is that they each have an eye at the top, for suspension or attachment to something. The lower half of the ring is open in each case, which would allow a strap of the harness to pass freely through it. The fact that the backs of the rings are flat seems to show that they were intended for ornamental pendants rather than to serve any practical purpose. Similar objects have been found at Saham Toney,<sup>1</sup> in Norfolk, and Stanwick,<sup>2</sup> in Yorkshire. It is possible that these objects may be portions of bridle-bits, as the terminal rings of the Late-Celtic bridle-bits from Rise,<sup>3</sup> near Hull, now in the British Museum, and from Stanwick,<sup>4</sup> Yorkshire, in the Alnwick Museum, are exactly of the same shape, but I do not know whether they are flat at the back or not.

Fig. 4.—The object here shown is of cast bronze, enamelled. Only traces of the enamel now remain. At the back are two rectangular loops, apparently for a strap to pass through. An ornamental harness mounting, with similar loops at the back, have been found at Saham Toney,<sup>5</sup> Norfolk, and at Polden Hill,<sup>6</sup> Somersetshire. There is another in the British Museum<sup>7</sup>

<sup>1</sup> *Norfolk Archaeology*, vol. ii, p. 398.

<sup>2</sup> *Memoirs of the York Meeting of the Archaeological Institute in 1846*, p. 36.

<sup>3</sup> J. R. Allen's *Celtic Art*, p. 150.

<sup>4</sup> Dr. J. C. Bruce's *Catalogue of Alnwick Museum*, p. 88.

<sup>5</sup> *Norfolk Archaeology*, vol. ii, p. 398.

<sup>6</sup> Kemble's *Horæ Ferales*, pl. 19, fig. 3.

<sup>7</sup> J. R. Allen's *Celtic Art*, p. 136.

from an unknown locality, and one in the Uffizi<sup>1</sup> Museum at Florence. Some of these are cruciform, and others in the shape of a sort of rosette.

Figs. 5 and 6.—The two objects represented are of

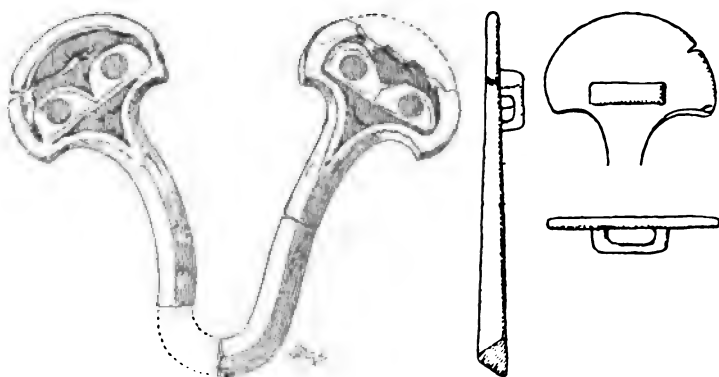


Fig. 5.—Bronze Object decorated with bright Red Enamel, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

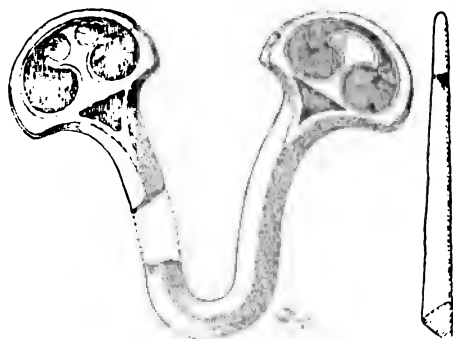


Fig. 6.—Bronze Object decorated with bright Red Enamel, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

the same shape : something between that of a V and an U. The narrow part is of triangular cross-section, ridged in front and flat at the back. The two flattened and expanded ends are decorated with bright red

<sup>1</sup> Kemble's *Horæ Ferales*, pl. 19, fig. 5.

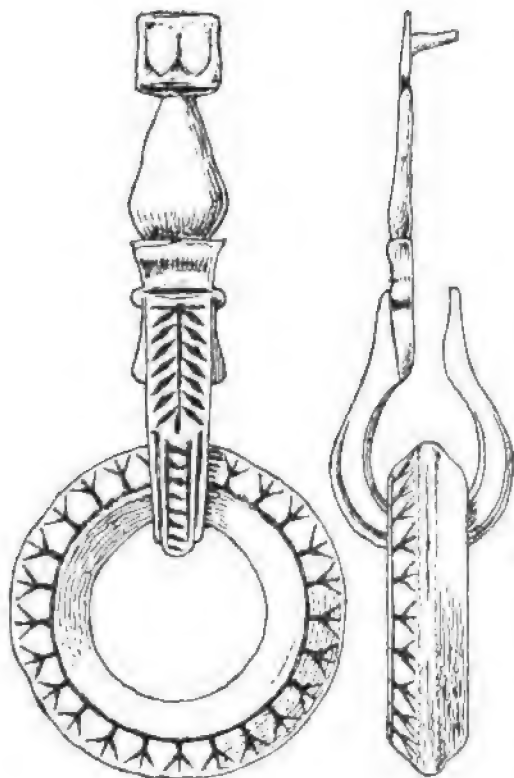


Fig. 7.—Hook and Ring of Bronze plated with Silver, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

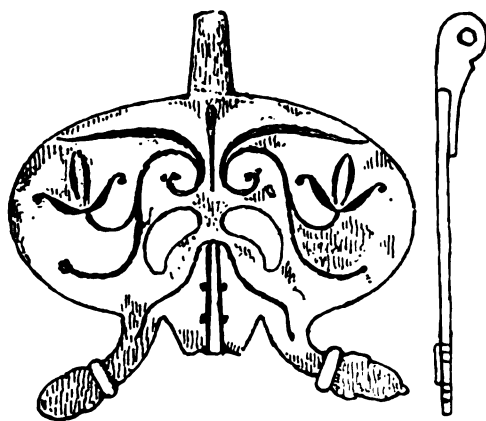


Fig. 8.—Object of Bronze plated with Silver, found at Seven Sisters. Scale,  $\frac{3}{4}$  linear.



enamel, which is in perfect condition. At the back of the object shown on Fig. 5 is a rectangular loop for

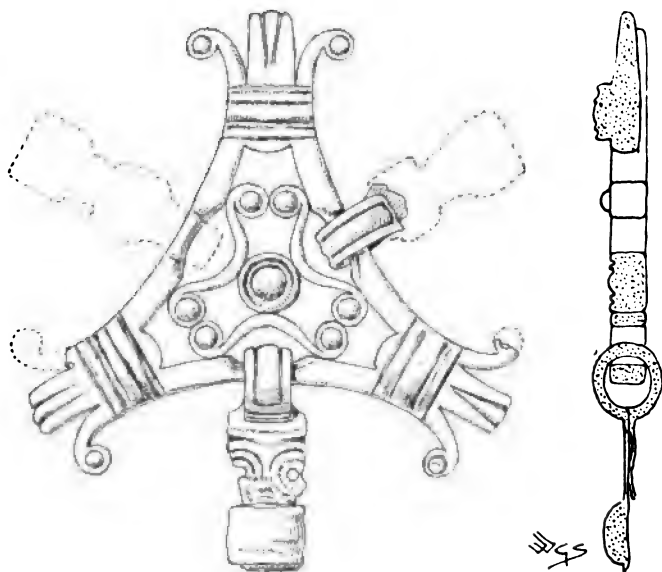


Fig. 9.—Ornamental Bronze Object of Triangular Shape, found at Seven Sisters. Scale,  $\frac{3}{4}$  linear.

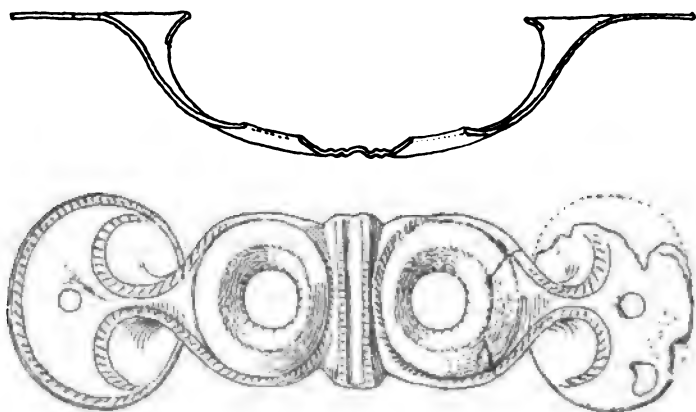


Fig. 10.—Arched Object of Bronze, found at Seven Sisters, Scale,  $\frac{3}{4}$  linear.

passing a strap through. Perhaps this indicates that it was a harness mounting, but I know of nothing

similar amongst the finds of horse-trappings elsewhere.

Figs. 7 and 8.—These objects are of bronze, with ornamental designs in plated silver. One is a hook, with a ring hanging from it, and the other a flat oval plate, with a loop at the top, and two horn-like projections, terminating in acorns, at the bottom. It is not easy to conjecture the use of either.

Fig. 9.—The bronze object shown is of triangular shape, and a very highly-finished piece of ornamental perforated metal-work. The back is flat, but the portions at the three points of the triangle are recessed. Attached to two of the sides of the triangle are loops for fastening to straps, the third being missing. The use of the object is evidently to unite three straps meeting in a point. It is probably part of the harness of a horse. I have not come across anything similar elsewhere, except the circular ring with three attachments for straps, found in the River Nore in Ireland, and now in the Museum of the Royal Irish Academy<sup>1</sup> in Dublin.

Figs. 10 to 15.—The six objects—or fragments of objects—shown are all of the same arched shape-like handle, and there are rivet-holes in the ends of each for fastening them to a flat surface. The one shown on Fig. 13 has traces of rusty iron on the unornamented side, as if the thin *repoussé* bronze had an iron back to strengthen it. I am at a loss to suggest any probable use for these objects.

Fig. 16.—This appears to be a bronze strap ornament. There were originally four little rivets on the front; two remain, and the positions of the others are marked by the rivet-holes. The two ends have crescent-shaped terminations. At the back is a rectangular loop for a strap to pass through.

Fig. 17.—The ornamental part of this consists of a pair of horns with knobbed terminations, resting on a

<sup>1</sup> Sir W. Wilde's *Catalogue*, p. 612.

sort of rosette, at the back of which is a rectangular loop for a strap or bar to pass through. Horns, with knobbed terminations, occur on Romano-British iron firedogs.

Fig. 18.—This bronze object appears to be a buckle of some kind; the holes for the pin of the hinge in the two projections at the bottom have been omitted in the drawing.

Fig. 19.—A bronze ring.

Fig. 20.—Two small bronze bells, one round and the other square.

Fig. 21.—A bronze object, shaped like the bottom of an anchor.

Fig. 22.—Portion of a moulded and turned object of thin bronze, with ornament round the top.

Fig. 23.—A small bronze weight, shaped like a cheese or curling-stone. On the top is the Roman numeral I.

Fig. 24.—A small bronze chisel.

Fig. 25.—A bronze finial, shaped something like the umbo of a shield. It has three rivet-holes for fixing it on to something.

Fig. 26.—Disc of thin bronze, with *repoussé* mouldings and punched ornament.

Fig. 27.—Two conical bronze objects, with holes through them. Mr. Ward suggests that these are "jets"—that is, casts of the funnel-shaped apertures through which the molten metal was introduced into the mould.

Fig. 28.—Thin plates of bronze, bent and folded together.

Fig. 29.—Rectangular bronze ingot, showing chisel marks. It has been cut across, and shows a bright yellow colour, like that of an Australian sovereign.

Fig. 30.—Lump of bronze of irregular shape.

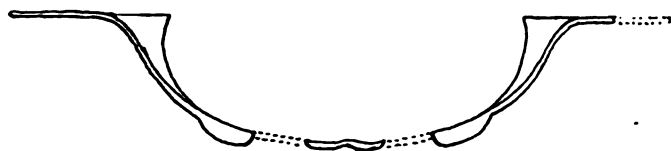


Fig. 11.—Arched Object of Bronze, found at Seven Sisters. Scale,  $\frac{2}{3}$  linear.

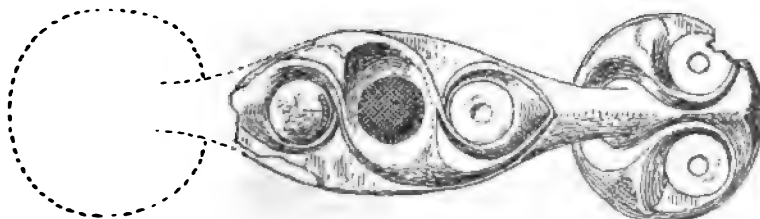


Fig. 12.—Arched Object of Bronze, found at Seven Sisters. Scale,  $\frac{2}{3}$  linear.

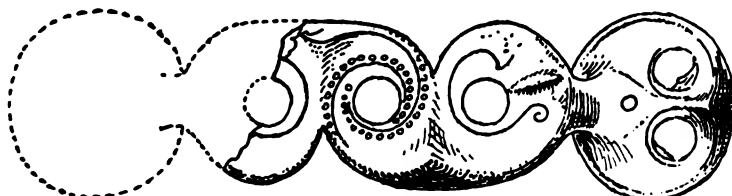


Fig. 13.—Arched Object of Bronze, found at Seven Sisters. Scale,  $\frac{2}{3}$  linear.

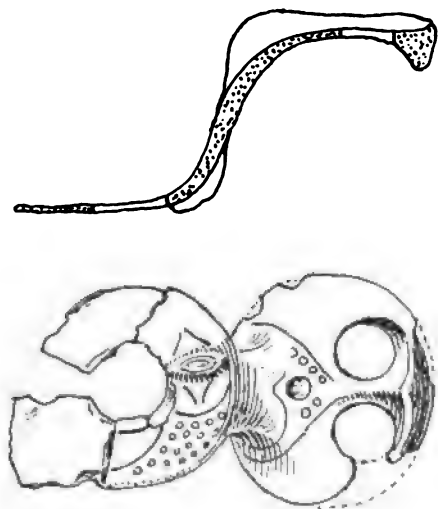


Fig. 14.—Part of Arched Object of Bronze,  
found at Seven Sisters.  
Scale,  $\frac{1}{2}$  linear.

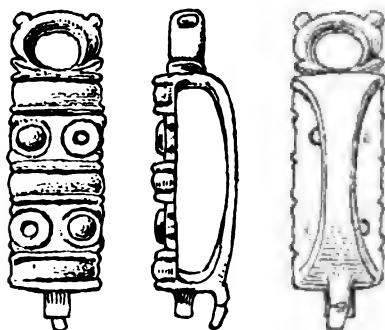


Fig. 16.—Bronze Ornament for Strap,  
found at Seven Sisters.  
Scale,  $\frac{1}{2}$  linear.

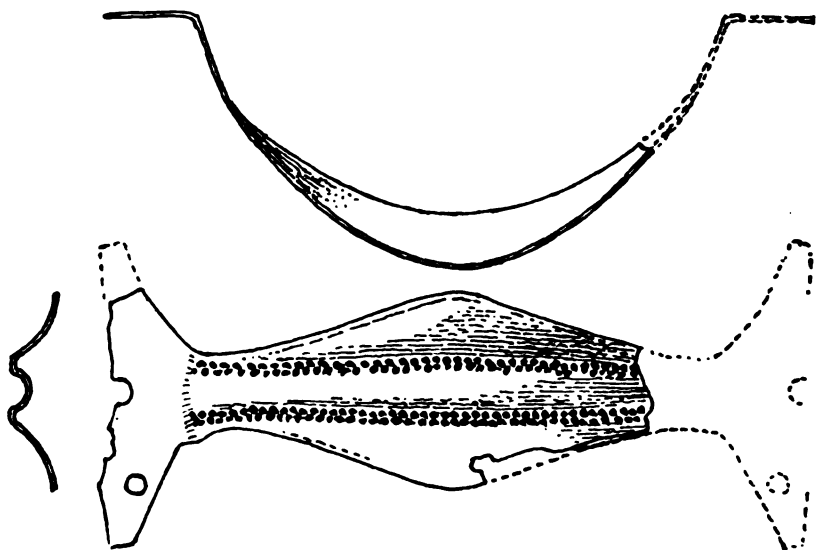


Fig. 15.—Arched Object of Bronze, found at Seven Sisters.  
Scale,  $\frac{1}{2}$  linear.

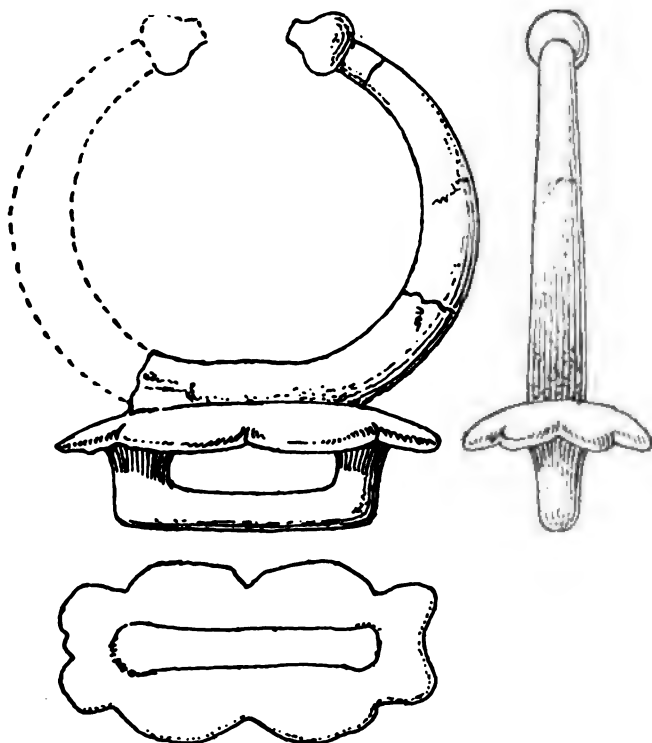


Fig 17.—Bronze Horned Strap Ornament, found at Seven Sisters.  
Scale,  $\frac{1}{2}$  linear.

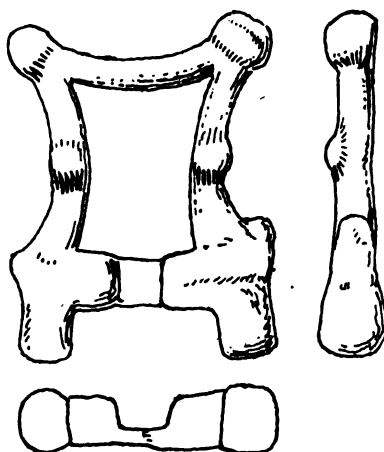


Fig. 18.—Bronze Buckle, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

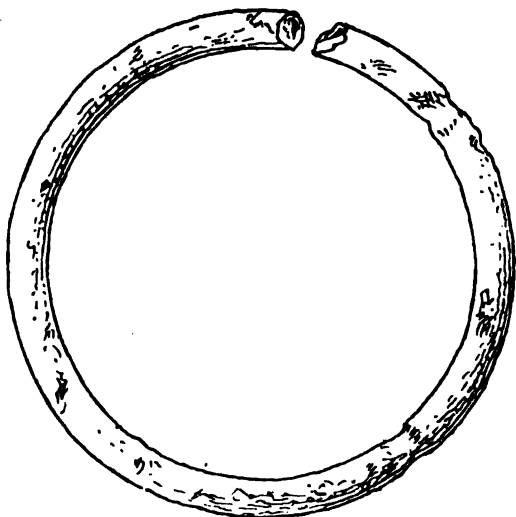


Fig. 19.—Bronze Ring, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

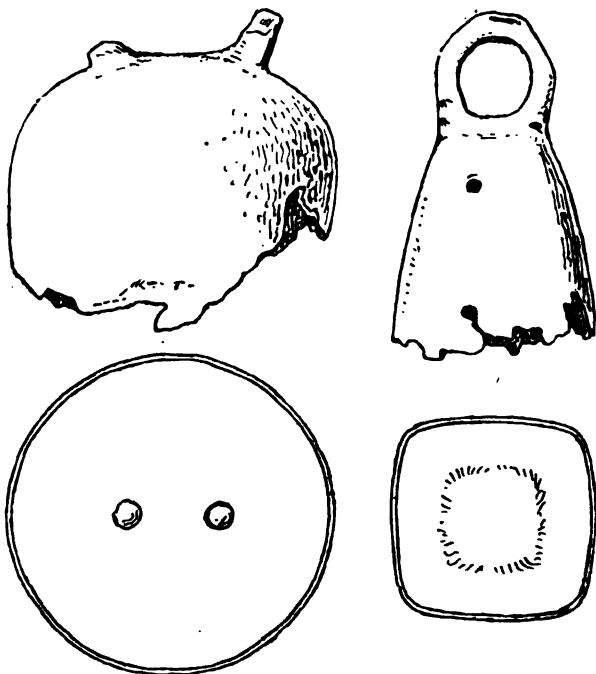


Fig. 20.—Two Small Bronze Bells, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

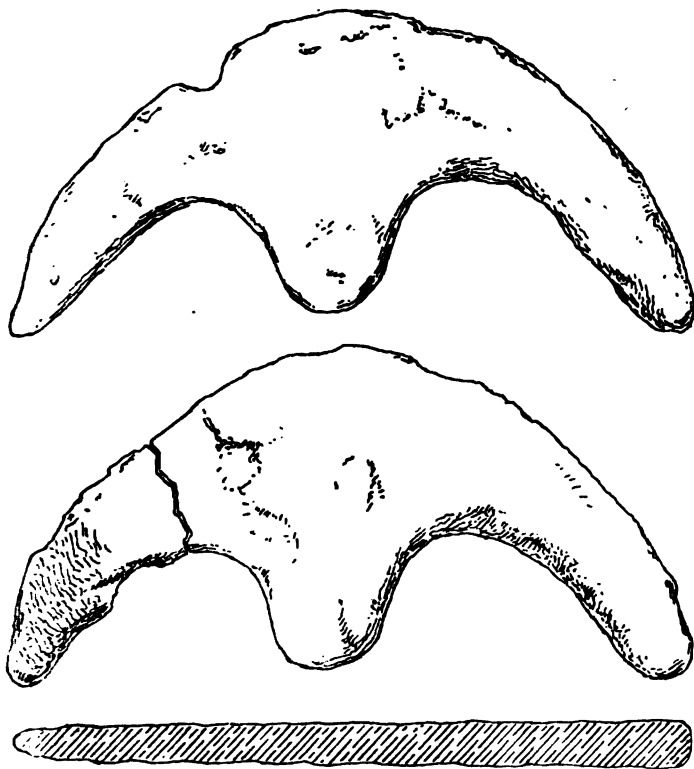


Fig. 21.—Bronze Object, found at Seven Sisters. Scale,  $\frac{3}{4}$  linear.

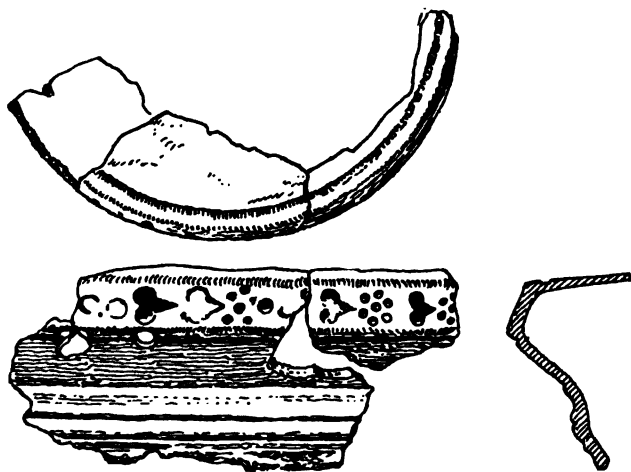


Fig. 22.—Hollow Turned Object of Bronze, found at Seven Sisters. Scale,  $\frac{3}{4}$  linear.



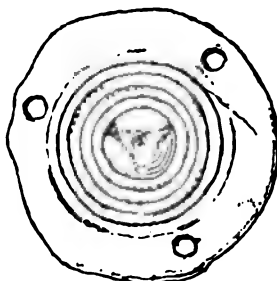
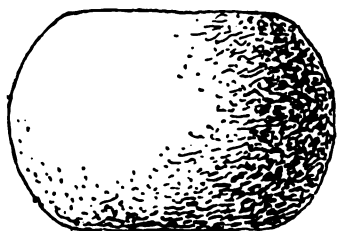
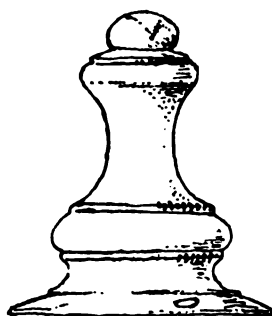
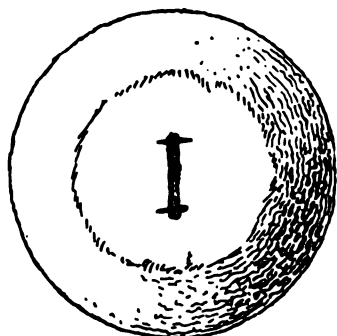


Fig. 23.—Bronze Weight, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

Fig. 25.—Bronze Ornament, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

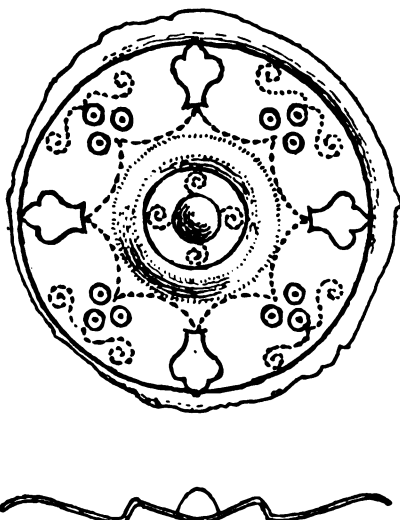
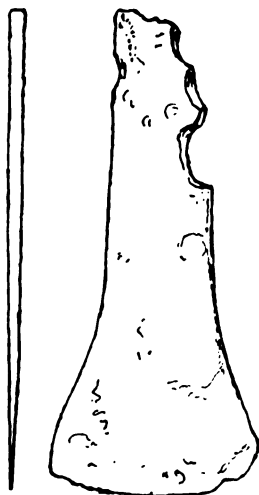


Fig. 24.  
Small Bronze Chisel, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

Fig. 26.  
Ornamental Disc of Bronze, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

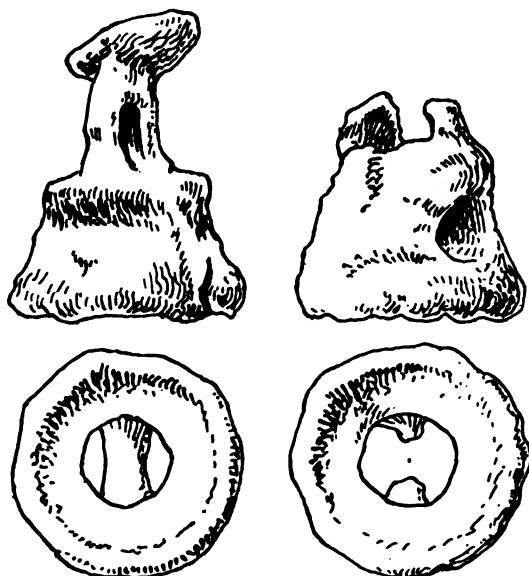


Fig. 27.—Bronze Objects, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

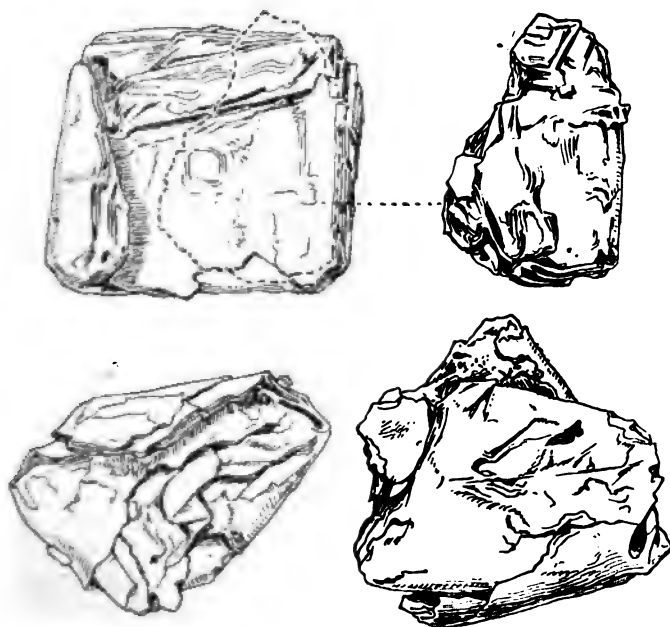


Fig. 28.—Thin Plates of folded Bronze, found at Seven Sisters. Scale,  $\frac{1}{3}$  linear.



Fig. 29.—Bronze Ingot, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

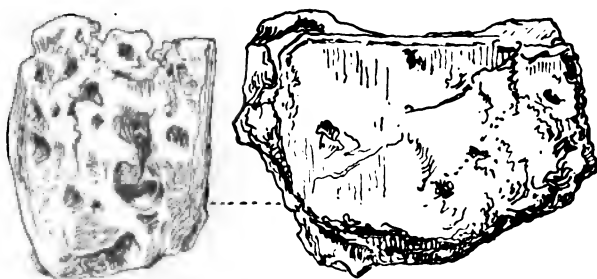


Fig. 30.—Lump of Bronze, found at Seven Sisters. Scale,  $\frac{1}{2}$  linear.

## OLD STAINED GLASS IN ST. BEUNO'S CHURCH, PENMORVA.

BY CHARLES E. BREESE, Esq.

IN looking over some back numbers of the *Archæologia Cambrensis*, I was attracted by a contribution—in the Journal for July, 1876—written by Archdeacon D. R. Thomas, entitled “A Day at Dolwyddelan.”

Archdeacon Thomas refers in his article to some fragments of beautiful old glass in the east window of Dolwyddelan Church, and quotes the authority of Sir John Wynn, in his *History of the Gwydir Family*, in support of the statement: “that this was the first stained-glass window in the Principality.” In the same article appears the description of a portrait brass on the splay of the north window, representing Meredith ap Ievan ap Robert (of Gessel Gyfarch in Eivioneth, and Gwydir in Nant Conwy), in a kneeling posture, with the legend beneath

“Orate pro a'iabus Meredith ap Ivan ap Robt. Armigeri et Alicie . . . uxore Qui obierunt xviii° die Marcii anno d'ni m°v°xxv° Quorum animabus propicietur Deus . Amen.”

Sir John Wynn, in his *History of the Gwydir Family*, states that Meredith ap Ivan ap Robert “new-built the Church of Dolwyddelan;” and adds, “It should seeme, by the glass window there, that it was built in anno 1512; but whether it was in that yeare glazed (which might be done long after the building of the Church), I am uncertaine.”

During the visit of the Cambrian Archæological Association to Portmadoc in August, 1903, the attention of members was drawn to some fragments of old stained glass in the western window of Penmorva Church; but, owing to considerations of time, only a

very superficial examination of these interesting features was possible.

It may interest your readers to note the following extract from a letter written by the late Mr. W. W. E. Wynne, of Peniarth, to my late father, respecting these fragments, namely :—

“In the south part of the east window of Penmorfa Church, were formerly ‘the pictures’ of Meredith ap Ievan ap Robert, and Margaret Maurice, his third wife, with the following inscription beneath, viz.:

“Orate pro Meredy't ap Evan ap Robert et Margerta verch Maurice, uxor ejus, qui hanc fenestram fecerunt.”

“He was father of John Wynn ap Meredith and great-grandfather to Sir John Wynn of Gwydir, and he died in 1525, and was buried at Dolwyddelan. His wife, Margaret, was a daughter of Maurice ap John ap Meredith, the great-grandfather of Sir William Maurice of Clenneney.

“A fragment of this window is now (1870) in the west window of Penmorva Church, to which not long since it (this fragment) was removed.”

Mr. Wynne, in a further letter written in 1870, refers to a stone inscribed with the date “1322,” which, he remarks, “tradition assigned as the burial-place of former owner of Rhiwaedog;” and he says that he himself had, years before, seen the stone, which was then at the eastern end of the church.

It is matter of significant interest that the stained glass in both the churches of Penmorva and Dolwyddelan commemorated the same individual, Meredith ap Ivan ap Robert.

The date of the glass can be fairly accurately ascertained, as we know that Meredith died in 1525 at the age of about sixty-five (*Vide* Sir J. Wynn's *History of the Gwydir Family*). Alice, mentioned in the Dolwyddelan inscription, was Meredith's first wife; his second wife was Gwenhwyfar, whilst Margaret, mentioned in the Penmorva inscription, was his third wife. Meredith, according to Sir John Wynn, was about twenty-four years of age when he removed his dwelling from Eifonydd to take up his residence at Gwydir,

which was then in course of erection upon the property he had acquired by purchase in Nant Conwy. It is therefore safe to assert that neither of these glasses was erected prior to 1484; and it is clear, from the wording of the Penmorva inscription, that the glass there was erected during the period of Meredith's actual union with his wife Margaret. When we remark that Meredith had by his first wife ten children, and two by his second wife we may assume that by the date of his alliance with Margaret, his third wife, he must have been approaching his fortieth year. The Penmorva glass can, therefore, be assigned to a date not earlier than 1500; whilst from what we are told by Sir John Wynn, both in the letterpress as well as in the Pedigree Table of his *History*, of Meredith having had a fourth and a fifth wife, with offspring by both, we may place the date of its erection between 1500 and 1510.

The age of these stained fragments of glass is of importance, not only in relation to the introduction of stained glass generally as an embellishment of our older Welsh churches, but also as tending to denote the influence of the period in the development of an artistic temperament.

The subjects depicted in the fragments at Dolwyddelan are in allusion to the Holy Scriptures, with two possible exceptions, viz., "a winged figure with a suspended bell," and "a hand bearing a sword." It would be interesting to know what these two representations are emblematic of.

The accompanying illustration represents all that is left of the stained glass at Penmorva. The figure here depicted is apparently that of an ecclesiastic, though the headgear approximates more nearly to that usually associated with the chief or head of a monastic order or establishment. It differs from the known examples of the mitres of bishops and archbishops, in that the frontal arch springs directly from the circle, while the circle itself is decorated, and is therefore opposed in design to episcopal mitres, which are all, I believe,

with one rare exception, unadorned. A portion of what looks like a monks' cowl is visible about the neck.

The staff or stick held in the hand does not afford us any evidence of its being "pastoral," or surmounted with a crosier. The vestments are rich in design and decoration; but here, again, there is insufficient evi-



Old Stained Glass in St. Bueno's Church, Penmorva.

dence afforded to enable us to determine whether they correspond more nearly to the vestments worn by abbots on occasions of State, or by bishops.

It has been suggested that the figure here depicted is probably representative of the patron saint, St. Beuno; but it is scarcely credible that an artist of the fifteenth or sixteenth century would so far have forgotten the incongruity of appearances as to clothe a seventh-

century worthy in the paraphernalia of a high ecclesiastic of his own period !

A curious feature of the extract from Mr. Wynne's letter is the reference in parenthesis to the " pictures " of Meredith ap Ivan ap Robert and Margaret his wife. It would thus appear that Mr. Wynne quoted his information respecting the stained glass from some well-authenticated data in his possession. Although all trace of these " pictures " is now gone, it must be accepted, on the authority of one so widely and deservedly respected for the accuracy of his statements as was Mr. Wynne, that the portraiture of Meredith and his wife Margaret was included in the original light ; and the question arises as to whether there exist any known records, either in particular relation to Wales, or more generally the United Kingdom, which evidence the commemoration by portraiture in stained glass of individuals by whom such windows were placed in our churches at the period under consideration.

It is customary to find portraiture in old glass confined to Biblical or allegorical personages, whilst the representation of individual notabilities was almost entirely left to the genius of the sculptor.

The fact of Meredith ap Ivan ap Robert having paid at least two visits to Rome suggests that he was considerably impressed with the beautifying effects of the coloured lights in many of the church windows of the Eternal City, and the impressions thus formed very probably influenced him to introduce this special feature into the two churches with which he was so closely connected.

I at one time favoured the idea of the figure shown in the illustration being possibly meant to represent one Robert ap Meredith, Abbot of Bardsey, who was a second cousin of Meredith ap Ivan ap Robert, both being descended from the same great-grandfather ; but I am satisfied from a careful perusal of Sir John Wynne's *History* and other equally unimpeachable records that the two were not contemporaries, and that



the Abbot was not the person singled out for such conspicuous honour by his kinsman.

As bearing upon the close connection which existed between Meredith's family and the church of Penmorva, we are told by Sir John Wynn that "Ivan ap Meredith ap Howell," of Cefn y Van and Gessel Gyfarch in Eifioneth, constable of Criccieth, and in joint command of the town of Caernarvon (grandfather of Robert, Abbot of Bardsey), "dying at Caernarvon, his body was brought by sea (for the passages by land were shut by Owen Glyndwr's forces) to Penmorva, his parish church, to be buried."

This event would be *circa* 1450, and is the earliest authenticated record we possess of a burial at Penmorva.

There is yet another curious feature in connection with the Penmorva inscription, namely, the insertion of the Welsh "verch" in place of "filix" in an otherwise complete Latin rendering.

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## THE CHURCH OF PENBRYN AND ITS CONNECTIONS AND ASSOCIATIONS.

By D. PRYS WILLIAMS, Esq. ("BRYTHONYDD").

*The Name of the Church.*—Its full name is Llanfihangel Penbryn, or, St. Michael's Church on the Headland. It is possible—very probable—that the older church of this parish was dedicated to some other saint than St. Michael. It is known that some of the churches bearing the name of Llanfihangel were re-dedicated to St. Michael, being formerly called by some British saint's name, which was ousted by this more modern saint. It is quite possible that its old name may have been connected with the old sacred well of St. Deiniol, situated in the southern part of the parish. There is an old tradition that there was formerly a burial-ground in a field on Ffynnon Ddeiniol farm, and was formerly called Parc y Beddau.

*The date of the present Church.*—Judging from the shape of the arches of the door and the windows, and from the form of the nave, and its low chancel, and the narrow arch between the two, the present church belongs to the thirteenth or fourteenth century; but at the last restoration some of the windows were altered. The chancel is not in a line with the church, but is much inclined towards the north. It is what is popularly called a "weeping church:" that is, it bends towards one side, to represent, it is supposed, the drooping of our Lord's head on the cross when dying.

In the southern wall of the chancel is a recess about 5 ft. from the ground to its top. It has been conjectured by a late writer—the Rev. Geo. Eyre Evans, in his description of this church—that it may have been

“a recess intended for the altar-tomb of possibly the builder of the fane, but whether the carved effigy ever was placed herein is now hard to say.”

There is in the south wall of the church, near the chancel arch, remains of an old stoup. Some of the old people remember when there was also a south door, which is now built up.

The font may be of the same date as the church, roughly formed from a local stone. It has a square top, and stands on an elegant pillar, springing from two supporting steps. The basin is capacious enough for the total immersion of an infant.

The sacred vessels of this church are universally considered as very fine ones—the finest and tallest in all Cardiganshire churches. They are of silver, and they belong—as their shape shows, and the date on them—to the sixteenth century. The cup is  $9\frac{1}{2}$  ins. in height, and  $4\frac{3}{4}$  ins. wide at its mouth. It has a well-fitting paten cover, which is  $5\frac{1}{2}$  ins. in diameter. The inscription round the bell of the cup is—

† POCVLVM \* ECCLESIE \* DE \* PENBRYN.  
1574.

*The Registers of the Parish.*—When the late vicar, John Hughes, came to this parish, he went to examine the contents of the safe, and found to his sorrow that a great many of the oldest books had been totally destroyed by bad keeping and dampness. The oldest registers now in existence are on seventeen sheets of vellum, and include entries of baptisms, marriages, and burials from 1726 to 1735.

The Vestry Book begins in 1807, and runs on to 1837. Under the year 1812, we have the vestry undertaking a census. The population of the north side of the parish was 590, and were numbered at the cost of  $\frac{1}{2}d.$  per head. The following curious entry may add credit to the hospitableness of the Penbrynites: “88 meals to passengers at  $3d.$  each.”

*Some Memorial Tablets in the Church.*—There is a fine brass tablet in the floor within the communion rail to the memory of Dame Bridgett Lewes and her son. It is about 17 ins. long, and 12½ ins. wide. It runs as follows :—

HERE LYETH THE BODY OF DAME BRIDGETT LEWES, DAUGHTER  
TO SIR RICHARD PRYSE OF GOGERTHAN KNIGHT AND WIFE  
TO S<sup>r</sup> IOHN LEWES OF ABERNANTBYCHAN KNIGHT  
WHO DEPARTED THIS LIFE THE 4<sup>TH</sup> OF OCTOBER  
IN THE YEARE OF OVR LORD 1643.

ALSO

HERE LYETH THE BODY OF RICHARD LEWES HER SONNE  
WHO DEPARTED THIS LIFE THE 6 OF IANVARY  
1622.

It may be noticed that the above Dame Bridgett Lewes was the mother of the celebrated Sir James Lewes, of Abernant Fychan, who took such an active part in the Civil Wars on the side of King Charles I. He was one of the chosen knights intended as a member of the Royal Oak, if that had been instituted.

*The Llanborth Memorial Stone.*—On the north side of the chancel arch is a black stone tablet to the memory of George Lloyd, who died on the 2nd of May in the year 1678, and other members of his family. The Llanborth family descended from Rhys ap Rhydderch, or Rhys Fychan, Lord of Tywyn. With the death of David Morgans, mentioned on the tablet, and who died May 19th in the year 1770, the estate wanting claimants became forfeited to the Lord of the Manor, Sir Herbert Lloyd of Peterwell.

*The Memorial East Window.*—The chancel window is a memorial one, representing the Crucifixion, erected by Catherine Jenkins of Dyffrynbern, Easter, 1887, in memory of her cousin, the Rev. Henry Jenkins, Rector of Stanway in Essex, the noted antiquarian. She was the aunt of the well-known archæologist, the vicar, D. H. Davies, of Cenarth.

In the churchyard, again, there is a small, rough stone on the left hand when entering the church, which was erected on the grave of David Davies, of Allt-y-maen, in the parish of Llandyssul, who met with a sad and a remarkable incident. When the old press-gang system prevailed, some young man in state of inebriation had enlisted, and his friend, David Davies, of Allt-y-maen, rushed forward to rescue him from the hand of the recruiting-sergeant, but was cut down by him and killed on the spot. This took place on a market day at Newcastle Emlyn, on June 2nd, 1780. He was brought from Allt-y-maen to Penbryn, with his coffin covered with a scarlet pall; and on his tombstone are inscribed the following stanzas:—

“Ddarllenydd gwyh ystyria'r gwir  
Fy mod fel tithe'n rhodio'r tir  
A thyma'r Lle'r wy'n gorwedd nawr  
O achos Llofrydd dan y Llawr.

“Nid angau o naturiol ryw  
Am torodd bant o dir y byw  
Ond dagar ddyr a mwrddwr maith  
Mewn eitha gwyn a wnaeth y gwaith.”

*The Churchyard Mound*, which contains human bones.—I have been informed by Mr. Evan Evans, Penbank, Penbryn, that he had been told by an old man, called Shōn Clochydd, who was sexton of Penbryn church, and died about twenty-five years ago, that the mound is the old floor of the church, which was cleared out at the beginning of the nineteenth century.

I have it on the authority of an old inhabitant that there has not been any ball-playing in Penbryn churchyard within the last 150 years, but that it was done down on the beach.

*Some of the Most Eminent Ministers of Penbryn Church*.—Bishop William Thomas, of St. David's, was once a vicar of this parish. The above Bishop was “deaconed” on June 4th, 1637, and “priested” in 1638, and soon afterwards appointed to the vicarage of Pen-

bryn, and was at the same time chaplain to the Earl of Northumberland; but during the Civil War he lost Penbryn, and a person called Richard Davies was appointed to the living in his stead, and who was afterwards turned out under the Act of Uniformity in the year 1662. The Rev. Dr. Thomas was consecrated Bishop of St. David's on January 27th, 1677, and was afterwards translated to the bishopric of Worcester in August, 1683.

The Rev. Griffith Jones, of Llanddowror, has been officiating at this church. His first curacy was in the parish of Penbryn.

The Very Rev. Dean Llewelyn Lewellin, for part of the years 1832 and 1833, was vicar of this parish. There is still an old entry in the Bettws Ifan Vestry Book recording this fact, dated April 15th, 1832.

"Be it remember'd that on the date hereof the Rev. Llewelyn Lewellin, D.C.L., vicar, did in our presence and hearing read and perform the full Morning and Evening Services, read aloud the Thirty-nine Articles, and declare his assent and consent to the doctrine and discipline of the Church of England."

I might here mention that Bettws Ifan and Bron-gwyn were at one time chapels-of-ease under Penbryn.

#### SOME FURTHER NOTES AND TRADITIONS CONCERNING THE LOCALITY.

The intended original site of the church, according to tradition, was Penlôn Môch, near Sarnau, where now stands St. John's Mission Church; but all the materials they brought there, and built in the course of the day, were removed during the night by invisible hands to where it now stands.

You are all aware of the legend that locates in this parish the memorable battle of "Llongborth." Amongst the place-names mentioned in connection with the legend is Maes Glâs, or "Maes Galanas," as Theophilus

Evans puts it; but according to an old MSS. in the possession of the Vicar of Cenarth, the ancient name of Maes Glâs was "Karn-y-Bettws Gereint." Who was this blessed Gereint? Speaking on the part of Penbryn, is it not the resting-place of Gereint ab Erbin, who was killed in the battle of Llongborth? There is also a farm in the southern part of the parish called Perth Gereint. A tradition says that the British, before going to battle, gave their treasures to three men to conceal, but on the field of battle these three treasure-guards were killed, and the money they concealed is undiscovered to this day; hence arose the name of the spot, Clun yr Aur, pronounced "Clun'r our."

*"The Gronyn" Stone.*—According to an old tradition, the stone called "Y Gronyn," locally pronounced "Groinyn," which is in the middle of the Hoewnant stream, near "Troed y Rhiw," was formerly only an ejected pebble from the clog of some Idris Gawr of this locality.

*Castell Nadolig.*—This encampment is situated on the left hand, between eight and nine miles on Cardigan and Aberaeron turnpike road. It is supposed to have been called Castell Nadolig, or Christmas Camp, because it was the winter's camp—"Castra Hiberna"—of the soldiers. There is also a camp called Castell Nadolig not far from Llandyssul.

There was a small military outpost, formerly surrounded with a small earthen rampart, on the high bank above the sea, on the Tyhen Farm. That outpost seems to have been erected to guard a fine spring of water in the rock beneath it, facing the sea. There was also a small mound, just above Llanborth, called "Gaer Lwyd;" but it has been lately demolished and levelled.

I am indebted to the late Mrs. Havard-Williams, Newcastle Emlyn, for the following legend, which says that fourteen Roman warships cast their anchors in Aberporth Bay, and the soldiers landed at Traeth Saith,

with the intention of storming the British encampments at Pen Cestyll, Pen Gaer, and Tyhen. For the night the Romans camped near Dyffryn Bern; but while they were asleep three regiments from the above garrisons secretly came upon the invaders and killed every one of them. The tradition also adds that after this battle the Corbalengi monument was raised.

*The Crug Cou Burial Mound*, which was on Ffynnon Las Farm.—This burial-place was first discovered *circa* 1790, by a man of the name of Dafydd Siencyn Siors, while searching for some building stones. Some time after this, another urn was found near the same spot by some labourer; and a third discovery was brought about in a curious way by some people while digging after a fox, about the year 1833. They came across a cist of stone, and within it the fox with several young ones, and a large urn with some ashes. This urn, I am sorry to say, was like many other precious things destroyed through the stupid superstition of the people, who imagined it was possessed of demons. The urn was exposed on a hedge near Sarnau, and pelted to pieces with stones to drive away the demons whom they foolishly believe to be hidden inside it. And, I may add, that not a man could hardly be found within the neighbourhood seventy years ago who would pass “Pen Crug Cou” in the dead of the night without fear of the ghosts that tramp about, but were glad to cross the fields to avoid the spot.

I conclude with just a short account of a wreck on Traeth Gaer Lwyd, a part of the Penbryn sands, on the 13th December, 1816. A French brig, laden with wines, etc., from Toulon to Havre-de-Grace, parted from her anchors at Aberporth, where she had been detained some days by stress of weather, and drifting on the Penbryn sands was totally wrecked in the course of the same night; but the crew happily escaped. A large body of the neighbouring peasantry assembled, and (notwithstanding the praiseworthy efforts of Col.



Price, of Pigeonsford, and other gentlemen, with the assistance of the Custom-House officers) pillaged part of the cargo, and drank so immoderately of the wine, that several became the immediate victims of their own beastly excess. Seven of them died, and many more would have lost their lives only for the timely assistance of the doctors. Old people, when referring to this incident, used to say that this vale was in a terrified state at the time, quite shocked by the dying groans of the intoxicated from the cliff opposite.

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## Cambrian Archaeological Association.

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### REPORT OF THE CARDIGAN MEETING.

(Continued from p. 86.)

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#### ROUTES OF THE EXCURSIONS.

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##### EXCURSION NO. 1.—TUESDAY, AUGUST 16th.

###### CARDIGAN AND PENBRYN.

THE members assembled in the Guildhall Square at 9 A.M., and after visiting the Parish Church, Priory, and Castle on foot, they were conveyed by carriage to PENBRYN (10 miles N.E. of Cardigan), going through Mount and Aberporth, and returning by the high road from Aberayron to CARDIGAN.

The following objects of interest were visited in the order given :—

1. Mount (*Church*).
  2. Dyffryn Bern (*Inscribed Stone*).
  3. Penbryn (*Church*).
  4. Castell Nadolig (*Late-Celtic Earthwork*).
  5. Blaenporth (*Moated Mound*).
- 

##### EXCURSION NO. 2.—WEDNESDAY, AUGUST 17th.

###### NEVERN AND NEWPORT.

The members assembled in the Guildhall Square at 9 A.M., and were conveyed by carriage to NEWPORT, Pembrokeshire (10 miles S.W. of Cardigan), going through Nevern and returning through Eglwys-rwr.

The following objects of interest were visited in the order given :—

1. Pencrugiau Cemes (*Group of Tumuli*).
  2. Nevern (*Church, Inscribed Stones, St. Brynach's Cross, Castle and Rock-hewn Cross*).
  3. Newport (*Church, Castle, and Stone with Incised Cross*).
  4. Carn Ingli (*Stone-walled Camp*).
  5. Pentre Evan (*Cromlech and Pedigree-house*).
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**EXCURSION NO. 3.—THURSDAY, AUGUST 18th.****NEWCASTLE EMLYN AND CILGERRAN.**

The members assembled in the Guildhall Square at 9 A.M., and were conveyed by carriage to NEWCASTLE EMLYN (10 miles S.E. of Cardigan), going through St. Dogmael's and Cenarth, and returning through Llechryd and Cilgerran.

The following objects of interest were visited in the order given :—

1. St. Dogmael's (*Ruins of Priory, Inscribed and Sculptured Stones*).
2. Newcastle Emllyn (*Castle*).
3. Cenarth (*Church with Sculptured Font, Inscribed Stone, and the Rev. D. H. Davies' Collection of Antiquities*).
4. Cilgerran (*Castle, Church, and Inscribed Stone*).

**EXCURSION NO. 4.—FRIDAY, AUGUST 19th.****MOEL TRIGARN AND CLYDEY.**

The members assembled in the Guildhall Square, and were conveyed by carriage to MOEL TRIGARN (9 miles S. of Cardigan), going through Bridell and Crymmych, and returning through Clydey and Capel Colman.

The following objects of interest were visited in the order given :—

1. Bridell (*Church and Inscribed Stone*).
2. Moel Trigarn (*Stone-walled Camp*).
3. Clydey (*Church and Inscribed Stones*).
4. Capel Colman (*Maen Colman*).

### NOTES ON OBJECTS OF INTEREST VISITED DURING THE EXCURSIONS.

**Prehistoric Remains.**—The principal prehistoric remains seen during the excursions were the stone-walled ancient British fortresses on Carn Ingli and Moel Trigarn, the celebrated cromlech at Pentre Evan, and the Bronze Age tumuli called Pencrugiau Cemes.

Carn Ingli is situated a mile and a-half south of Newport, Pembrokeshire, and rises to a height of more than 1,000 ft. above sea-level. The summit is strongly fortified with walls of dry rubble, similar to those on Moel Trigarn, and the side sheltered from the prevailing wind is literally covered with hut-circles. The remains here still await the spade of the explorer, but there can be little doubt that when examined they will turn out to be of the same age as the hut-circles on Moel Trigarn.

Moel Trigarn is an outlying spur of the Precelly mountains, rising to a height of 1,200 ft. above sea-level. It is crowned by

three large cairns of stones (whence its name), standing within the inner fortified area of nearly six acres in extent. There is a second or outer wall of defence, and on the north-east side a sort of annexe defended by a single wall. Twenty-seven of the hut-circles on Moel Trigarn were explored a few years ago by the Rev. S. Baring-Gould and Mr. Robert Burnard. The antiquities discovered are now in the Tenby Museum, and their nature seems to show that the fortress belongs to the Early-Iron or Late-Celtic period, possibly dating from 100 B.C. to 100 A.D.

The Pencerugian Cemes are situated close to the high road from Cardigan to Nevern on the north side. They are five miles south-west of Cardigan, and at a level of 642 ft. above the sea, thus commanding a view over an extensive tract of country. Fenton, in his *History of Pembrokeshire*, p. 534, says: "This cluster (of tumuli), with an exception to that on Dry Burrows, and the adjoining fields near Orielson, is the largest I have found in the county."

It is stated in Gibson's edition of Camden's *Britannia* that one of the tumuli, which was opened in his time, was found to contain five urns, and that one of these was sent to the Bodleian Library at Oxford.

The cromlech of Pentre Evan, three miles south-east of Newport, is one of the most celebrated in Wales, chiefly on account of its great height, which is such as to allow of a man on horseback riding under it. The monument is now protected by an iron railing, and is placed under the care of the Office of Works. Sir Gardner Wilkinson gives the greatest height from the surface to the ground to the underside of the capstone as 7 ft. 7 ins., and the Rev. E. L. Barnwell as 7 ft. 9 ins. I made it to be 7 ft. 8 ins. by careful measurement. When the Society was here in 1859, six ladies and gentlemen on horseback stood under the cromlech together at the same time. If a horse were 15 hands high, and the height of the rider when seated 2 ft. 9 ins., his head would just touch the underside of the capstone.

The Pentre Evan cromlech has attracted the attention of many successive generations of antiquaries. The following account of it is given by George Owen of Henllys: "Another thing worth noting is the stone called Maen y Gromlech, in Pentre Jevan lande. It is a large and massive stone, mounted on high, and set on the topps of other high stones, pitched standing upright in the ground . . . . The stones whereon this is layd are soe high that a man on horseback may well ryde under it without stowping, and the stone that is thus mounted is eighteen foote long, nine foote broad, and three foote at one ende, but somewhat thinner at the other."<sup>1</sup>

Three different illustrations of the Pentre Evan cromlech have appeared in the *Archæologia Cambrensis*.<sup>2</sup> In the first of these, by

<sup>1</sup> Fenton's *Pembrokeshire*, p. 560, and Dr. H. Owen's *Owen's Pembrokeshire* vol. i, p. 251.

<sup>2</sup> 3rd Ser., vol. ii, p. 284; 4th Ser., vol. v, p. 65; 5th Ser., vol. ii, p. 72.

the Rev. H. Longueville Jones, a lady and gentleman, both on horseback, are shown passing beneath the capstone. The gentleman is bending down considerably to avoid possible damage to his stove-pipe hat.

**Late-Celtic Remains.**—Judging from the finds that have been made at different times in the neighbourhood of Penbryn, there must have been a British stronghold in the district during the Late-Celtic period. Penbryn is a cluster of houses close to the sea-coast, nearly ten miles north-east of Cardigan. The high road from Cardigan to Aberaeron follows the watershed for several miles, the streams on one side flowing by a very rapid descent into the sea, and those on the other side flowing by a much less steep descent into the river Teify. Along the whole of the way from Cardigan to Llanarth, a distance of eighteen miles, the road runs at a level of from 500 ft. to 600 ft. above the sea, and at the highest point, where the road to Llangranog branches off, it attains a height of 787 ft. Close to the high road on the north side, half a mile beyond the point where a by-road branches off to Penbryn, is an earthwork called Castell Nadolig. It stands at a level of about 650 ft. above the sea, and commands the head of the valley of the Afon Dulas, a tributary of the Teify. Penbryn and the sea lie a mile and a-half to the northward. Castell Nadolig, and the other camps near, would effectually prevent an enemy crossing the watershed of the Teify valley and reaching the sea.

The plan of the principal camp at Castell Nadolig is approximately semicircular, and there is another smaller camp adjoining the larger one, in which it is stated that three urns containing ashes were found under a large stone.<sup>1</sup> When the Association visited the place last year the interior area of the camp was under cultivation, and the ramparts seemed to have been made steeper and otherwise altered in order to serve as hedges between the fields.

A pair of spoon-like bronze objects, of well-known Late-Celtic type, were found here, and are now in the Ashmolean Museum at Oxford.<sup>2</sup> Only one other pair have been found in Wales, namely, at Llanfair,<sup>3</sup> near Denbigh, now in the Museum of Antiquities at Edinburgh. A list of all the recorded discoveries of spoons of this class is given in J. R. Allen's *Celtic Art*, p. 120.

An illustration is given in Gibson's edition of Camden's *Britannia*<sup>4</sup> (1695), of an ancient British gold coin found near Penbryn. This would also belong to the Late-Celtic period. When Gibson wrote at the end of the seventeenth century, the coin was in the possession of Mr. John Williams, of Aber Nant Brychan.

It is to be hoped that one result of the visit of the Association to

<sup>1</sup> *Arch. Camb.*, 3rd Ser., vol. v, p. 328.

<sup>2</sup> *Arch. Camb.*, 3rd Ser., vol. viii, p. 218.

<sup>3</sup> *Ibid.*, 3rd Ser., vol. viii, p. 209.

<sup>4</sup> P. 647, and pl. on p. 697, fig. 21.

Castell Nadolig will be a scientific exploration and careful survey of this extremely interesting Late-Celtic camp.

**Romano-British Remains.**—The following note, contributed by the Rev. D. H. Davies, of Cenarth, to the *Cardmarthen Journal*, relates to a Romano-British burial found at Dyffryn-bern, near Penbryn:—

“In a paragraph which appeared in the *Cardmarthen Journal*, a short time ago, I find a few words relating to the Inscribed Stone on Dyffrynbern Farm, in the parish of Penbryn, Cardiganshire, which are not correct, and should therefore be set right. The writer states that the stone was put upright for animals to rub against, whereas it was placed in that position by the late Rev. Henry Jenkins, rector of Stanway, the then owner of the field, as less likely to be injured than in its former recumbent position. The writer also makes a mistake in the inscription, which he gives as “Cor Balencii hic jacet ordous,” whereas the correct rendering is CORBALENGI IACIT ORDOVS, all the letters being in Roman capitals. I may also mention that the stone was placed in its present position early in this century; and that in making a bed for its base, the Rev. Henry Jenkins came across an urn full of ashes, as well as a few bronze, silver, and gold Roman coins of the time of Vespasian, which were presented by him to the Colchester Museum, with the exception of a gold Vespasian, rather less in size than our sovereign, which he afterwards gave to the Rev. John Hughes, vicar of Penbryn, as a keepsake. This coin was shown me by Mr. Hughes a short time before his death, and its history was given me at the same time. What became of it afterwards I do not know, but I rest in hope that it is in the safe keeping of one of the sons. When I saw the coin it was in a perfect state of preservation, and it seemed to have been made of very pure gold. If it could be found, would it not give an approximate date as to the death of the chieftain whose cinerary urn was buried under the stone? The urn was presented to me by Mr. Jenkins over five-and-twenty years ago, and is still in my possession, though not as perfect as when given me. The body of the chieftain, I should say, must have been cremated on the spot where the stone now stands, as Mr. Jenkins’s workmen came across a quantity of ashes during the excavation, some of which could be seen many years afterwards. I should also mention that the stone was placed nearly on the highest point in the field, and at one time had many large stones about it. Owing to the inscription on this stone, the field became known as *Parc carreg y Llundiau*, and it is still known by that name. Its position is very prominent, and it may be seen from a long distance in some directions.”

Since this was written, the Rev. D. H. Davies has resigned the living of Cenarth, and has deposited the urn on loan in the Cardiff Museum. The urn was seen by the members of the Association when they visited Cenarth during the Cardigan Meeting. The urn

is 6 ins. high,  $4\frac{1}{2}$  ins. in diameter at the top, 5 ins. in diameter a little above the middle, and  $2\frac{1}{2}$  ins. in diameter at the bottom. It has a beaded rim round the top, and the body is ornamented with a lattice-work pattern. The urn has, unfortunately, been broken, but the pieces have been fixed together again.

The gold coin of Vespasian is now in the possession of Mr. J. Charles Hughes, of Bryndedwydd, Dolgelly, son of the Rev. John Hughes, former vicar of Penbryn. This is probably the same coin that was exhibited at the previous Cardigan Meeting in 1859. It is described in the catalogue of the temporary museum as "an aureus of Titus, exhibited by the Rev. James Hughes, of Penbryn."<sup>1</sup>

The Rev. D. H. Davies, of Cenarth, in a letter to the Editor, dated August 29th, 1904, says: "You asked me who Mr. Jenkins was. Well, he was formerly heir to the Dyffryn-bern estate. Then he was Principal of Magdalen College School, Fellow of Magdalen College, Oxford, and Rector of Stanway, Essex; writer of several antiquarian works, and founder of the Colchester Museum. He was F.G.S. and a member of the Royal Society of Antiquarians (*sic*), etc., so you may feel sure that he took care of the *Corbalengi* stone, and everything belonging to it. When he died, I came into possession of Dyffryn-bern, and only wish I could do something to protect the stone."

The Rev. Henry Jenkins referred to in the above letter was uncle to the Rev. D. H. Davies, and left him the Dyffryn-bern estate. It is clear now how the urn found by Mr. Jenkins, of Stanway, got into the possession of Mr. Davies, of Cenarth, and why the Roman coins are in the Colchester Museum, which was founded by Mr. Jenkins. The aureus of Vespasian or Titus was inherited by Mr. Hughes, of Dolgelly, from his father, the rector of Penbryn, to whom it had been given by Mr. Jenkins, of Stanway. It seems a great pity that the whole of this most valuable find cannot be brought together once more in the Cardiff Museum.

If it could be proved conclusively that the *Corbalengi* stone and the Romano-British burial were directly connected one with the other, it would be of the highest possible interest. It is stated in the *Archæologia Cambrensis* (Ser. 3, vol. viii, p. 216) that, a hundred years ago (*i.e.*, 1762), the Dyffryn-bern stone was lying near a tumulus, on the top of which was a windmill. The windmill having gone to ruin, the tumulus was levelled, and in doing so a sepulchral urn, was discovered. The stone now stands on the site of the tumulus.

Almost the only example of an Early Christian inscribed stone found in Wales in association with a burial of any kind is the *Brohomagli* stone, now at Lima House, Denbighshire. It formed the cover of a stone-lined grave, the inscribed face being downwards.<sup>2</sup>

<sup>1</sup> *Arch. Camb.*, 3rd Ser., vol. v, p. 350.

<sup>2</sup> J. O. Westwood's *Lapidarium Walliæ*, p. 202.

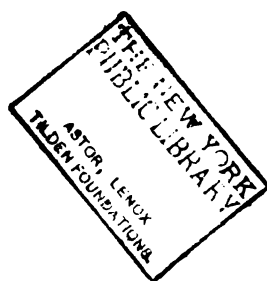


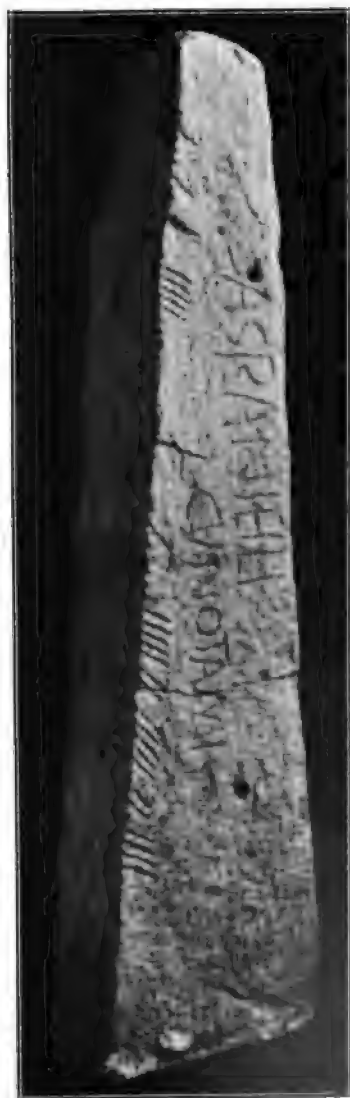
**INSCRIBED STONE AT ST. DOGMAEL'S, PEMBROKESHIRE.**

**From a cast in the Cardiff Museum.**

*(Photographed by Alfred Frecke.)*



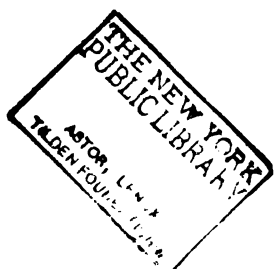




**INSCRIBED STONE AT ST. DOGMAEL'S, PEMBROKESHIRE.**

**From a cast in the Cardiff Museum.**

*(Photographed by Alfred Freke.)*





INSCRIBED STONE AT BRIDELL, PEMBROKESHIRE.

From a cast in the Cardiff Museum.

*(Photographed by Alfred Freke.)*

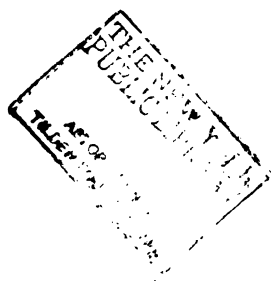




**INSCRIBED STONE AT BRIDELL, PEMBROKESHIRE.**

**From a cast in the Cardiff Museum.**

*(Photographed by Alfred Freke.)*





**INSCRIBED STONE AT CILGERRAN, PEMBROKESHIRE.—FRONT.**

**From a cast in the Cardiff Museum.**

*(Photographed by Alfred Freke.)*







INSCRIBED STONE AT CILGERRAN, PEMBROKESHIRE.—RIGHT SIDE.

From a cast in the Cardiff Museum.

*(Photographed by Alfred Freke.)*

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**Early Christian Remains.**—The district around Cardigan is especially rich in Early Christian inscribed stones, examples of which were seen at Dyffryn-bern, near Penbryn, St. Dogmael's, Cilgerran, Cennarth, Clydey, and Nevern. Perhaps the most interesting of these is the biliteral and bilingual stone at St. Dogmael's, which has, with some show of justification, been called the Rosetta stone of Welsh epigraphy. It has two inscriptions, one on the face of the stone in debased Roman capitals, in Latin, reading "SAGRANI FILI CVNOTAMI," and the other on the left angle of the stone, in Ogam, and in the Celtic language, reading "SAGRAMNI MAQUI CUNATAMI," showing that "maqui" (the genitive of "maquas") in Celtic is equivalent to "fili" (the genitive of "filius") in Latin. This stone was the means of proving that the key to the Ogam alphabet given in the *Book of Leinster* and the *Book of Ballymote* was correct.

The Dyffryn-bern stone is remarkable as being one of the few monuments of this class which have been found associated with a burial. The stone formerly stood on a tumulus in which was found a Romano-British cinerary urn (full of burnt bones), now in the possession of the Rev. D. H. Davies, of Cennarth. }

Whilst at Nevern, Archdeacon Thomas called the attention of the Editor to a slab with interlaced ornament on it, serving as a lintel-stone of the staircase leading to the priest's chamber above the transeptal chapel on the south side of the nave; and on examining it he was delighted to discover on the adjoining lintel a hitherto unknown Ogam inscription which reads " . . . E OR I CUNAN MAQUI . . . " Cunan is, of course, the familiar Welsh name "Cynan" and the Breton "Conan." The date of the death of Cynan Nant Nyver, a chieftain of the district, is given in the *Brut y Tywysogion* under the year 865, which would be much too late for an Ogam inscription of this kind; otherwise, one would be tempted to identify the Cunau of the Nevern stone with Cynan Nant Nyver.

The cross in the churchyard at Nevern is elaborately decorated with knotwork and key-patterns, and is the most perfect example of its class now remaining in Wales.

A hitherto unrecorded stone, with an incised cross upon it, was seen in a field above the church at Newport, on the way up to Carn Ingli. The monument is an undressed boulder, 4 ft. 6 ins. high by 3 ft. 10 ins. wide by 1 ft. thick. On one face is a circle 1 ft. 8 ins. in diameter, enclosing a plain equal-armed cross, with a small hole or dot between each of the four arms.

**Mediæval Remains.**—The mediæval remains seen during the Excursions consisted of about ten churches and five castles. The churches of the district are of two kinds: the one extremely simple, of small dimensions, with a nave, chancel, and porch, and a bell-gable at the west end; the other more important buildings, with a western tower of considerable height. Of the first kind a most perfect specimen was seen at Mount, four miles north of Cardigan.

The situation is romantic in the extreme, close to the sea, and not a house near it. The church has fortunately escaped the tender mercies of the restoring architect, and is, therefore, of exceptional interest. It has a good timber roof of the fourteenth century, and a Norman font of the Pembrokeshire type, modelled on the cushion capital of the period. Of the more important class of church that at Cardigan may serve as a good example. The chancel is of good Perpendicular work, with the original tracery of the windows still intact, and is deserving of the attention of architectural students on the lookout for a good subject to measure and draw. Nevern Church is well worthy of a visit, on account of its association with St. Brynach, its beautifully-wooded surroundings, its Ogam stones, and its perfect pre-Norman cross. The avenue of yew trees leading up to the south porch throws deep shadows even at noonday, and their dark colour forms a pleasing contrast with the lighter greens of the other foliage.

Of the five castles seen, the one at Cilgerran is the only one where the ruins are of any extent. The chief features are two enormous drum-towers, built of the slate-rock of the district in very thin courses. The castle occupies an exceedingly strong defensive position on a sort of promontory jutting out into the valley of the Teify, with a deep ravine on one side and steep cliffs on the other. The view of Cilgerran Castle from below has been immortalised by Turner, the great painter.

Mr. E. Laws' remarks on the Pedigree-house at Pentre Evan have already been printed in the Report of the Evening Meetings.

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## Archaeological Notes and Queries.

THE DISCOVERY OF TREASURE TROVE AT OSWESTRY: COUNTY CORONER'S INQUIRY.—Dr. Aylmer Lewis, county coroner, held an inquiry of no ordinary interest at Oswestry Guildhall, on Thursday. The subject-matter of the inquiry was the discovery which a number of navvies in the employ of Mr. W. H. Thomas made last month, while excavating a field to the right of Brynhafod lane. The circumstances of the find were fully detailed in the *Border Counties Advertiser* of November 30th and December 7th, and the evidence brought out nothing new, unless we except the mention of the names of those who purchased a number of the coins.

Considerable public interest was manifested in the inquiry. The Coroner was accompanied on the Bench by the Recorder, Mr. R. Lloyd Kenyon, an authority on coins, and editor of the third edition of Hawkins's *Silver Coins of Great Britain*, the Mayor (Mr. W. Martin), the ex-Mayor (Mr. T. Poole), Mr. R. G. Venables, vice-chairman of the Salop County Council, Alderman Bremner Smith, chairman of the Borough Higher Education Committee, Councillor Perks, chairman of the General Purposes Committee of the Town Council, Alderman Lacon, and the Chief Constable of the County (Capt. Williams-Freeman), Mr. R. N. Salt (Messrs. Salt and Sons, Shrewsbury) represented the Lord of the Manor, the Earl of Powis, and Mr. A. H. Bardswell (Messrs. Longueville and Co., Oswestry), the owner of the land, Mr. Willding Jones, of Hampton Hall, Malpas. A jury of Oswestry tradesmen, with Mr. A. C. Minshall as foreman, was empanelled, after this quaint proclamation for the opening of the Court had been read by Mr. Supt. Lewis: "Oyez, Oyez, you good men of this borough summoned to appear here this day, to inquire for our Sovereign Lord the King, when, where, how, by what means and by whom certain coins of silver and gold, said to be treasure trove, were found, and who is entitled to the same. Answer to your names as you shall be called, every man at the first call, upon the peril and pain that shall fall thereon."

The Coroner, in an interesting address to the jury, said he had not an opportunity of inquiring how long it was since a similar inquiry was held in that town, but it was a very rare occurrence throughout England, only occurring, so far as he knew, four or five times annually throughout the country. Personally, in the twenty-three years that he had been Coroner, he had not held one before, nor did he think his uncle, his predecessor in the office, ever held such an inquiry. When coins were found in the way the present coins had been found, the question arose, Whose are they, and what are they? By an old statute of Edward I, it was his duty as Coroner, on such a find being made, to summon a jury to inquire about the treasure,

and to decide who was the finder. That was the main point for the jury to consider; but incidentally they would have to decide if this was treasure, and whether it was treasure trove. Originally, many hundreds of years ago, treasure of this kind, whether it had been originally hidden, or casually lost or abandoned by the owner, belonged to the first finder in the absence of the true owner. But owing to the great amount of treasure that was hidden, and afterwards found by strangers, the Crown considered that it should have some claim to it; and therefore it was held that treasure which had been hidden or concealed by the owner, with the intention of some day recovering it, should belong to the Crown; but treasure, money, or valuables casually lost or thrown away—abandoned—should go as before to the finder. Therefore, the jury had incidentally to consider whether this was treasure which had been hidden or concealed. The most concise definition of treasure trove that he knew of was that of Coke, who said: "Treasure Trove is when any gold or silver in coin, plate, or bullion, that hath been of ancient time hidden, wheresoever it be found, whereof no person can prove any property, it doth belong to the king, or to some lord or other by the king's grant or prescription." Treasure hidden or concealed was also referred to by Chitty, in his work on the Prerogatives of the Crown, in the following terms: "Treasure Trove where any gold or silver in coin, plate, or bullion is found concealed in a house, or in the earth or other private place, the owner thereof being unknown, in which case the treasure belongs to the King or his grantee, saving the franchise of Treasure Trove." *Primâ facie*, therefore, if it was treasure trove it belonged to the Crown, and it was not for the jury to enter into the question of title, or as to anyone who might lay claim to it from the Crown. It had been attempted in such inquests in times past to investigate the title of those who might claim the money, but the jury had now to decide whether or not this was treasure trove. If treasure trove, then, *primâ facie*, it belonged to the Crown, and any question of title or the franchise of the treasure would have to be decided in a Court of Law. He proposed, therefore, to ask the jury to say first, was this treasure trove, and, secondly, who were the finders.

Before calling evidence, the Coroner announced that the learned Recorder had been good enough, at his request, to arrange the coins and catalogue them, and also to write an interesting description of them. He would read first the list of the coins, and afterwards the report. The coins found were:—

*Gold*.—Two James I twenty-shilling pieces, one James I five-shilling piece, one Charles I ten-shilling piece.

*Silver*.—One Henry VIII fourpenny piece, two Edward VI sixpenny piece, twenty-three Mary fourpenny pieces, five Mary two-penny pieces, one Philip and Mary shilling piece, seven Philip and Mary fourpenny pieces, twenty-seven Elizabeth shillings, 153 Elizabeth sixpences, ten Elizabeth fourpenny pieces, nineteen Elizabeth threepenny pieces, one James I half-crown, thirty-one James I

shillings, twenty-seven James I sixpences, thirteen Charles I half-crowns, fifty-four Charles I shillings, twenty-seven Charles I sixpences.

This represented a total, added the Coroner, of four gold and 401 silver coins. Dr. Lewis then read Mr. Kenyon's report, which was as follows :—

"The earliest coin in the find is a fourpenny bit of Henry VIII, struck between 1543 and 1547. The latest is a half-crown of Charles I at Shrewsbury, after the Civil War had broken out, between Oct. and Dec. 1642. The latest of the other coins are 1641. The presumption, therefore, is that the coins were buried about 1643, in which year Oswestry was fortified and garrisoned for the King. Among the coins are one Scotch half-crown of James I, and five Irish shillings and one sixpence of James I. There are also a shilling of Charles I, struck at Aberystwyth, between 1638 and 1642, and the aforementioned Shrewsbury half-crown. All the rest of the coins belonged to the ordinary currency of England, and were struck at London. As the Aberystwyth mint was brought to Shrewsbury in 1642, this shilling, as well as the Shrewsbury half-crown, may probably have been among the coins issued as pay to the garrison of Shrewsbury between Oct. and Dec., 1642. Both coins are in good preservation, and have not been much in circulation. The great majority of the coins are a good deal worn by circulation, and some of the older ones have lost almost all traces of legend or device. It is curious that two or three are holed, as if for suspension to a watch-chain, including at least one struck as late as 1641. But possibly this may have been done by those who have just now found them. It will be noticed that there are no coins smaller than a sixpence of James I or Charles I, and very few of an earlier date; and that the great majority of the silver coins, 248 out of 401, are of the reign of Elizabeth or earlier; but they were no doubt the coins in ordinary circulation in this district in 1642. A very similar though much larger hoard, consisting of 5,188 silver coins, was buried in 1646, and found in Devonshire in 1895. In this, as in the Oswestry find, there were a few Scotch and Irish pieces, none smaller than a sixpence, and 2,245 coins of Elizabeth or earlier. It would therefore seem that, throughout the reign of Charles I, half of the silver coins in ordinary use were as old as the reign of Elizabeth; and there was probably a great deficiency of coins of a smaller denomination than sixpence. The presence of the Shrewsbury and Aberystwyth pieces in the Oswestry hoard suggests that it may have belonged to someone in the King's service, who came from Shrewsbury to Oswestry in the beginning of 1643. There seems nothing to show whether it was his private property, or was intended for the payment of the troops in Oswestry, except that the coins are said to have been contained in an earthenware vessel, which seems a more likely receptacle for private than for public money. It is very unfortunate that this has been lost. There is nothing but the disturbed state of the town in 1643 to show the



reason for hiding it. There seems to be no record of fighting round Oswestry in 1643; but if the owner of this money had been called away suddenly at this period on the King's service, it may well have seemed the safest course to bury his money and tell no one of the place."

The story of the discovery of the treasure was told by David Price, a navvy employed by Mr. W. H. Thomas, contractor, of Oswestry, and several of his fellow-workmen. Price said he saw five gold coins, and of these he secured three. One of the men placed the jar in a hedge, but next morning it had disappeared. In addition to the three gold coins he had 176 silver ones, and these he sold to a Mr. Christian, assistant to Mr. Minshall, jeweller for £7 10.

By the Coroner: The coins were sold at Mr. Christian's house.

Joseph Woodfin said he secured fifty-two coins. He gave away twenty-one and kept the remainder.

John Drayton said he sold thirty-four coins for £1. He had fifty-seven altogether, and the remainder he gave away in single pieces to a large number of people, mostly girls. The witness admitted having made holes in several of the coins.

Josiah Griffiths said he had fifteen silver and two gold coins, and these he sold for 10s. to Mr. Lawson.

By Mr. Lawson: He did not know they were gold coins until he saw it stated in the *Advertiser*.

George Lewis said he had twenty-five silver and one gold coin, and these, he said, he sold for £1.

Edwin Lewis said he had twenty-one silver and two gold coins. He sold one gold piece to a man for threepence! Witness did not know at the time that the coin was gold.

George Davies said he sold twenty-four coins for £1 2s.

George Swanwick said he bought a gold coin—he did not then know it was gold—from Edwin Lewis for threepence; but he lost it next day.

Charles Lawson, draper, Ferrers Road, said he purchased a great number of the coins from several of the men, paying over £5 for them. He had only one gold coin, and this, with the others, he had handed to the police. He thought he gave the face value for the coins.

By the Coroner: He knew very little about coins. He did not know at the time that he was buying treasure-trove. It always used to be "finders keepers" when he was a boy.

The Coroner: You don't want to make yourself out to be four or five hundred years old, do you? No. In answer to further questions, witness he should not like to say that he had not more than one gold coin; but after he bought the coins he went showing them round to everybody, and very likely he got a bit mixed over them. He had not sold or given away any of the coins, neither had he any in his possession.

This concluded the evidence.

Mr. Bardswell said his client claimed the coins as owner of the land in fee simple, subject to the rights of the Crown.

Mr. Turner, an assistant to Mr. W. H. Thomas, said his employer wished to enter a formal claim to the coins as finder, should the finder have any legal claim upon them.

Mr. Salt said it would depend upon the finding of the jury whether he put in a claim or not on behalf of the Lord of the Manor.

The Town Clerk (Mr. S. Pryce Parry) requested the Coroner to make representation to the Crown with the view to the retention of a portion of the coins in the Oswestry Borough Museum; and further to express the hope that the Crown would in its liberality give facilities for the acquisition by the Corporation of a certain part of the treasure, embracing at least specimens of each find, for the enrichment of the museum of the borough of Oswestry.

The Coroner said he would do so with all the power he possessed. In these cases, he went on, it was presumed, in the absence of contrary evidence, to be hidden or concealed, and therefore to be treasure trove. He was not quite certain from the evidence as to whether some of the coins had been appropriated, although he must say that most of them appeared to have been given up. In olden days concealment was punishable by death. Nowadays we were, he hoped, more merciful and enlightened, and those who concealed treasure were only liable to fine and imprisonment. That was a matter, however, for the police, and did not concern the jury. As to the ultimate destination of the coins, he had no final instructions. If the jury considered that the conditions of treasure trove were satisfied by the circumstances of the find, it would be his duty formally to seize the treasure on behalf of the Treasury, as representing the Crown. He believed the custom was that when English treasure trove reached the Treasury, it was usually transmitted to the officials of the British Museum, when a report of the bullion, or its intrinsic value, was furnished to the Treasury. When the objects were such as to fall within the scope of the Museum's requirements, their archæological value was ascertained, and a statement made as to the wants of the Museum, and similar other institutions. When retained by the Museum, they were paid for by the Museum authorities.

The jury, without retiring, immediately found that the coins were treasure trove.

Mr. Salt said by the verdict of the jury the coins were *prima facie* the property of the Crown; but there were cases where there had been grants made to the Lord of the Manor, and therefore he requested that a little time should be given Lord Powis to go into the matter, and see whether he could not make out a title for them as Lord of the Manor of Oswestry.

The Coroner: His lordship claims only as Lord of the Manor?  
Mr. Salt: Yes.

In closing the inquiry, the Coroner said he hoped that some of the coins would ultimately find their way back to Oswestry. He

wished to thank the Recorder for the extreme care he had taken in cataloguing the coins, and the police for the energetic manner in which they had worked to recover them.—*Border Counties Advertiser*, December 21st, 1904.

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NEW MINSTER AND HYDE ABBEY, WINCHESTER, AND CERTAIN INCIDENTS AND PERSONS CONNECTED THEREWITH. — In May, 1904, during my stay at Basingstoke, I had the opportunity of consulting Dr. Walter De Gray Birch's *Hyde Abbey*,<sup>1</sup> which abbey, it will be well to remember, was the successor of New Minster, Winchester, and possessed the charters, manuscripts, and treasures of the minster last named. I made from Dr. Birch's volume various notes, which, on now reading again, seem to me to be worthy of recording in the pages of *Archæologia Cambrensis*. And I propose to add some annotations of my own, with translations, etc.

Without desiring to enter into the old controversy of the place of burial of St. Oswald—or rather of his head—it seems desirable to call attention to one of the MSS. belonging to Hyde Abbey, printed by Dr. Birch (p. 87). The learned editor considers the MS. from which I am about to quote as Bede's, or compiled from Bede. The second portion of this MS. is thus introduced: "Her ongynð secgean be þam Godes sanctum þe on Engla lande reston" [i.e., Here he begins to tell of God's saints that in England rest]. And the fourth paragraph of this second section runs thus: "Ðonne resteð Sancta Oswald cyniuge on Bebbanbyrig pið þa sæ. 7 his heafod resteð mid Sancte Cuðberhte. 7 his spyðra earm is nú on Bebbanbyrig. 7 his lichoma resteð nú on nipan mynstre on Gleawceastre," [i.e., Then, St. Oswald, King, rests in Bamburgh by the sea, and his head rests with St. Cuthbert:<sup>2</sup> his right arm is now at Bamburgh and his body at New Minster, Gloucester]. Nothing is here said, be it noted, of Oswestry [Oswaldstree], or of St. Oswald's, Winwick.

Rynuallonws (otherwise spelled "Riuallo," "Rewallanus," "Riwallo," and the like) was Abbot of the New Minster, Winchester, from 1072 for some years onwards. The Welsh form of this name is "Rhiwallon;" but the abbot so designated may have been a native of Brittany, where "Rival" (with its alternative forms, "Ruallon" and "Rivallon") was a common name.

"Boia þæ ealde munuk" [*Boia, the old monk*], living in the time

<sup>1</sup> The full title of this book is: "*Liber Vitæ: Register and Martyrology of New Minster and Hyde Abbey, Winchester*," 1892. I have not been able to consult the *Liber de Hyda* in the Rolls Series.

<sup>2</sup> The remains of St. Cuthbert were first at Lindisfarne, and afterwards removed successively to Chester-le-Street and Durham. In the previous paragraph the remains are still described as on their wanderings: "Ðonne resteð sanctus Cuðberhtus on þære stope seo is ge nemned ubban ford neh þære éa þe is ge nemned Tpiode;" that is: "Then, St. Cuthbert, rests at the stow that is called Ubbanford, near the river that is called Tweed."

of Bishop Ethelwold of Winchester, is also mentioned at New Minster. Under the form "*Boia Sacerdos*" his name stands fifth in the "*Nomina fratrum novi cenobii Wintoniensis ecclesiæ*," etc., following the name of "*Byrhtmaer, Abbod*," who was Abbot of New Minster at the beginning of the eleventh century. We are familiar with this name in Wales, where, in the story of St. David, Boia, a Goidel, gave much trouble to the saint. "*Clegyr Foia*" (*Boia's rock*) still commemorates him. But, of course, we must distinguish between the two Boias. The "*obitus fratris nostri Boia*" was kept on 3rd January.

At New Minster, Winchester, among the relics, was a "*Den[s Sancti] Winwaloei*, the Breton abbot and founder of Landévennec, whose name was also well known in South Wales, Monmouthshire, and elsewhere. Here I am tempted to record a reminiscence of my early life. There used to be at or near Downham Market, in Norfolk, a large annual fair for horses, cattle, etc., called Winnold's Fair, held on March 3rd, and removed thereto from Wereham, Norfolk, where was a priory, founded by one of the Earls of Clare, and dedicated to St. Winwaloe, which name became corrupted in Norfolk into "*Winwal*," "*Winnel*," "*Winnold*," and the like. The connection of the Earls of Clare with South Wales explains the dedication. The 3rd of March, the day of the fair, being generally stormy or windy, gave rise to the following rude rhyme, which I have often heard and now give, not in grammatical English, but in the actual words used when I was a boy:—

"First come David,<sup>1</sup> then come Chad,<sup>2</sup>  
Then come Winnold<sup>3</sup> as though he was mad."

There is a suburb of Winchester called "*Winnall*;" but Dr. Andrews, of Basingstoke, tells me that it was Latinised "*Insula Vana*," and that there is no evidence of any church having existed in it dedicated to the Breton saint.

There were also at New Minster "*reliquiæ de Sancte [sic] Cadu*." "*Cadu*" is the Welsh "*Cadwy*," or "*Cadog*," and the Breton "*Cado*," "*Cazon*," and the like. But all these forms are diminutives, according to Mr. Egerton Phillimore.

Asser, eleventh Bishop of Sherborne, in Dorset, is mentioned in 901 and 903.

"*Vruog*," a lay-brother of the eleventh or twelfth century, must, one would think, judging from his name, to have been of Welsh extraction.

Seisil, David, and Owen, occur as names of "*conversi*," and "*Eua*" was the name of three different persons, but all these names appear at a comparatively late date.

Finally, to give a late instance, "*Magister lwys powys servus*

<sup>1</sup> St. David's Day, March 1st.

<sup>2</sup> St. Chad's Day, March 2nd.

<sup>3</sup> Instead of "*Winnold*," I sometimes heard "*Winnel*."

domini cardinalis" (Wolsey), was admitted to confraternity with the Abbey of Hyde.

I hope these rough and late notes may prove interesting.

ALFRED NEOBARD PALMER.

PATEN PRESENTED TO EGLWYSWRW PARISH CHURCH.

[To the Editor of the *Welsh Gazette*.]

Sir,—With regard to the revived interest in the ancient church-plate to be found in these parts of Wales, perhaps a short note on the paten recently presented to Eglwyswrw parish church may prove acceptable to your readers, although Eglwyswrw itself—where the excellent vicar, by the way, is a Cardiganshire man—is a few miles south of the Teifi. In addition to its Elizabethan silver chalice of 1574, and its old pewter alms-dish with several fine marks upon it, the church of St. Cristiolus at Eglwyswrw has since 1902 possessed the remarkable paten which I propose to describe. This piece of plate, which may perhaps puzzle local antiquaries at first sight, is of Italian "cinque-cento," or sixteenth-century workmanship, and consists of a small round platter, with a depressed centre, its only ornamentation being a few circular engraved lines. It is composed of beaten copper, heavily plated with gold leaf in the Italian manner, so that, in conjunction with a chalice of pure silver, the three precious metals—gold, copper, and silver—once deemed necessary for use at the Communion Service, might be represented in cup and paten combined. The paten itself is of no small historical value, since it actually once formed part of the private sacramental plate used by the great Papal family of Chigi in their palace at Siena. It is indeed a far cry from this quiet Pembrokeshire village to the famous hill-set city of Tuscany; yet this little paten serves to connect Siena with our own country, and thereby to remind us that intercourse between Wales and Italy was far closer in pre-Reformation times than it is at present. As an instance of this connection, I may cite the fact that the existing farm of Hendrêf, in Cemmaes, not far distant from Eglwyswrw, was, by special dispensation of Pope Eugenius IV, dated from Florence in 1442, allowed to possess a portable altar "for the service of the Mass and other holy offices at all hours and seasons."

I am, Sir, yours, etc.

HERBERT M. VAUGHAN.

Plâs, Llangoedmore, January 27th.

# Archaeologia Cambrensis.

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JULY, 1905.

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## A HISTORY OF THE OLD PARISH OF GRESFORD, IN THE COUNTIES OF DENBIGH AND FLINT.

BY ALFRED NEOBARD PALMER.

(Continued from p. 126.)

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### CHAPTER VI (Continued).

#### ALLINGTON.—SECTION II (THE ROSSETT, ETC.).

THERE was a district in Allington called "Yr Orsedd Goch" (*the Red Seat or Throne*) now represented by the area known as "The Rossett"—the form into which the Welsh name "Yr Orsedd" passes (see my *History of Ancient Tenures of Land in the Marches of North Wales*, p. 64, note 1) in English. This area surrounded a space or common called "Rossett Green," now wholly enclosed, but still partly open in the times of fathers of men with whom I have conversed.

Adjoining this space were two free estates.

One of these estates belonged to the Lloyds of Yr Orsedd Goch, whose pedigree is given on pages 215 and 216 of vol. iii of *Powys Fadog*, which pedigree, unfortunately, is not brought down any later than 1604. In Norden's Survey (A.D. 1620), only one free tenant, bearing the name of Lloyd, is mentioned as in Allington. This gentleman was Thomas Lloyd, who had a capital

message and nearly 85 statute acres of land. His holding, however, is not specially described in the Survey as being at Yr Orsedd Goch. But in the parish note-books, from 1661 to 1667, the names of Richard Lloyd, senior, gent., and Richard Lloyd, junior, gent., "of Rosset goch," occur. After this date, until 1709, no rate-books have been preserved to guide us; and for this reason, and because the Lloyds lived elsewhere,<sup>1</sup> it has not been found possible to trace the message, so as to say with certainty to what house it now corresponds. I ought to add that in the Hearth-tax returns for Allington in 1672, one of the Mr. Richard Lloyds is charged for seven hearths and the other for three hearths.

The following extracts from the Gresford Registers may, nevertheless, prove useful:—

— June, 1677. Debora ye wife of Rich. Lloyd of Allington, gentle., bur'd.

8 Mch., 1678-9. Richard Lloyd senior of Allington, gentle. bur'd.

12 Nov., 1680. Mr. Richard Lloyd de Allington, bur'd.

19 Oct., 1681. John fill's [so!] Richard Lloyd of Allington, bur'd.

— Oct. 1683. George ye son of Richard Lloyd of Allington, bap't.

12 Nov., 1750. Mr. Richd. Lloyd of Plase Gronow, bur'd.

The other free estate, "lying in the place called Yr Orseth Goch," in 1620 belonged to David Speed, gent., and consisted of a message with its appurtenances and seven parcels of land, formerly the land of "Madd' ap Yollin Lloyd, and lately of David ap John ap Yollin goch," and then in the occupation of "Douce ap Edward." David Speed had also another tenement in Allington, and one parcel of land adjoining, formerly of Madoc ap Iolyn Lloyd, and lately of David ap John

<sup>1</sup> Plas Grono in Esclusham Below, in the parish of Wrexham, of which Mr. Richard Lloyd was tenant. Another Mr. Richard Lloyd lived for a time at Hartsheath.

ap Iolyn Goch, then (in 1620) in the tenure of Thomas Beswick.

The property of which Mr. David Speed was the owner at The Rossett in 1620 is thus described in *Harleian MSS.* 2039, fo. 78 :—<sup>1</sup>

“ Rossett Goch Greene.

7 acres	{	<p>The tenement that John Edwards holdeth containeth by estimation the Seed of Fortie and foure new measures—5 acres.</p> <p>The tenement that Godffrey Parrye holdeth contained by estimation the seed of Ten new measures and Two peckes.</p>
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“ The ancient House and liveinge to which the two tenements aforesaid were tenements before is in the Rosset Gogh Greene, being now the land of Mr. David Speede, which hee bought of one Edward Jones of the Park and who bought the same of one John Jones, sonne of David ap John ap Hulin [read “Iolyn” for “Hulin,” A.N.P.] Gogh.” These two tenements aforesayd being given to the sister of David ap John ap Hulin Gogh, which land she sold to Mr. Middleton [Alderman David Myddelton of Chester, A. N. P.] the Lady Norris [Norreys, A. N. P.], which Sir William Norris sold unto Mr. Antony Grosuenor of Dodleston. And soe the land came unto S<sup>r</sup> Richard Grosuenor, Knight, which land is not chardgeable with any of the King’s rent, but if any rent bee, it is the Auncient House that is chardgeable with the same rent.”

I suppose the present house at the Rossett, now called “Rossett Hall,” represents one of the two estates just described : either the estate of the Lloyds, or that of David Speed of Yr Orsedd Goch. It was built by one of the Boydells, probably by Mr. James Boydell, who lived there many years. Mr. Josiah Boydell, one of James Boydell’s elder brothers, was living at The Rossett in 1799.

In Wrexham Register, under date May 4th, 1735, the following entry occurs : “James, son of Josiah Boydell, a gentleman of Sir John Glynnne,” buried. This James

<sup>1</sup> This note has been already given, with many mistakes, by a correspondent in *The Cheshire Sheaf*. I owe this corrected copy to my friend, Mr. Edward Owen, barrister-at-law.



was a brother of Alderman John Boydell, of London (whose monument and bust are in St. Margaret's, Lothbury), and of Mr. Thomas Boydell, the elder, of Trefalyn Hall. I also possess the pre-nuptial settlement, dated December 1st, 1774, between Josiah Boydell, of Mileham, Norfolk, "limner," and Jane North, of Gressenhall, Norfolk, Spinster. To this settlement Josiah's uncle, John Boydell, of the parish of St. Martin, Ironmonger Lane, London, is a party, and, in consideration of a marriage portion of £1,500, covenants to pay to the said Josiah and Jane, or to the said Jane if she survive her husband, an annuity of £300.

In the Gresford Registers are the two following entries relating to unidentified members of the Boydell family :—

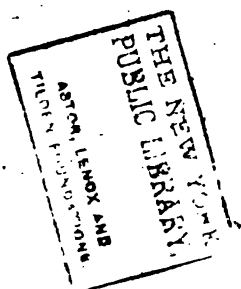
24 Feb., 1797. William Mercer, bachelor and Hannah Boydell, spinster, both of Gresford parish, married.

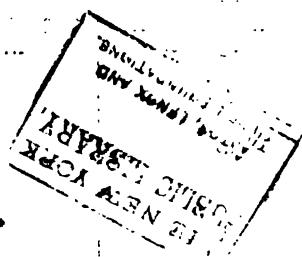
9 Dec., 1764. Josiah Griffiths of Malpas parish and Margaret Boydell, married.

The Boydells for one hundred and fifty years played, until lately, so important a part in the history of Allington and of the parish of Gresford, that I present the accompanying pedigree of them; which pedigree could not have made so full—if it could have been made by me at all—apart from the full knowledge, freely placed at my disposal, of Mr. Chancellor Trevor Parkins.

Mr. Thomas Boydell, the younger, was not merely agent of the Trefalyn Hall estate, but also steward of the manor of Marford and Hoseley. So also were his son, John Boydell, and John Boydell the younger, nephew of the John Boydell first named. Thomas Boydell the elder, and Thomas Boydell, the younger after him, lived at Trefalyn Hall. John Boydell, the uncle, lived at Roft Castle Cottage, and John Boydell, the nephew, lived successively at Bryn Alyn and Rossett Hall.

A great part of the land about Yr Orsedd Goch (now





known as "The Rossett") is described by Norden in 1620 as "past-land." *Past* is from *pastus*, a word indicating the provision which a tenant was bound to render his lord. *Pastus* was, it is true, a service to which servile lands were not alone liable, but the *pastus* to which freemen were subject was light, while in the case of these Allington past-lands, it must have been heavy, otherwise these lands would not have acquired this distinctive name. But we are not left to conjecture in this matter. Norden says, speaking thereof: "Pase (for *past*) lande is supposed to be demesnes as is also Borde (that is, *Board*) land the tythe of which landes S'r Richard Treuor hath as Tythe sometime belonging to a ffree Chappell within the Castle of Holt which was in the gift of H. 8 of the yearlie value then of xli and the land thus tytheable was called Pastland et Tyre Borough." He adds: "I take it the most of this land was held at will without copie before the Lease."

"Tyre Borough" is merely a mis-spelling of "Tir y bwrdd," which is Welsh for *Boardland*, and signifies land allotted for the supply of the chieftain or lord's table, and occupied by his *eilltion*, or *villans*. We are able exactly to specify the area of these boardlands, because the application of the tithes arising therefrom is distinct from that of the other tithes payable in the parish.

The tithes of these pastlands and boardlands belong now to the representatives or successors of the Trevors, who obtained them, as well as Marford and Hoseley, from the Crown, as representing the ancient lords of the commote, whereof Marford was the head.

The boardlands in the parish of Gresford include a great part of Rossett, where a gibbet formerly was, and the chapel of St. Peter, or boardland chapel, belonging to the lord of Marford. Attached to Marford also was the Lower Rossett or Marford Mill, to which suit of mill appears at one time to have been due. All this area, north of the present township of Marford to

Llyndir in Burton, was then, and still is, *Boardland*. Still farther north, where the hamlet of Lavester in Allington now is, was also a group of pastlands, which Norden distinctly tells us, were of the nature of demesne. But this is not all. West of but immediately adjoining Marford was the fine fortified camp and mound called "The Rofft," an abbreviation, as records show, of "Grofft y Castell," or *Castle Croft*.

This boardland tract is very ancient, for it cuts the long-established borders of three townships, and adjoins another tract of land which was copyhold. The whole of this area represents, I believe, that which was formerly the *maerdref* of the old commote of Merford, but included the present township of Merford, whose name is now pronounced "Marford."

We *know*, apart from what has merely been *inferred* above, that the boundaries of the township of Allington have been altered, for records exist of various decisions, during the fifteenth century, upon the claim of the lord of Hopedale to half the township of Trevalyn (Allington). The mill in Burton is still called "Marford Mill:" so it was in 1620, all which seems to show that the boundaries of Marford formerly included part of what is now Burton and Allington. Add to this that in 1634 Sir John Trevor claimed suit of mill from the inhabitants of "Allington, *alias* Trevallin, to the mill called Merford Mill." Now, as Allington, called "Trefalyn" in Welsh, was mainly a township of freeholders, the claim of suit of mill from all the inhabitants was probably untenable, but I do not doubt that it was justified so far as the occupiers of the pastlands were concerned. The annexation of these to Allington and Burton led to the extension of the claim.

The present townships of Marford and Hoseley, and the pastlands and boardlands of Allington, were sold to the Trevors separately. Herein may lie the reason why the latter were separated from the former.

For I suggest, to sum up, that the old township of Merford, the head of the commote of the same name,

took in formerly a great part of Rossett, where, as I have said, were a gibbet (about a hundred years ago), the chapel of St. Peter, or boardland chapel, belonging to the lord of Marford, the Lower Mill, Marford, or lord's mill, all the pastlands or boardlands, and finally, the whole of the Rofft area, called "*Grofft y Castell*," wherein is still the mound, the site perhaps of the *llys*, or palace of the lord. At the Rossett (*Yr Orsedd Goch*—*The Red High Seat*) was probably the judgment-seat of the commote.

There are many facts which seem to confirm the conclusion not merely that Marford was the *maerdref* of the commote, but that it had aforetime the extensive area which I have suggested for it.

First of all, the bailiff of Marford was in 1661 (in Wrexham churchwardens' accounts) called "the mayor." This "mayor" represented the "maer" of the old *maerdref*, so far at least as his official title was concerned.

It remains to adduce what further evidence there is for the statement that the area of the old *maerdref* of Merford was larger than that of the present township of Marford. This I can only do by developing and amplifying what I have already said.

The courts of the *maerdref* were not held at the lord's *llys*, but on some open spot accessible to all within the same. It is not merely possible, but likely, that they were held at *Yr Orsedd Goch* Green. I have proved, beyond cavil, firstly, that "*Yr Orsedd Goch*" is the older name for what is now called "*The Rossett*;" and, secondly, that "*The Rossett*" is the regular form into which "*Yr Orsedd*" passes in being transformed into an English name (see before, p. 127). And "*Yr Orsedd*" means *The high seat*, or *The judgment seat*. One person, at least, whose name—Jeffreys—has been preserved by tradition, was gibbeted on Rossett Green something like a century ago, and a beam of this gibbet is still preserved at the "*Golden Lion*," Rossett.

What remained of the Green, which already had been enclosed without licence, was conveyed by the Crown in 1832 to Mr. James Boydell and others. This remnant of the Green was opposite Rossett Hall.

The tithes of the boardlands were formerly in the possession of Henry VIII, as lord of Bromfield, and appropriated to the use of his free chapel within Holt Castle. But before this castle was erected, before it became the head of the lordship, to what purpose were these boardland tithes then assigned? We cannot answer this question with certainty, but the probability is that they went to maintain the lord's chapel of Marford. Now, there actually was a boardland chapel at Rossett, within the limits of what I have supposed to be the older township of Merford, which was leased, and ultimately sold, probably with the boardland tithes, to the Trevors.

The earliest and most exact description of this chapel is that given in Norden's Survey, A.D. 1620. Of this description, I give the following translation, the words in brackets being supplied by me: "Rent 8*d*. To the use of divine things. The same [Richard Treuor, knight] holds a chapel in Allington called The Chapel of St. Peter, with a piece of waste adjacent to the chapel, containing in length 140 ft. and in breadth 72 ft, in the place called yr Orseth goz in Allington." The total area of the chapel and piece of land, for which latter 2*d*. a year rent was paid, was reckoned at 3½ *customary* roods, or nearly 7½ roods *statute* measure. The notice of this chapel is placed among the list of *pastlands* or boardlands, and, as will be seen directly, it was also known as "the boardland chapel." There is record of christenings taking place there in 1698 and 1703, and of marriages being celebrated in 1639 and 1702. But I have found no notices of any burials in the chapel yard. Edward Lhwyd mentions the chapel and an almshouse, "by the Chappel Porch left by ye Trevors of Tref Alyn." Sir Richard Trevor by his will, dated 28th October, 1636, left £100 towards the main-

# CONGRESS

OF

# Archæological Societies,

## JULY 6TH, 1904.

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The Fifteenth Congress of Archæological Societies in Union with the Society of Antiquaries was held on Wednesday, July 6th, at Burlington House ; Lord Avebury, President S.A., having telegraphed regrets at unavoidable absence, the Chair was taken by Lord Balcarras, F.S.A.

The Congress was attended by Delegates from the Society of Antiquaries, the Royal Archæological Institute (2), the British and Cambrian Archæological Associations, the Huguenot (2), and British Record Societies and the Societies for Berkshire, Bristol and Gloucester, Bucks, Cambridge (2), Cambridgeshire and Hunts, Chester and N. Wales, Cumberland and Westmoreland, Essex (2), Hampshire, East Herts, Lancashire and Cheshire, Leicestershire, Shropshire (2), Suffolk (2), Surrey (2), Sussex (2), Thoroton Notts, Wiltshire (2), Woolhope Hereford (2), Worcester, Yorkshire East Riding (2), and Members of various Committees.

The Minutes of the last Congress, held on July 8th, 1903, were read and confirmed.

The Report of the Standing Committee was read and approved, and the Statement of Accounts, audited by Mr. W. Minet, F.S.A., was read and adopted. The thanks of the Meeting were given to Mr. Minet for his services, and he was appointed Auditor for the ensuing year.

The following were elected as the Standing Committee :—

<b>The Officers of the Society of Antiquaries.</b>	I. Chalkley Gould.
J. Romilly Allen, F.S.A.	Emanuel Green, F.S.A.
E. W. Brabrook, C.B., F.S.A.	W. H. St. John Hope, M.A.
Rev. P. H. Ditchfield, M.A., F.S.A.	Wm. Minet, F.S.A.
Sir John Evans, K.C.B., F.S.A.	Canon Rupert Morris, D.D., F.S.A.
G. E. Fox, M.A., F.S.A.	George Payne, F.S.A.
G. L. Gomme, F.S.A.	J. Horace Round, M.A.
	J. B. Willis-Bund, M.A., F.S.A.

Mr. Ralph Nevill, F.S.A., was re-elected Hon. Secretary, and the thanks of the Meeting expressed to him for his services in the past year.



## **EARTHWORKS COMMITTEE.**

The Hon. Secretary, Mr. I. Chalkley Gould, presented a Report stating that the Committee had been enlarged by the inclusion of Lord Balcarres as Chairman, Sir John Evans, Mr. Haverfield and Lieut.-Cols. Attree and Ruck of the Royal Engineers. Many offers of help had been received and more might be expected when the copies of the Scheme, now being circulated by the various Societies, have been finally distributed.

The Cardiff Naturalists' Society had undertaken a survey of the hill forts and Earthworks of Glamorgan. Reference was made to the purchase by the Brighton Corporation of the camp at Hollingbury and the gift by the Duke of Norfolk to Sheffield of the fortified hill called Wincobank. Maiden Bower in Bedfordshire and Wellington on the Ouse were, however, in danger of destruction. The Committee also presented a paper of hints which they thought would be a useful appendix to their Scheme.

Mr. Haverfield pointed out that the work of making records could not be regarded as at all complete unless it was accompanied by an accurate survey giving plans and contours. Some excavation at least should be done in order to settle the date; he expressed the opinion that the English Ordnance Maps, although not perfect, were quite as good as those of other countries. He also stated that a survey was being made in North Germany giving accurate plans and particulars of the camps there that were supposed to be the work of the Saxons. This would be of great value to English workers for purposes of comparison.

Prof. Windle also spoke of the need of accurate surveys, and asked that care should be taken that excavations should not be made at haphazard. He suggested that a list of authorities that could be consulted should be issued in any future papers, and that a leaflet should be drawn up suitable for sending to owners of property.

The Rev. T. Auden, Mr. Michell Whitley and others, gave useful information about work that was being done, and emphasized the lack of funds.

Lord Balcarres pointed out that the Earthworks Committee had no funds and could not help in this way, but that the Society of Antiquaries might assist, at any rate by giving advice. He also stated that there was urgent necessity for preliminary lists and surveys which might be supplemented as time and money allowed. Mr. Willis-Bund, Chairman of the Worcestershire County Council, pointed out that if lists were at once prepared and sent to the County Councils, it was probable that help might be obtained for the preservation of Earthworks from immediate danger. Mr. Ralph Nevill suggested that it would be most helpful if some copies of typical plans published of the North German camps could be included in any future publication of the Earthworks Committee.

CONGRESS OF ARCHÆOLOGICAL SOCIETIES  
IN UNION WITH  
THE SOCIETY OF ANTIQUARIES OF LONDON.

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**Scheme for Recording**  
**Ancient Earthworks and Fortified Enclosures.**

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APPENDIX II.

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Since the scheme for recording ancient defensive earthworks and fortified enclosures was issued, it has been found desirable to develop the classification by the addition of

G. Enclosures, mostly rectangular, partaking of the form of F, but protected by stronger defensive works, ramparted and fossed, and in some instances provided with outworks.

H. Ancient Village sites protected by walls, ramparts, or fosses.

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**TUMULI, BARROWS, &c.**

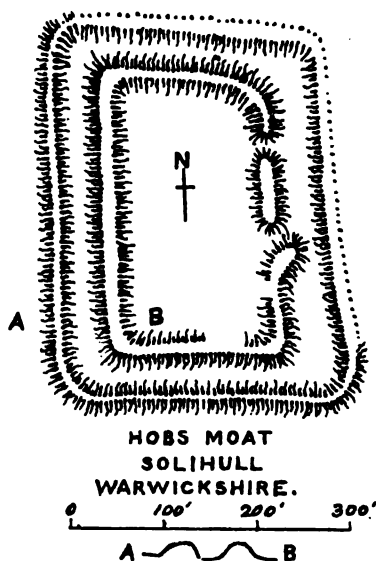
It was the intention, as expressed on page 2 of the scheme issued in 1903, to confine the labours of workers to purely defensive works, but those who have been working on the maps, or in the field, having found it easy at the same time to schedule *tumuli, barrows, and ancient boundary-banks and dykes*, it is suggested that a list of all such remains should be compiled, noting the parishes in which situated, and the position on the 6-inch Ordnance Survey map.

## CLASS G.

The works referred to under class G appear in many cases to be the sites of feudal strongholds, or manorial residences; at the same time it must be borne in mind that, as the late General Pitt-Rivers proved, simple, 'small, banked and ditched enclosures existed even in the far-away Bronze Age, and, it may be added, at various later periods.

Though generally simple in form, examples occur with outer courts, or divided enclosures or with ramparting extending beyond the main sites.

Though usually small in comparison with early and similarly defended works, such as those of classes B or C, some of the works of class G cover an area of several acres.



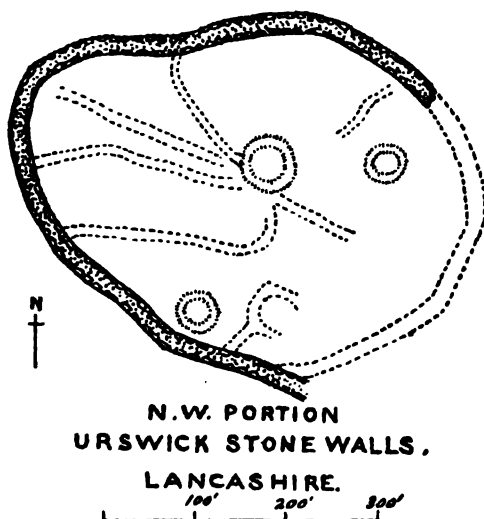
EXAMPLE OF CLASS G.

## CLASS H.

In many cases the second or outer court of mount and court strongholds (class E) contained the germ of village or town, but the works referred to under H exhibit a more simple form of defence, and are not usually attached to any castle or stronghold.

Ancient walled areas, such as some on the moors of the north of England, on Dartmoor and elsewhere, may be included in class H, as the term "village" is used to imply any collection of huts or houses, and some examples may have been for the protection of cattle as well as of human beings.

In lowland districts works of class H occasionally occur, which protected the manorial hold, the church, and village, by means of moats or ramparts, or both.



EXAMPLE OF CLASS H.

The classification of defensive works as recommended by the Committee now stands as follows :

- A. Fortresses partly inaccessible, by reason of precipices, cliffs, or water, additionally defended by artificial works, usually known as promontory fortresses.
- B. Fortresses on hill-tops with artificial defences, *following the natural line of the hill* ;  
Or, though usually on high ground, less dependent on natural slopes for protection.
- C. Rectangular or other simple enclosures, including forts and towns of the Romano-British period.
- D. Forts consisting only of a mount with encircling ditch or fosse.
- E. Fortified mounts, either artificial or partly natural, with traces of an attached court or bailey, or of two or more such courts.
- F. Homestead moats, such as abound in some lowland districts, consisting of simple enclosures formed into artificial islands by water moats.
- G. Enclosures, mostly rectangular, partaking of the form of F, but protected by stronger defensive works, ramparted and fossed, and in some instances provided with outworks.
- H. Ancient Village sites protected by walls, ramparts or fosses.
- x. Defensive works which fall under none of these headings.

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Any further information will be given by the Honorary Secretary.

Postal Address :—

*I. Chalkley Gould,*  
*Royal Societies Club,*  
*St. James's Street, London.*

*July, 1905.*

Mr. C. H. Read, the Hon. Sec. of the Society of Antiquaries, spoke of the need for cataloguing tumuli and similar sepulchral remains and pointed out that these supplied almost the only material for the earlier history of our islands. He referred to his paper on the subject read at the Belfast Meeting of the British Association and mentioned records made for the War Office on Salisbury Plain and the great work of General Pitt Rivers. There was no doubt that the work was pressing and should be undertaken at once. After some discussion it was agreed that the Earthworks Committee should be asked to take up this subject in addition to their present work on defensive earthworks. Mr. Gould expressed his willingness to do so as Hon. Secretary, provided Mr. Read gave his assistance.

The Hon. Secretary reported that the Committee for promoting the Safe Custody of Local Records had been waiting for the Government to present the Bill which, it was understood, had been prepared. On the proposition of Mr. Freer, seconded by Mr. W. P. Phillimore, it was agreed that Government be asked to do this, so that steps might be taken to make its provisions known and obtain the support that all archaeologists were likely to give it. Mr. Willis-Bund stated that the need was pressing as he knew of an ecclesiastical body of importance which had just destroyed a quantity of their old Records. Mr. Green stated that the Somersetshire County Council had made a grant for the preservation and cataloguing of their Records, and that the work was progressing.

Mr. J. H. Round read a paper on "Place Names," carrying further the suggestions made by him some years ago in the paper published by the Congress.

He pointed out the great importance attaching to Mr. W. H. Stevenson's forthcoming "Index to Names," and the value of such sources as genuine Saxon Charters, Feet of Fines, the Calendar of Ancient Deeds just issued by the Record Office and old Estate maps prepared locally. On the other hand such sources as the "Testa de Nevill," Dugdale and the Ordnance Survey must be treated with suspicion. He indicated that the Committee appointed by the Congress would ask the help of local societies to enlist workers to examine thoroughly certain specified authorities and certain portions of country and advocated an effort to correct the recent adoption of wrong forms, of which he gave an amusing instance—the Manhall of Domesday now appearing on the Ordnance Map as Emanuel Wood. Attention should be drawn to the frequent confusion between the terminations "den" and "don," "barrow" and "borough," and between the various meanings of that difficult word "wick."

On the motion of the Rev. P. H. Ditchfield it was agreed that Mr. Round's paper should be printed and circulated to all Societies in Union; Mr. Haverfield suggested that Mr. Stevenson should be urged to print at once his list up to A.D. 1100, by which date the antiquary

had already begun his perversions. Mr. Nevill suggested that perversions began much earlier, in fact at the commencement of scholarship, the Ven. Bede being a very bad example of the practice of explaining Celtic or earlier names by Saxon meanings.

The Secretary explained that the delay in publishing Mr. Gomme's General Index and certain faults found with the Annual Index arose from the neglect of Messrs. Constable, and he was authorized to write to them and endeavour to secure the prompt publication of the General Index.

Mr. W. P. W. Phillimore gave an account of the recently-formed Canterbury and York Society which had already obtained sufficient support to justify it in proceeding vigorously with the publication of the Bishops' Registers of various Dioceses; these would be given in extended form. Some discussion arose as to whether it would be possible to obtain the Registers of separate Dioceses at increased prices.

After lunch Mr. E. W. Brabrook, C.B., took the Chair; Mr. Round mentioned that the Pipe Roll Society had been revived and would probably arrange to issue its productions in separate counties. Mr. Green stated that the Latin was to be extended.

Mr. E. S. Prior, with the help of a large number of lantern slides gave an account of his attempt to produce a system of classifying effigies. His idea was that effigies, of which England possessed some 2,000 examples, could be divided into the three main classes of Purbeck, Freestone and Alabaster, and that they were the production of local trade centres where these materials prevailed, the use and fashion of material being in the order indicated which corresponded roughly to the 13th to 14th, the 14th to 15th, and the 15th to 16th centuries. Mr. Hope gave some corroborative particulars as to the use of alabaster for tombs, deduced from contracts that had been found.

Votes of thanks to the Society of Antiquaries for the use of their room, and to the Chairmen, were carried by acclamation.

RALPH NEVILL, F.S.A.,  
*Hon. Secretary.*

CASTLE HILL,  
GUILDFORD.

tenance of the hospital in the "Rosseth greene." The very tradition of this almshouse seems now to have perished, but I am more concerned now with it as proving the position of the chapel. As to this chapel, all traces of it are also now gone, but in 1833, according to Lewis's *Topographical Dictionary*, the site of the "cemetery" was then pointed out. And in 1835, Mr. John Lewis, of Wrexham, but lately deceased (20th June, 1903, aged 86), wrote to the late Archdeacon Wickham saying that John Parsonage, of Golden Grove, Burton (at that time about 70 years of age,) informed him that he had been told by his father that he (the father) "perfectly remembered the *Boardland Chapel of Ease* standing near to where Mr. James Boydell's [house, that is, Rossett Hall] now stands, and that the chapel bell was put up at Trevalyn Hall." Mr. Chancellor Trevor Parkins, to whom I owe my knowledge of this letter, tells me that there was no inscription on this bell, nor anything to show that it had ever belonged to a chapel.

The boardland chapel had its dedication—probably a comparatively late one—to St. Peter, and near Llyndir, perhaps a quarter of a mile from the chapel, is a spring called "St. Peter's Well," noted for its excellent water.

I need not refer further to the two mills at Rossett, both long called "Marford Mills," although only the lower one lay, until 1884, in a detached portion of Marford, the upper one being in Burton, but surrounded by boardlands, if not itself on a site subject to boardland tithes.

When the three commotes or rhaglotries of Merford, Wrexham, and Yale were united to form the new Anglo-Norman lordship of Bromfield and Yale, and Holt Castle became the head of that lordship, the courts of these rhaglotries, or at least of two of them, were still held separately for a long time. The courts of the rhaglotries of Merford and Wrexham were certainly so held in the sixth year of Edward IV. The significance, however, of the sites of the old fortified



places, the residence of the lord or of his officer, departed with the erection of the castle of Holt. Yet it is important to note that when the lands now forming the manor of Marford were sold from the lord of Bromfield and Yale, the site of The Rofft, which those lands hem in, was not included in that manor, but was reserved as a "detached portion"<sup>1</sup> of Allington, and so remained until 1884, when it was annexed to Marford, whereto it belongs geographically and naturally. This ramparted area, also boardland, includes over 54 acres. The Rofft is nobly situated, lifting itself high above the adjoining country, and on the loftiest part of it is perched a flat-topped artificial mound. The type of the camp and mound is quite of the character which belongs to the English rather than to the Welsh fortress. But all this district was at one time (at and before Domesday) in the hands of the English, and afterwards fell into those of the Welsh. Why should not the border fortress of the early English lords become the fortress of the Welsh princes (of Powys) that followed them? The name "Rofft" is simply a disguised English word. "Grofft"—a *croft*, Y Rofft—"The *croft*. Furthermore, it is important to note that "The Rofft" is only an abbreviated form of an older name, still in use in the earlier part of the seventeenth century, namely, "Grofft y Castell—*The Croft of the Castle*. Merford, the name of the Welsh commote, is itself English.

I suggest, then, that the Rofft, or the Castle which it enclosed, was the site of the residence of the Welsh lord of the commote of Merford, or of his deputy—*rhaglaw*, or raglot. It certainly is the most commanding spot in the whole commote.

<sup>1</sup> A similar arrangement seems to have been made in Wrexham, where The Parkey (*The Parks*), probably to be identified with Parc y Llys (*The Court Park*), although surrounded by Wrexham Abbot, was long reckoned a detached portion of Wrexham Regis. I should not be at all surprised if Madoc ap Gruffydd Maelor, when he granted a part of Wrexham (thenceforth called "Wrexham Abbot"), reserved the site of the *llys*, or palace, and attached it to the part which he still retained in his own hands.

The earliest description of the Rofft<sup>1</sup> is that given by Pennant (*Tours in Wales*, vol. i, p. 300, printed 1778): "At the extremity of the lofty slope that depends over the plains, and affords an almost boundless view to the north and north-east, is a peninsulated field called *The Roffts*, that formed in old times a strong British post. It is defended by three strong dikes and fosses, cut across the narrow isthmus that connects it to higher parts of the parish. On two sides it is inaccessible by reason of the steepness of the declivity; and on the fourth, which fronts Cheshire and is of easier ascent, had been protected by two or three other ditches, now almost levelled by the plough, In one corner of this post is a vast exploratory mount," etc. This mount, which is, I believe, the site of the lord's *llys*, is now on the very edge of the cliff, towering above the railway. But Mr. Chancellor Trevor Parkins says that before the railway was constructed, the mound was so far from the edge of the platform on which it stands "that the farmer who held the field was able to plough all round the base of it. A good deal of soil has been carried away by the railway company, and some difficulty was experienced in preventing a larger portion of the bank from falling. The mound seems now to be safe, and no further damage to it need be feared, if those who visit will kindly assist the proprietors in their efforts to preserve the grass which protects the side."

<sup>1</sup> An earlier reference still, but no description, is given in Sampson Erdeswicke's notes of his visit to Gresford in 1574: "The Castell on Marford hill on the East north east of gresford Church: not far of ( $\frac{1}{2}$  of a myle) was called Grofty Castel. Mr. John Trevor doth build on it now." When this traveller says that Mr. John Trevor (the father of Sir Richard) was then building, he does not mean on the Castle itself, but on the Croft near the Castle, called "Groft y Castell," The building was evidently that long known by the same name, and at a later time as "Rofft Hall," mentioned in the Marford Chapter.

THE DARLAND AND THE COMMON FIELDS AND  
MEADOWS OF ALLINGTON.

Among the pedigrees given in the third volume of *Powys Fadog*, of families in Allington, are those of the Trevalyns, of the Allingtons, of the Griffithses, and of the Davieses; but no hint is given as to what particular estates in the township these families owned, nor are the pedigrees themselves carried down later than the year 1620.

Unfortunately, I cannot afford much information on the points thus raised, but what I have been able to gather may be worth imparting.

The Trevalyns descended, as is said, from Ithel ap Eunydd, were, so far as the parish of Gresford goes in the seventeenth century, a decadent family. In 1620, John Trevalyn was not a freeholder at all. However, he had a leasehold tenement of about 54 statute acres, and the highest distinction of the Trevalyns, known to me, after this date was, that in 1712, Thomas Trevalyn was chosen one of the four churchwardens of the parish, and that in 1733, John Trevalyn, probably as one of the churchwardens, was paid 5s. "for Carrying the Iron Gates from Hawarden, charges in going 2 Journeys to Hawarden concerning the Iron Gates." However, there were Trevalyns in Llansannan, see Rev. Robt. Ellis's *Llansannan Parish Registers*, from which I extract the following entries:—

6 Oct., 1701. William, ye son of Edward trefalyn, pau. bapt.

7 July, 1723. Evan, son of Griffith Trevallyn, was baptized.

8 Oct., 1727. Griffithus Trevallin [sepultus fuit].

31 Jan'y, 174 $\frac{1}{2}$ . Ed. Trefallyn, of Penaled [Bur'd].

Edward Jones, a near kinsman of John Trevalyn of Allington, was indeed a freeholder, but only in 1620, to the extent of about 8 $\frac{1}{2}$  statute acres, which appear

in that very year to have passed out of his possession. He had already sold about  $12\frac{3}{4}$  statute acres.<sup>1</sup>

Elis Allington is described, in 1620, as of "Cox Lane," Allington. I have already given an account of the Allingtons in the Gresford Chapter.

I come now to speak of the Griffithses. In 1620, Edward Griffith (who was buried at Gresford . . . January, 163 $\frac{1}{2}$ ) is specifically described as "of Darlant Green." He had a capital measuage and lands in Allington, and a cottage and two parcels of land in Gresford, containing in all 34 statute acres; and Robert Griffith, who is supposed to have been Edward Griffith's brother, had, at the same time, various quilleets of land at Darland, containing about 22 statute acres; which are thus described: "Robert Griffith holds freely in Allington these special parcels following: one parcel called y roft, one other parcel called upper Darland field, the little Darland field, separate parcels of land in great Darland field, known by their metes and bounds, two parcels of land in the field called y werglodd chwerw (the sour hayfield), containing by estimation  $10\frac{1}{2}$  (customary) acres," etc. But I cannot trace these Griffithses after 1620, unless "Mr. Roger Griffiths of Rossett Gough greene," High Constable of Bromfield in 1637, was one of them.

The Griffithses, like the Davieses, of whom I am now to speak, claimed descent from Ithel ap Eunydd.

Thomas David had, in 1620, a capital messuage and quilleets in the Darland and other fields, and another house with lands amounting in all to 38 statute acres. His mother, Margaret Davies, was then still living. I have also seen a deed signed by John Davies, of Allington, gent., on the 25th February, 1708, in which he mentions his grandfather, John Davies, and his father, Joseph Davies, of Allington, gentlemen, both then deceased, but living on the 24th November, 1679.

<sup>1</sup> This Edward Jones had also  $45\frac{1}{2}$  leasehold acres of land which, like his freehold land, fell, in 1620 into the possession of Richard Gregory.

He refers also to his seventeen butts of land in "the Gaineffordd," adjoining the Little Darland Field, and those five other butts in the Great Darland Field. John Davies, gent., one of the Yeomen of the Bed-chamber to Queen Elizabeth, left in 1595 by deed an annual rent-charge of £13 6s. 8d. upon his lands in Allington towards the maintenance of ten of the poor. For some reason this rent is now chargeable upon the lands of Gwersyllt Hall, and not upon the estate of the Davieses of Allington, who are now extinct. Otherwise, we might be able to identify that estate with some precision. However, from the above-given extracts, we know that it was situate in the Darland area.

The group of fields at the Darland, full of intermixed quilletts belonging to different persons, all related, represents almost certainly the remains of a "gwely," or family holding. So that the existence of such quilletted tracts confirms in some measure the accuracy of the pedigrees of the persons. Some of the quilletts at the Darland still survive, together with the names Darland Town Field and "The Gamford" (for "Cefnffordd"). Several fields near are also called "Covey," that is, "Cyfai," or *joint-field*.

"The Darland" is regarded as the usual English corruption of the Welsh "Y Dorlan"—*The broken bank*—and Edward Lhuyd speaks of "Y dorlan goch," in the parish of Gresford, as a "Notable high bank above the river Alen." On the other hand, may not "Darland" be the English form of "Derlwyn" (for "Derwlwyn," or *oakwood*), which was certainly also the name of a house in this part of Allington? "Maes y derlwyn" was the name of a quilletted field near Yr Orsedd Goch and the Darland.

Darland Hall is a good house. Its predecessor seems to be that for which "Mr. Madocks, or Tenant" was charged in 1742, John Madocks, Esq., in 1759, and the Rev. Hinton Maddock in 1764. Alderman Thomas Maddock, goldsmith, of Chester, died 19th December,

1761, aged 63, and was succeeded in the ownership of the house and estate at Darland by his eldest son, the Rev. Hinton Maddock, who is thus mentioned in the Gresford register: "Mary Arabella, Dau'r of Rev. Hinton Maddock, of Darland, by Ann his Wife, was Born the 21st of October, and Baptized the 30th of November following, 1764." The Rev. Hinton Maddock died 6th April, 1775, aged 36. He had, also, a copyhold estate in the manor of Marford and Hoseley, in the rolls of which manor the above-named Mary Arabella is thus described: "Mary Arabella Gifford, wife of Duke Gifford, late of Darland, co. Denb., now of Hyde Park, co. Westmeath, in the kingdom of Ireland, only child and heir of Hinton Maddock, deceased." Mr. Chancellor Trevor Parkins tells me that the husband of Mary Arabella Gifford was afterwards created a baronet, and was dead in September, 1803.

The Tophams, a Roman Catholic family, for some time held the Darland Hall estate, but I am not certain how they acquired the property. Mr. Christopher R. Topham died November, 1898, and was buried at Chester cemetery.

Close to the Darland is "Lavister," a hamlet partly in Allington and partly in Burton. In Norden's *Survey* of A.D. 1620, it is always spelled "llawester." Spite of this, I take it to be an English name, though it is one which I cannot explain. It is invariably now pronounced "Lavister" (with the accent on the first syllable), and so was always spelled, save in Norden's *Survey*. There was a farmstead called "Red Hall" in Lavister in 1742 and later.

Besides the group of quilletted arable fields at Darland, there was another group farther south. Thomas Lloyd, for example, had in 1620 eight butts in Cae Marl, and "eight selions lying in the Towne field or Common field called Maes Treualyn." Now, this Town Field is still called by that name, and four or five quilleets remain in it. It lies on the north side of Harewood's Lane, or "Harrywit's Lane," as it is some-

times called. Adjoining also Trefalyn Town Field are four or five other quillets, each called "Covert Croft," where "Covert" is possibly a corruption of "Cyfai," the excrescent *r* and *t* being quite intelligible. Between this area and Darland again are scattered a few odd quillets, so that it is very likely that from Darland to Harewood's Lane was formerly an almost uninterrupted quilled arable tract, interrupted only by *tyddynod* (farmsteads), forming the "Allington Faes," or *Allington Field*, in which various freeholders had their "purparts."

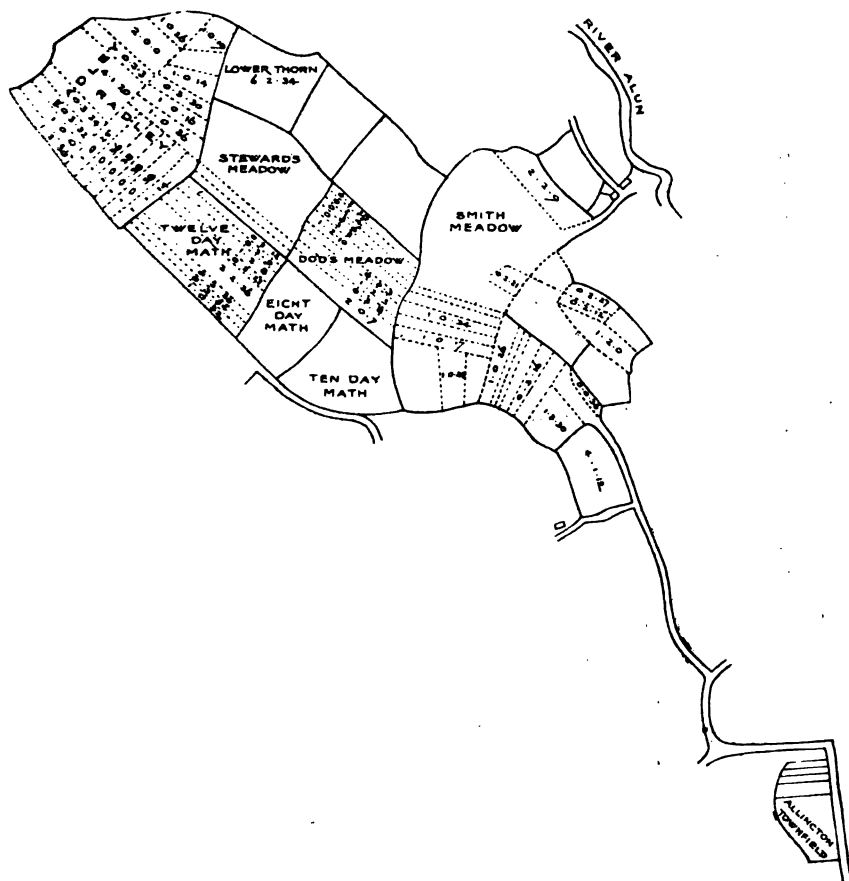
Another part of the township was called "Allington y coed" (*Allington of the wood*) and once *Allington Iscoed* (*Allington below the wood*). We know that at the time of Domesday there was a vast wood in Allington (see Introduction), and, at a much later date, trees clustered together in Mersley Park (see hereafter).

So much for the old common fields of Allington. Now a few words as to what may be called "the common meadows" of the township. In 1620, Mr. Robert Santhey had by right of his wife "quinque dierū messuras fœni" (*five days' math or mowings*) in Smith meadow; John Allington "duas deniathas fœni in prato vocat Smeath<sup>1</sup> meadow;" and Sir John Trevor, "tres veteres acras prati in le smeath meadowe," and so on. Now the Smith meadow is still so called, and it has quillets in it. So also has Bather's Meadow, near Rhyd Ithel Bridge. And there are besides the Eight-Day Math, The Ten-Day Math, and the Twelve-Day Math.

I once saw a map, made in 1787, now lost or mislaid, of the Trefalyn Hall estate in Allington. I had only time, unfortunately, to make a tracing of Trefalyn meadows, which tracing I give herewith. In my book on *Ancient Tenures of Lands in the Marches of North Wales* (pp. 39 and 40, written in 1865) I have said that we have "in this district, as well as in the adjoining

<sup>1</sup> "Smeath," that is *smooth* or *level*, and not "Smith," is probably the correct form here.

county of Cheshire and elsewhere, a method of expressing the area of hay-grounds distinct from that used in the case of land that is ploughed. It is often said of a meadow that it contains so many *days' math*



Map of Trefalyn Meadows

A meadow of six days' math is one which a single man can mow in six days, or six men can mow in one day. Does it not, then, seem likely that as the strips in the common fields often were the measure of a day's work



of the common plough-team;<sup>1</sup> so the "doles" (or quillets of meadow land) were the measure of a day's work of a man mowing in the common meadows? There is an amount of evidence which may almost justify us in answering this question in the affirmative. Thus in Trefalyn meadows, which I take to be the old common hay ground of Allington, there are four closes lying side by side, two of which are called "The Twelve-day Math," and the remaining two "The Eight-day Math" and "The Ten-day Math" respectively. . . . Now, if we calculate out the measure of "a day math" from the area of the four meadows above-mentioned, we find it ranging from 3 to  $3\frac{1}{2}$  roods statute measure. And this we may provisionally take as the ancient normal area of the "doles" or quillets of meadow in this district. A rather curious observation may here be recorded. Some of these meadows, when they have fallen wholly into the hands of certain large landowners, have been by them, for the use of their tenants, set out in quillets anew. The new quillets thus constituted have, of course, been made to conform in their area to modern measures of surface. All the quillets of meadow, therefore, measuring an acre each probably belong to this class. But there is another distinction between the ancient quillets and the modern which should be pointed out. All those of the former that adjoin belong to different owners, though they may be let, as they sometimes are, to the same tenant. The modern quillets, however, above referred to, are held always by different tenants, while all in the same field belong to the same owner. And this distinction is one which is vital."

I have quoted this long passage mainly to explain the case of Bather's Meadow, in Allington, near Ithel's Bridge. It belonged in 1843 wholly to the Marquis of Westminster, and was divided into eight "doles," let

<sup>1</sup> In Wales, the strips in the common fields are sometimes, as I have elsewhere pointed out, the result of the operation of the custom of gavelkind only.

to different tenants. Six of these doles measured about an acre each. The seventh contained 3R. 9P., and the eighth 2R. 10P. The shape of the field determined and explains the slight irregularities of area.

I find no reference to any open common pasture in Allington, except Yr Orsedd Goch Green and Darland Green, but there were in 1620 various *closes* of pasture wherein different owners of land had so many "beast leys." Thus, in 1620, Robert Santhey had in the Wefn (bordering on Pulford brook), a meadow still so called, "grass for six cows and one calf;" and Mr. Thomas Powell, of Horsley Hall, claimed five beast leys in The Gilfachs.

### HOLT PARKS.

The district called "Holt Parks" is by some regarded as a distinct township, but it is really in Allington, and was always assessed as a part thereof in the old traeb-books of that township, or, at any rate, the greater part of it was so assessed. It was formerly called "Mersley Park" or "Marsley Park," and seems to have been the lord's park of the commote of Merford. In 1339, Beatrix, widow of Thomas, Earl of Arundel, had in dower, among other lands, the park of "Meresley," valued at xs., beyond the custody and maintenance of the deer. On 1st October, 1397, Thomas Huxley was appointed during good behaviour keeper of this park. Geoffrey Legh was keeper in the twenty-first year of Henry VII, and William Almer in the tenth year of Henry VIII. Geoffrey Legh married Catherine Almer, and William Almer was apparently her brother. In 1642, Thomas Humberston, of Marsley Park, died. He probably lived at the Lodge there, and perhaps was park-keeper. In a plaint relating to Marsley Park, before the Committee for removing obstructions, etc., 13th January, 165½ (see *Powys Fadog*, vol. vi, p. 499), various interesting facts are related concerning it. We learn that in a survey called "Tewderleyes Survey," made in the time of Henry VIII, "Marsley Parke in ye

ffranchise of ye Holt, within one mile of ye Castle there, was then a faire Parke, being three miles about the same, being paled round with pales, w'h was more in Lawnes and plaines than Couert, the midst of ye said Parke being covered with Oakes and small Tymber, without any other Couert." We learn further that Queen Elizabeth, by letters patent dated 1st September, in the thirty-seventh year of her reign, granted and to farm let unto Sir Thomas Egerton, Master of the Rolls, and unto Thomas and John Egerton his sons, "All that her parke called Marsley Parke, with ye herbage and pannage thereof . . . . Conteyning by estimac'on 625 Acres and 3 quarters of an acre and 4 poles, and one house or lodg, and one small messuage within ye said parke, with ye buildings or wards and gardens thereunto belonging, reserving sufficient pasture for 200 Bucks and Does (excepting trees, mynes, and Quarries), to have and to hold to ye said S'r Tho. Egerton, and Tho. and John Egerton his sonnes, for their lives successively, under ye yearly rent of 20*li*, to be paid att Mich'mas and ye Annunciation of ye Virgin Mary by equall portions," the condition being that the said Sir Thomas Egerton "should at his own proper Cost and charge (except in Timber and Trees to be taken and had within ye Parke) repaire ye payling and inclosure of ye Parke of Marsley in ye County of Denby, which Threescore pounds should scarcely performe."

In Norden's *Survey* of 1620 the boundary of the manor of Burton, which included Allington, is said to run through "Marsley parke along the Gutter w'ch partes the broad land and Bushe land from the said parke." It is further said in the same *Survey* that "there is parte of Marsley parke, al's Hoult Parke, within this Mannour of Burton, stored w'th deere, in the tenure of the Erle of Bridgewater, but no Warren of Conies." The woods in Marsley Park are also mentioned. They could not, of course, be cut down without licence, the park being demesne, and let at lease.

Furthermore, a plan is given in Norden's *Survey* of

Marsley Park, or "holte greate park," leased to the Earl of Bridgewater, and containing 616 acres. It is shown as almost square, with the lodge and appurtenant buildings in the middle, and four gates into the park, namely, "Broade way gate," "Wrexham gate," "Bellis gate," and "Probyn's gate."

John Egerton abovenamed, second son of Sir Thomas Egerton, was afterwards created Earl of Bridgewater, and made President of Wales. He purchased Marsley Park absolutely, mines only being excepted, on the 3rd of July in the fifth year of Charles I, from the patentees of Bromfield and Yale (Sir John Walter, Sir Jas. Fullerton, and Sir Thomas Trevor, knights), for £2,000, subject to a fee-farm rent of £20 a year. The Earl, taking the side of the King during the Civil War, incurred various obligations, to discharge which he sold Marsley Park to Sir Edward Spencer and Sir Bevis Thelwall. After the execution of Charles I, a Parliamentary survey was taken of all the Earl's possessions. The surveyors reported that among these were "two p'cells of land called the Broade land and the bushie land, w'ch hath been inclosed and taken from the Com'ons called the Com'on Wood, and layd in to the Parke called mersley al's Holt Parke, cont. neere 100 acres, held by the said Earle of Bridgwater, by what graunt we finde not, woorth nearly £100. These lands would therefore be sold by the State. Sir Edward Spencer and Sir Bevis Thelwall appealed thereupon to the committee of Parliament, which decided, after hearing evidence, that the Broadland and the Bushyland belonged to Marsley Park, and that Sir Edward and Sir Bevis ought to be recompensed, and their title allowed (1651).

Close to Marsley Park were a house and estate called "Parkside." In 1632 a deposition was made at Gresford concerning a messuage in Allington called "The Park Side." The plaintiff was Roger Yardley, and the defendants were Thomas ffoster, senior, and Thomas ffoster, junior. One of these ffosters, the elder one in

all probability, was deputy of the Earl of Bridgewater, high steward of the lordship of Bromfield and Yale.

In 1620, Thomas ffoster was charged in Allington for a free estate of about 17 statute acres only, for a fair leasehold tenement there of 47 statute acres, and for a cottage called "Graies House," adjoining Mersley Park, together with a field thereto belonging called "Kay gray" (Gray's field). He had also a leasehold estate in Burton of 37 acres. I find his name mentioned in 1639 as having paid £56 2s. 6d. for the corn, and £11 13s. for the tithe hay of Allington to Mr. George Hope, of Hope Hall, Lord Bridgewater's agent.

In the Calendar of the "Committee for Compounding" (1643-1660) are the following notes concerning Thomas Foster of Allington, county Denbigh (1643-1660). He had adhered to the forces raised against the Parliament; submitted 4th March, 1646, and taken "the Negative Oath." On the 1st May, 1649, the Committee fixed his fine at one-sixth, or £77 10s. On the 19th July, 1653, he is again mentioned. "On his name being returned as not having paid his fine, the County Commissioners report that he paid on the composition for North Wales, and has since contributed voluntarily to make up the sum; that his means are small, and that he is conformable." I cannot learn anything further about him.

Christ Church, Rossett, was built in 1841 upon a site presented by Mr. James Boydell, and a district assigned thereto. It was a building conspicuous for its ugliness. The first vicar was the Rev. George Luther Stone, B.A., of Trinity College, Dublin. He was succeeded in 1863 by the Rev. Thos. Vowler Wickham, M.A., curate of Ruabon, a son of the late Archdeacon Wickham, and brother of the Rev. Lathom Wickham. He married, in 1866, Lucy Anne, daughter of the late Mr. John Boydell, of Rossett Hall, but had no children. He was for some time Inspector of Schools for the diocese of St. Asaph. He laboured unweariedly in the erection of a new church at Rossett, which was opened

on the very day of his burial, 1st November, 1892, he being then fifty-six years of age. He was succeeded by the Rev. Frank James, M.A., formerly of St. Peter's, Southampton, who in 1904 went to live at Oxford, and was followed at Rossett by the Rev. E. Charley, M.A., formerly rector of Ince, Cheshire.

And so I bring to an end "The History of the Old Parish of Gresford," written from my own standpoint, without flights of eloquence, but with that compactness, fulness, and regard to detail which I always aim at. The description and history of Gresford Church, a most interesting building, has been purposely omitted, and left to another—whom I shall be glad to assist—to deal with. Now that I have completed this labour of love, I may have leisure to compile, on the same lines, histories of Holt and Isycoed: parishes which were formerly chapelries to Gresford, and claim, therefore, hereafter such study as I am able to devote to them.

[Since the MS. of the foregoing chapters left my hands, I have felt compelled to write a supplementary chapter, wherein not merely errors, undetected misprints, and omissions will be rectified and explained, but also a great mass of additional matter relating to the townships of Gresford parish will be presented. I petition for the acceptance of this supplementary Chapter, and apologize for its insertion.—A. N. P.]

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## CRICCIETH CASTLE.

BY HAROLD HUGHES, ESQ., A.R.I.B.A.

IN response to the request of the Committee of the Cambrian Archæological Association, and with the permission of the late Lord Harlech, I made a survey of Criccieth Castle in April and May, 1904. In measuring and taking levels I received much assistance from Sergeant Wilkinson, the custodian of the Castle.

The Castle stands on a rocky eminence, projecting boldly into the sea, and connected with the mainland on the north-west side only.

The existing remains are those of inner and outer wards, while, lower down the hill, on the north-east and north-west slopes, are approximately level platforms, suggestive of having been employed in connection with outer defences.

The Castle never was large, and could only have provided accommodation for a small garrison, compared with the more important Edwardian fortifications.

The inner ward is an irregular polygonal enclosure, with a gateway at the northern end flanked by massive towers. A considerable height of the greater portion of the enclosing walls of this ward remains standing.

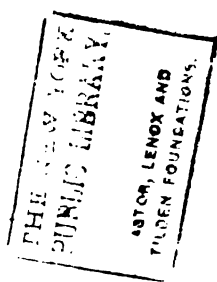
Of the containing walls of the outer ward the remains are only fragmentary. At one or two points they are of considerable height. At others a small portion of face, of core, or of foundations, alone is visible.

The present approach to the plateau on the summit of the rock on which the Castle stands is by a modern pathway, passing through a ruined loop in the containing wall of the outer ward.

It is difficult to form an opinion with regard to the route of the original approach. Immediately outside the entrance gateway the ground within the outer







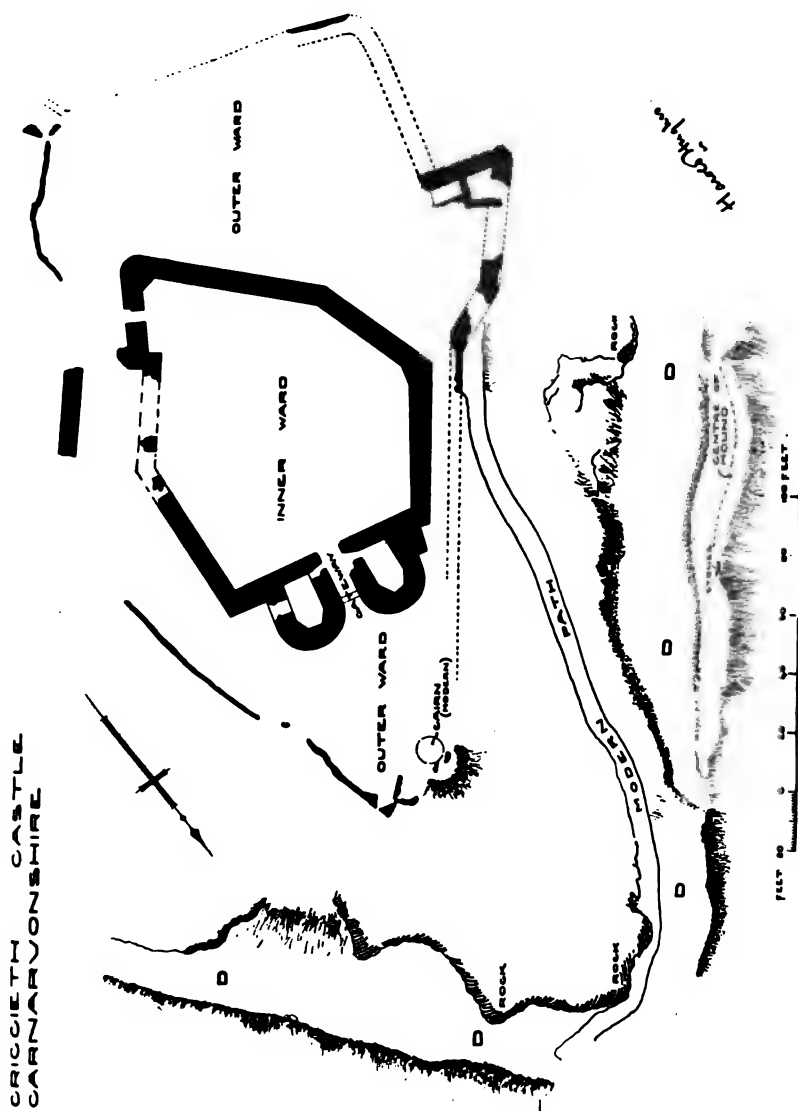


Fig. 1.

ward forms a comparatively level platform. From the edge of this platform the hill descends at an extremely steep gradient to a level about 45 ft. lower down. It does not appear probable that the main approach lay in this direction. There is more reason to suggest that it may have led round the hill on the south-west and south sides, without the outer ward, and have entered on the south-east side. With a little judicious excavation several uncertain points in connection with the planning of the outer ward might be cleared up, and possibly the position of the outer entrance determined.

*The Gateway*—The side walls of the entrance passage have been repaired in modern times. Short lengths of the grooves, in which the outer portcullis worked, are the only visible signs of the defences of this passage. As the ground is considerably above the ancient level, possibly other features remain hidden from sight. A doorway on either side of the passage opened into the basement chambers of the two flanking towers. The basement is filled to a considerable height with *débris*. Each chamber has three loops towards the outer ward, nearly buried internally in the *débris*. The flanking towers are semicircular externally towards the north, while internally they are straight-sided, those of the basement chambers being irregularly semi-octagonal.

The floor or story immediately above the basement apparently consisted of a single room, extending over the two lower chambers and the entrance passage. There are no signs of permanent divisional walls abutting on the northern side, and elsewhere the remaining work is not sufficiently high in the positions that cross-walls, if there had been any, would have occupied. The inner face of the northern walls apparently has been repaired in modern times. There are no windows or openings towards the north. The remains of a window with its window-seat exists in the east wall of the eastern tower, but denuded of all its dressed stonework. Any other windows on this floor must have been in the south wall, overlooking the

courtyard of the inner ward. The remains of this wall, at its eastern and western ends, would seem to indicate that any openings were confined to the central portion. This floor was provided with a garde-robe, contained in a projecting mass at the western end. The arch at the foot of the garde-robe shaft is to be seen in the elevation, Fig. 2. The only access to this floor probably was by an external staircase. The lower portion of a mass of masonry remains against the southern wall, at s in Plan (see Plate). Probably an external staircase occupied this position.

The second floor in all probability was approached only from the ramparts of the curtain wall adjoining the eastern flanking tower. It could only have been lighted by means of windows in the southern wall overlooking the inner ward. The other walls, which still exist, are blank. A garde-robe, situated over that on the lower story, projecting from the western flanking tower, served this floor. The garde-robe shaft terminates within the same arched recess as that on the first floor.

There is no sign of a fireplace within the building. As there appear to have been no permanent divisional walls dividing the first and second floors into compartments, any fireplaces that may have existed would probably have been in the southern wall, the greater portion of which has been destroyed. The space occupied by a fireplace would, however, greatly diminish that available for lighting.

The garde-robes are roofed with masonry, weathered back to the face of the flanking tower. The weatherings are much dilapidated. Each garde-robe has a loop looking towards the west.

From the ramparts of the curtain wall a mural stairs in the eastern flanking tower led up to the ramparts of the gateway-building. Some vertical joints may be noticed high up in the elevations (Fig. 2) of the flanking towers and the wall supported by the entrance archway. Apparently, in the first instance, there were

embrasures at this level. The design may have been altered either during the building of the towers, or, at a subsequent date, the embrasures filled in and the

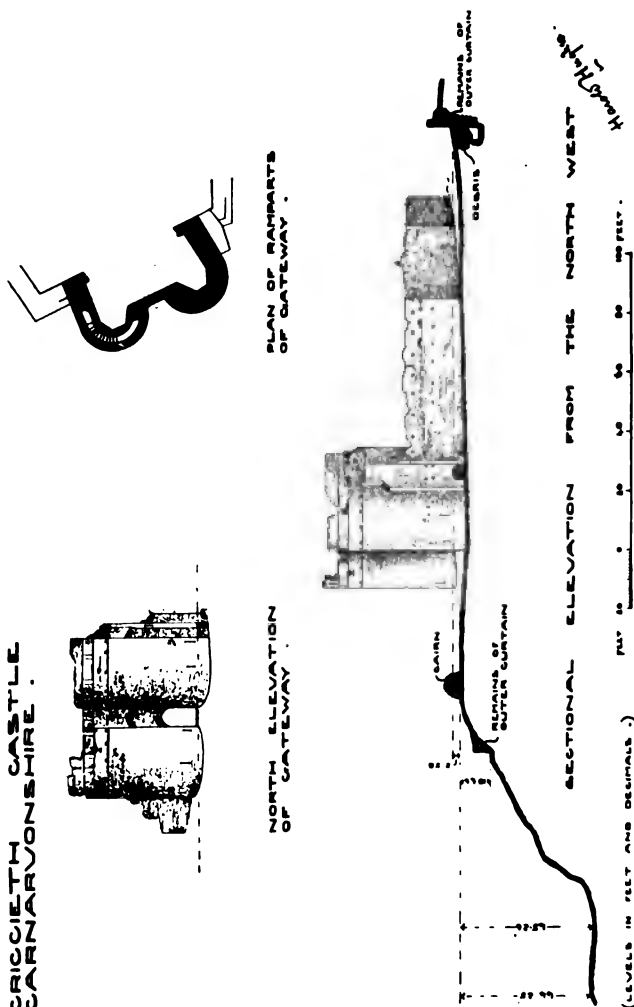


Fig. 2.

walls raised. Certainly, it seems that these embrasures did not exist as openings after the building had attained its present height.

There are indications that suggest that the walls

were carried up to certain heights, and then levelled, before proceeding with the next few feet. The markings of these levels are very apparent in the upper stages of the towers (see elevations, Fig. 2). The external masonry was covered with stucco. It has, to a great extent, disappeared from the upper portions of the walls, though lower down the masonry is, to a large degree, still covered.

A row of holes may be noticed in the elevations, some few feet below the level of the "embrasures." They may have been intended to carry beams to support a wooden platform outside the towers, in the event of a siege.

Of the parapet wall of the gateway-building, one portion alone remains, on the eastern flanking tower. It retains a loop, pointing in a north-westerly direction (see Plan, Fig. 2).

*The Inner Ward.*—Adjoining and projecting from the garde-robe turret, the curtain wall continues in a south-westerly direction for 54 ft. 9 ins., external measurement. At this point an obtuse angle is formed, the wall inclining more to the south for a further length of 44 ft. 3 ins. Another obtuse angle and it again deviates, this time to a south-easterly direction, for about 64 ft. At this point, the wall is externally rounded off, while internally it is splayed, thus avoiding an acute angle before it takes a north-easterly direction. The four lengths of wall above referred to are marked A, B, C, and D respectively on the plan (see Plate). Wall A retains the fragmentary remains of its parapet or battlement-wall for its entire length. The walk behind the parapet is much overgrown. The rain-water was drained off by means of stone channels or shoots, carried below the parapet, and discharging on the external face of the wall. There are the remains of three loops and nine rain-water shoots, including one at the south-west angle, in this wall. These positions are indicated on the plan and elevation. The average height from the present external ground-level

to the parapet wall is about 17 ft. Against the garde-robe turret there are indications showing the height of the original parapet wall. This height, 7 ft. 9 ins. above the floor-level of the walk, probably followed throughout, and, in that case, besides loops, there doubtless would have been embrasures.

In wall B the remains of four loops exist in the parapet wall. None are visible in wall C, or any of the other enclosing walls of the inner ward. The top of wall C is much covered with ivy, and therefore to a considerable extent, is not visible. There is only one rain-water shoot in wall B, and that near its junction with wall A. I am inclined to consider that the reason these channels discharged outside the curtain walls was that buildings existed, erected within, and on this side of, the inner ward. The rain-water might, therefore, reasonably be discharged away from the buildings.

Wall D contains an entrance. Whether originally a doorway existed in this direction I am uncertain. In any case, the opening has been much altered and renovated.

Beyond D the wall projects inwards for 4 ft. 6 ins. (internal measurement). At this point the much-battered remains of the wall are carried to a considerable height, overlooking all other curtain walls.

The walls E and F, about 39 ft. and 49 ft. 6 ins. internal lengths, continue in a north-easterly and northerly direction respectively, and, with a short return-wall to the eastern flanking tower, complete the enclosing walls of the inner ward. There is much accumulated *débris*, overgrown with grass, at the junction of walls E and F. Doubtless a little excavation would bring the hidden portions to view. The remains of mural chambers are to be seen in wall F.

The widths of the curtain walls vary slightly, averaging from about 6 ft. to 6 ft. 6 ins., though in certain positions exceeding this dimension. The remaining parapet wall is 2 ft. 4 ins. wide.

*The Outer Ward.*—The containing walls of the outer ward follow a very irregular line. On the north-west side, between the inner curtain wall A and the wall of the outer ward, there was practically only room for a passage 6 ft. wide. It would appear that the passage was either roofed in, or had a wooden erection projecting over it, to be used in case of siege. I think we may certainly conclude that the holes, regularly arranged, on the outer face of wall A, were intended to support some wooden structure. These holes are shown in the elevation, on Fig. 2. Only a small portion of the south-west end of the north-west outer curtain is visible. It contains the remains of a loop, built up within living memory.

In following the course of the outer wall, it will be well to refer to the plan (see Plate). At the south-west end of the wall above referred to, the wall inclines outwards at an obtuse angle for a short distance. This splayed portion, marked H on plan, contains the remains of a loop, through which the modern pathway enters.

A second angle readjusts the direction of the wall, which again points in a south-westerly direction. This section of wall, marked J on plan, contains the remains of two loops. An acute internal angle is now formed, the following length of wall, marked K on plan, running in an easterly direction. The formation of the defences at this point is not perfectly clear. The loops facing north-west are considerably below the level of the existing adjoining ground of the outer ward. A wall, L, nearly at right angles to wall, J, and 10 ft. 7½ ins. distant from the acute angle it forms with wall K, is visible for a short distance. A cross wall, with the lower portion broken away, approximately at right angles with wall K, connects it with wall L. We have, therefore, a chamber formed at the junction of walls J and K, in shape a trapezium. On the eastern side of the cross-wall, a second chamber, in form a parallelogram, is to a great extent filled in with *débris*.



The formation suggests that this section of walling either had a dry ditch or covered chambers behind it, below the general level of the outer ward; and that this ditch, or covered chambers, commanded the loops. It should be noted that the inner walls are additions, built up against the outer containing walls: that they are not bonded together, but abut with straight joints.

The next section of the outer wall, inclining towards the south, can only be traced by a mound, with stones or rough masonry here and there visible on the surface. The outer face of the wall again becomes visible for several yards, facing in a southerly direction. Beyond, for a considerable distance, there is no sign of the wall, though probably it followed a rocky ridge.

Several fragments of wall, lying at various angles, exist at the south-eastern extremity of the ward. The nature of the structure, of which they formed part, is not, however, clear.

The wall, either face or core, can be traced for some little distance beyond this point, in a north-easterly direction, afterwards inclining more to the north. It then ceases.

The next section visible is a length of wall, marked **m** on plan, of considerable height, about 18 ft. above external ground, approximately parallel to wall **k**. The commencement of a wall projecting from the inner curtain, at **n** on plan, seems to indicate that in all probability the walls of the two wards were connected by a cross-wall in this position. The extra height of the inner curtain at this point, indicated by the fragmentary remains referred to above, makes it evident that a higher structure existed in this position, towering above the other enclosing walls. On the inner face of the outer wall **m** are two beam holes, indicated on the plan. We have, therefore, reason to conjecture that the space between the inner and outer walls, **k** and **m**, may have been floored and roofed over. Possibly there may have been an entrance in position **n**, under any building which may have here existed, leading to

the open outer ward in front of the main gateway. If this was the original plan, there would possibly have been an external entrance to the southern outer ward, and this might well have been not so distant from N.

If there was formerly an entrance to the inner ward, in the position of the existing opening D, doubtless a lofty building flanking the approach would have rendered considerable aid to its defence.

A little judicious excavation in the proximity of walls M, N, and E, would probably clear up some doubtful points with regard to the original plan of defence.

Beyond wall M, a considerable blank occurs in the visible signs of the enclosing walls of the outer ward, followed by a length of which the outer face of the bottom of the wall alone can be traced. This length is slightly curved on plan. Further on the core of the wall is visible, and near its furthest extremity the remains of a loop pointing in a north-easterly direction. This loop is considerably below the level of the ground of the outer ward adjoining. I think the result of a little excavation on the inner side of this wall might well repay the trouble.

Near this point the fragmentary remains become confused with the modern cairn.

Although there are no visible signs of masonry, the general formation of the ground renders it practically certain that the defences were carried in a south-westerly direction, from the cairn to the point where they next appear, near the upper end of the modern pathway: that is, the point where our examination commenced.

The widths of the containing walls of the outer ward can only be ascertained at a few points. The north-west wall, opposite A, is 3 ft. 10½ ins. wide; wall H, 6 ft. 4½ ins.; wall J, 6 ft. 4 ins.; and wall M 6 ft. wide. Wall M is at least 1 foot wider at the base, due to an external batter.

With the exception of those flanking the gateway,

the Castle is devoid of visible signs of towers or bastions.

*Outer Defences.*—The hill falls rapidly on all sides from the northern end of the outer ward; and as I mentioned above, I do not think it probable that a main approach entered the ward in this direction.

Of defences beyond the outer ward it may be said that practically no remains are visible. The approximately level plateau, lower down, referred to at the commencement of this paper, and bearing to a certain extent the resemblance of a ditch, is shown on Fig. 1, and marked D D D. It dies out on the hill at its south-east and south-west extremities. It never could have extended much further in either direction than at present. The north-west side is bounded by a mound, beyond which the hill again descends. In the centre, between the two extreme ends of the mound, a small portion of loose stonework or masonry is visible. A little careful excavation in this direction might give interesting results. Should the mound prove to have been formed for defensive purposes, it is quite possible that it owes its origin to an earlier period than that of the castle on the rock above.

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## PREHISTORIC HUMAN SKELETONS.

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### EXPLANATION OF PLATES.

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PLATES I. and II. show two of the skulls. In the upper figures they are viewed from the side (*norma lateralis*), and the length may be contrasted with the height. In the lower figures (*norma verticalis*) the length is contrasted with the breadth. (Pages 216 to 219.)

PLATE III.—In the lower figure three femora are contrasted. The two to the right of the reader are prehistoric, and the one on the left is a modern British femur. The flattening of the shafts of the prehistoric bones in their upper thirds (*Platymerie*) is well shown. (Page 222.)

In the upper figure two tibiæ are presented. That to the left is viewed from the front, and the one to the right from the inner side, in order to show the flattening of the shaft (*Platycknemia*). (Page 225.)

In the same figure, an *astragalus*, viewed from above, shows the "squatting" facet on the neck of this bone. (Page 228.)

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These figures are prepared from photographs taken by the author.

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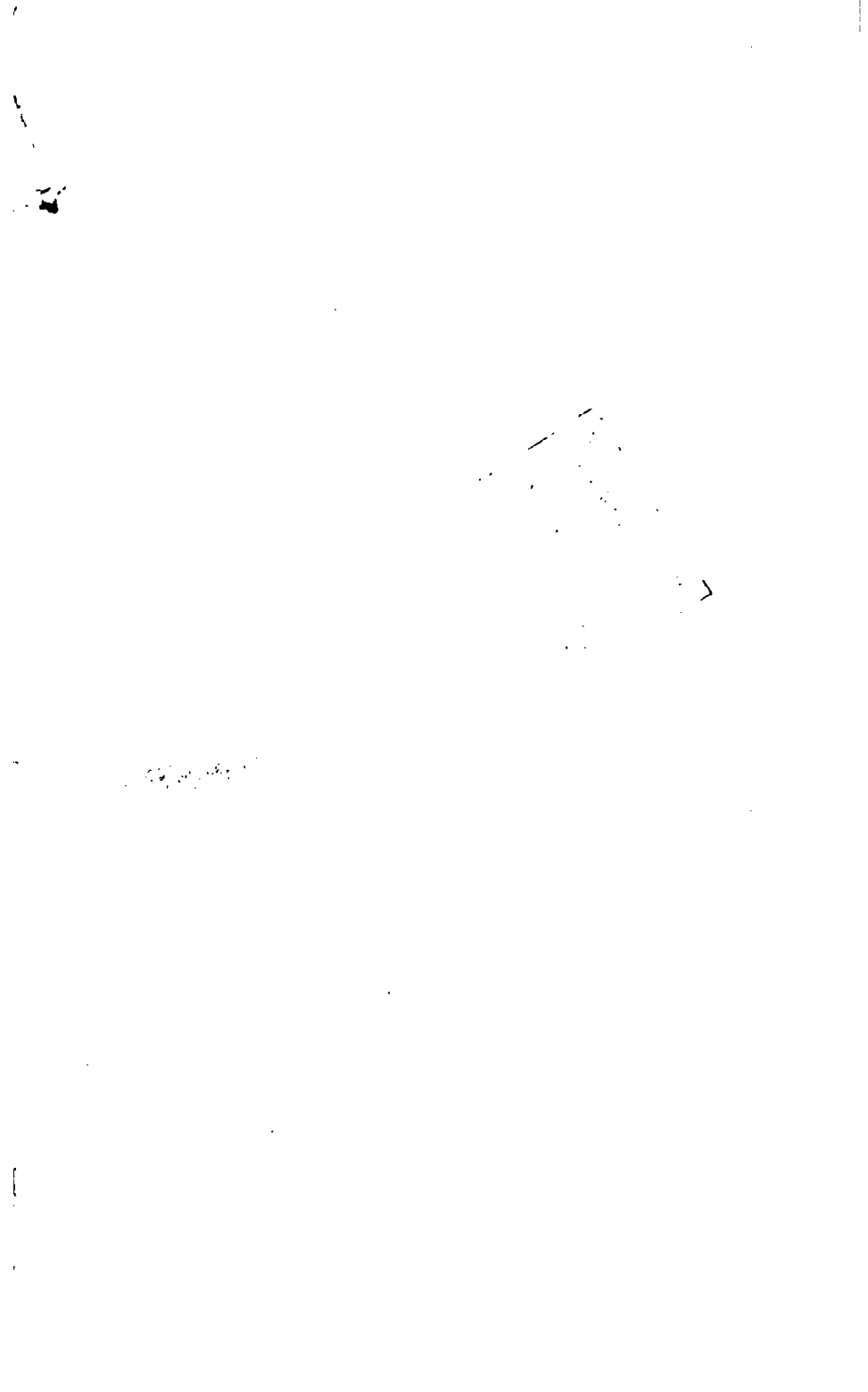
PREHISTORIC SKULL FROM MERTHYR MAWR, GLAMORGANSHIRE.

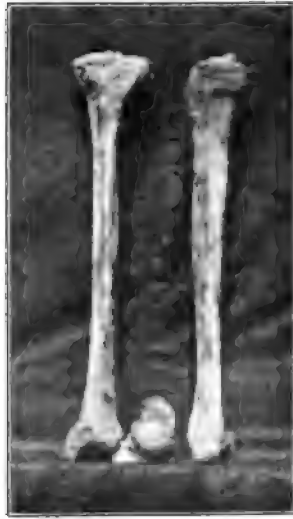




PREHISTORIC SKULL FROM MERTHYR MAWR, GLAMORGANSHIRE.







PREHISTORIC TIBIÆ AND FEMORA FROM MERTHYR MAWR,  
GLAMORGANSHIRE.



# ON PREHISTORIC HUMAN SKELETONS FOUND AT MERTHYR MAWR, GLAMORGANSHIRE.

*(With Three Plates.)*

BY DAVID HEPBURN, M.D., F.R.S.E., PROFESSOR OF ANATOMY,  
UNIVERSITY COLLEGE, CARDIFF.

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## INTRODUCTION.

THE remains which form the material for the present communication consist of the more or less fragmentary skeletons of eight individuals, of whom two were children. These have been exhumed by Mr. William Riley, of Bridgend, in the course of a prolonged investigation of tumuli which had been exposed at Merthyr Mawr in consequence of the removal, during a severe gale, of the wind-blown sand by which they had been deeply buried and concealed from observation. Six of these skeletons were sent to me direct from Mr. Riley, and I owe the opportunity of examining the other two to the courtesy of Mr. Ward, curator of the Museum, Cardiff, in whose care they had been deposited. I desire to express my indebtedness to both of these gentlemen for their kindness in placing these interesting and valuable remains in my hands for anthropological examination.

The archæological labours of Mr. Riley are well known, and it is entirely owing to his enthusiasm and disinterested public spirit that these records of a very ancient time have been unearthed and secured. In the midst of his busy commercial pursuits he has devoted much time, labour, and money to a quest which requires all these aids for its successful accomplishment, and he is to be greatly complimented and congratulated on the fortunate results which have attended his efforts.

Not only in Wales, but everywhere, scientific workers owe him a debt of gratitude for what he has accomplished in his efforts to throw light upon the inhabitants of the land, in that very remote period whose only human records are such as can be pieced together by a careful study of their inhumation customs, and from the facts to be inferred from the examination of those parts of the skeleton which have survived centuries of entombment.

### EARLY MAN.

The data which we possess for determining the presence of Early Man, and for discussing the conditions under which he lived, are: remains of his skeleton, with or without the associated bones of animals, wild or domesticated, weapons and implements of various kinds, vessels of sun-dried pottery, the product of his handiwork, and the nature of the tombs or cists which he constructed for the reception and protection of his dead.

An analysis of such data has established the belief that man inhabited this land prior to what geologists call the First Glacial Period, or Period of Maximum Glaciation. The remains of these Palæolithic men occurring in association with flint implements have usually been found in caverns, side by side with the bones of non-domesticated and extinct animals. Caverns both in North and in South Wales have yielded human remains referred to this period, but "no trace of pottery which can without question be referred to Palæolithic men has been found."<sup>1</sup> According to the investigations of geologists, a second ice-sheet overflowed certain parts of the country; and where this happened, so far as Britain is concerned, there are no traces either of Palæolithic man or of the distinctive mammals with which his remains are associated.

Subsequent to the formation of the sea-beach which at present exists, the evidence of the presence of man

<sup>1</sup> Sir William Turner, *Early Man in Scotland*.

becomes more abundant; and now, for the first time, his remains are found associated with those of mammals, some of which are wild and some domesticated.

This race of men is described as Neolithic. Their skeletons have been found in peat-mosses and barrows, and the anatomical evidence indicates that "Neolithic man was of small stature, with a long or oval skull."<sup>1</sup> They interred their dead in long barrows, which also contain weapons and implements made of stone. Sometimes they practised cremation, although they did not collect the burnt bones in urns. The dolichocephalic character of their skulls was very pronounced; and, according to observations recorded by Dr. Thurnam and Dr. Rolleston, the mean cephalic (*i.e.*, length-breadth) index was 71.4 and 72.5 respectively, while the cranial height was greater than its breadth.

The association of domesticated animals with Neolithic man has led to much interesting speculation regarding the route by which these animals entered this country. It is believed that the Straits of Dover must either have been very much narrower than they are at present, or else non-existent at the time Neolithic man and his belongings migrated into Britain: since it is not at all likely that he possessed any means of transporting live stock across a wide stretch of water.

These Neolithic inhabitants were in their turn overtaken by an immigration of people who used bronze in the construction of weapons and implements. Further, they were characterised by the short or round barrow or cist in which they interred their dead. The physical characters of the Bronze men included a stature somewhat greater than that of Neolithic man, and as a rule their skulls were brachycephalic, *i.e.*, the length-breadth index was eighty and upwards, while the height of the cranium was less than its breadth. Occasionally a dolichocephalic skull occurs in a cist of Bronze age,

<sup>1</sup> Sir Arch. Geikie, *Text-Book of Geology*, 3rd edition, p. 1064.

probably owing to the fact that the Bronze men may have lived amicably among, and intermarried with, the Neolithic inhabitants of certain districts. Still, as a rule, this admixture of dolichocephalic skulls with the remains of a brachycephalic people is not sufficiently pronounced to negative the value of Dr. Thurnam's aphorism : " Long barrows, long skulls ; short barrows, short skulls." In this connection, some very unusual conditions are recorded in a recent paper on " Skulls from the Round Barrows of East Yorkshire," published in the *Journal of Anatomy and Physiology*, January, 1904, by Dr. Wright. These barrows are remarkable for the large number of dolichocephalic skulls found in them. The author of the paper says : " Iron has never been found in these barrows ; bronze has occasionally and sparsely been met with in a few of them"; and " there is not the least vestige of evidence that Dr. Thurnam's dictum, 'round barrow, round skull,' is even approximately accurate, so far as the round barrows of East Yorkshire are concerned." Still, from the facts before him, Dr. Wright concludes that these round barrows are either Late Stone age or Early Bronze age. Now the peculiarity of the conditions may have been due to this very period of transition, in which the Bronze man was the dominant factor.

While the nature of the barrows and the characters of the skull provide a general distinction between the men of the Neolithic and Bronze periods, additional information may be found in the kind of weapons, implements, and utensils which are found in association with their skeletons. It is notable that the weapons and implements manufactured and used by Neolithic man show " no material advance over the Palæolithic Cave-dweller."<sup>1</sup> On the other hand, Bronze makes its appearance for the first time in the round barrows or cists of the Bronze Age. It does not necessarily follow that Bronze articles occur in every short cist, but they occur in a proportion of them.

<sup>1</sup> Turner, *loc. cit.*

Urns—that is, vessels made of sun-dried clay—of various sizes and shapes, also occur either external to, or in the interior of, the cists. Those which are found near to but on the outside of the cists are regarded as cinerary urns, while those found within the cists never contain burnt bones, and may be classed as food urns.

The material under present consideration was all in a more or less fragmentary and fragile condition. Some parts of it were beyond reconstruction or restoration, but, as a rule, it was possible to determine the sex as well as the stature of the individual. None of the crania were sufficiently strong to warrant the risks of estimating their cubic capacity, and from the Table of Measurements it will be seen that a complete record of proportions was not always possible.

Mr. Ward had labelled the two skeletons from the Museum as B 1 and B 2, and acting on his suggestion, the more recent adult skeletons were labelled C 1, C 2, C 3, C 4, and the young skeletons as 4 a and 4 b. Throughout the following description they are referred to by these numbers.

For uniformity of reference, I may add that Mr. Riley has provided me with the following facts relative to the conditions under which each skeleton was found by him.

C 1, C 2, and C 3 were not in cists. C 1 and C 3 were associated with “drinking-cups,” and C 2 with an “incense-pot.” C 3 was “encased in charcoal.” C 4 was found in a “circular stone cist,” without any pottery. B 1 and B 2 occupied a “rectangular stone cist constructed on subsoil, and under a circular tumulus 15 ft. in diameter and 5 ft. 6 ins. in height,” and without any pottery. 4 a and 4 b also occupied a “rectangular stone cist,” without any pottery.

#### THE METHOD OF EXAMINATION.

As far as possible, the cranioscopic and craniometric examination of the skulls, and the examination of the other bones of the skeleton, were conducted after the



manner adopted by Sir William Turner in his *Challenger Reports*.<sup>1</sup> Special points in connection with long bones were considered on lines to which reference has been made in memoirs by Lehmann-Nitsche,<sup>2</sup> Manouvrier,<sup>3</sup> and the present writer.<sup>4</sup>

### GENERAL APPEARANCES OF THE CRANIA.

C 1 was in a very shattered condition, and even after all attempts at reconstruction many gaps remained in its continuity. C 2 was perforated in several places, and for the most part it was too thin to risk the estimation of its cubic capacity. A small interparietal Wormian bone, about the size of a shilling, was present at the posterior end of the sagittal suture. The base of C 3 was considerably damaged, but the supraorbital margins and superciliary ridges were remarkably well-developed and preserved. C 4 was beyond satisfactory reconstruction, and the figures given in the Table are only as nearly as possible exact.

### DISCUSSION OF DETAILS.

I. SKULLS.—Both the adult and young skulls were such as could be described as “well-filled,” and C 2 and C 3, in which the zygomatic arches were preserved, were cryptozygous. In all cases the skulls were well formed, and did not present any appearances of pathological deformity, although the young skull 4 b bore evidence of distortion, probably produced by post-mortem softening and pressure, since the other bones of this skeleton did not suggest softening due to rickets.

*The Age of the Skulls* was estimated from the condition

<sup>1</sup> *Challenger Reports*, Parts XXIX, vol. x, and XLVII, vol. xvi.

<sup>2</sup> Lehmann-Nitsche, *Beiträgen zur Anthropologie und Urgeschichte Bayerns*, Band XI, 1904; Heft 3 u. 4, München, 1895.

<sup>3</sup> Manouvrier, *Étude sur les Variations Morphologiques du Corps du Fémur dans l'Espèce Humaine*, Bull. Soc. d'Anthrop. de Paris, Oct., 1892.

<sup>4</sup> Hepburn, *Jour. Anat. and Phys.*, vol. xxxi, pp. 116, 157.

of the teeth and the cranial sutures. In the adult skulls the teeth were all considerably reduced by grinding, and, except in C 4, the third molars, or wisdom teeth, were in position. In C 4 the wisdom teeth were not present, a number of teeth had fallen out during life, and those that remained were defective, worn, and decayed. C 1 and C 2 were younger than C 3, which, from the state of obliteration of the sutures, was probably about 50 years of age. On the same grounds B 1 was probably above 40 years of age. Of the young skulls, judged by the teeth, which were all the temporary or milk set, 4 *a* was under 6 years, and 4 *b* about the same; while B 2, which possessed all the permanent teeth, with the exception of the third molars, may be regarded as above 12 years and under 18 years.

The completely ossified state of the epiphyses in C 4 showed this to be an adult skeleton, while in B 2 the state of the epiphyses showed the age to be about 18 years.

*The Sex of the Skull* is not always easily determined, and when it is abraded and damaged by long inhumation this is naturally more difficult and uncertain. One relies upon the general configuration of the skull, especially in the frontal and supraorbital regions, recognising the more strongly-marked character of the ridges in the male than in the female, and the greater departure of the male skull from the infantile type of frontal region. Further, in the male, the tympanic portion of the temporal bone projects more decidedly than in the female.

However, when other parts of the skeleton are present, there is the possibility of determining the sex with certainty in various ways. For example, the subpubic arch may be reconstructed, and from its character all doubt as to the sex would be removed; since it is well recognised that in the male this arch presents a general "Gothic" appearance, whereas in the female it suggests the outline of the "Norman" arch. But work which has been done in recent years, notably

by Dorsey<sup>1</sup> of Chicago, upon the sex characters of the heads of the humerus and femur, makes it possible for us to be practically certain of the sex of a skeleton, merely by reference to the size of the absolute diameter of the head of the humerus or head of the femur, irrespective of pelvic or cranial characters. Having these various methods of determining the sex, I have no hesitation in stating that the five adult skulls were all those of males, but as regards the three young skulls there is not sufficient evidence upon which to determine their sex.

*The Cubic Capacity* of the skulls could not be determined with safety or certainty, for the reasons already stated. From their general appearance they were of good average capacity, and did not suggest either high or low capacities (Table I).

*The Cephalic*, or length-breadth index, was calculated upon the greatest glabello-occipital diameter and the greatest parieto-squamous width. On the assumption that 100 represents a standard length, the breadth, taken as a percentage of this, gives the Cephalic Index.<sup>2</sup> Upon this Index skulls are classified as Dolichocephalic when the percentage of breadth to length is 75 or under; Mesocephalic, 75 to 80; and Brachycephalic when about 80. From this it is clear that we may at least regard skulls as presenting two pronounced types, viz., Dolichocephalic, in which the proportionate length is the outstanding feature, and Brachycephalic, in which the proportionate breadth is markedly in evidence. There has been much discussion regarding the Mesocephalic or intermediate group, because it is evident that from 77.5 downwards the skulls approximate more and more to the Dolichocephalic type; whereas

<sup>1</sup> Dorsey, "A Sexual Study of the Size of the Articular Surfaces of the Long Bones in Aboriginal American Skeletons," *Boston Medical and Surgical Journal*, July 22nd, 1897.

<sup>2</sup> The working formula is—

$$\frac{\text{Breadth} \times 100}{\text{Length}} = \text{Cephalic Index.}$$

from 77.5 upwards they just as steadily approach the recognised Brachycephalic type.

The skulls under consideration were all markedly brachycephalic, the lowest cephalic index being 81.7, and the highest 86. The average cephalic index for seven skulls was 84.2, which indicates a very pronounced degree of brachycephaly.

The greatest glabello-occipital length was 184 millimetres (in C 4), and the greatest width was 153 millimetres (also in C 4). The shortest length, 166 millimetres, and the shortest width, 141 millimetres, also occurred in one skull (4 a). In every case the basibregmatic height was less than the greatest width.

A comparison of the proportion of the height to the maximum length provides the Vertical or Altitudinal Index, and so far as the adult skulls were concerned, each was Acrocephalic, that is to say, the height constituted 77 per cent. or upwards of the length.

I have recorded the various transverse diameters, and also the longitudinal, horizontal, and vertical transverse circumferences and arcs, so far as they were available, but the number of these measurements is not sufficiently great for the purpose of stating averages.

*The Gnathic Index*, or index of facial projection, was calculated in the usual way, and the requisite facts were available in four of the crania. Of these, C 2 was mesognathous, and the others were orthognathous. From this we judge that the general outline of the faces of these people was very similar to that prevailing among ourselves, and they did not present the projecting jaws which are characteristic of African negroes or aboriginal Australians.

*The Nasal Index* was calculated in two adult and two young skulls.

In C 3 this Index was 45.4, indicating Leptorhine nostrils, i.e., the high narrow character was pronounced. On the other hand, the index in the other three skulls was distinctly above 53, indicating a low, flattened, and broad nasal aperture—Platyrrhine nostrils—such as

characterise African negroes and aboriginal Australians. This variation appears somewhat remarkable, but Broca and Turner have pointed out that the nasal index is more subject to the perturbing influence of individual variations than most of the other characters.

In his *Challenger Report*, Turner records the extremes of nasal indices in a number of primitive races, and in summarising the results of his observations on Crania, says: "The greatest variation was, however, in the facial, nasal, orbital, and palato-maxillary indices, in which the range was seldom below 10. In several groups the range of one or other of these indices rose to 20, and in two instances to upwards of 30." The range of the nasal index among the skulls under consideration was nearly 12.

Four *Orbital Indices* gave one Microseme, two Meso-seme, and one Megaseme, the extremes covering a range of 9.9. Similarly, as regards the arching of the hard palate, there was a considerable amount of variation, the arch being considerably shorter in the young skulls than in the adult skull, C 2. (The figures given for C 3 are only approximate, and are therefore not suitable for comparison.)

The data for calculating the Dental Index were not sufficiently complete. As regards the teeth themselves, in the adult skulls they were very well preserved, but their crowns were considerably reduced by grinding coarse or sandy food.

II. THE VERTEBRAL COLUMN.—Numerous fragments of vertebræ were present with each skeleton, but in no case did they make a complete column, and only in C 2 and C 4 was it possible to collect a complete set of lumbar vertebræ. Unfortunately, these were so much broken that any attempt at calculating a lumbar curve was hopeless. In C 3 the second and third cervical vertebræ were ankylosed, probably as the result of chronic rheumatic disease affecting one of the inter-vertebral joint cavities. In C 4 many of the vertebral

bodies presented ossific deformities, due to a similar cause. Portions of three sacra were recognisable, but in neither case was there sufficient for detailed measurements.

### III. THE LIMBS.—A. LOWER LIMB.

1. The *innominate bones* were damaged to such an extent as to make it impossible to build up a pelvis. In C 1 and C 4, the presence of the subpubic arch was an aid in determining the sex.

2. *The Femora*.—As will be seen in Table II, six skeletons were represented by femora more or less fragmentary, but still available for certain measurements. The femora of the youngest skeletons, having lost all their epiphyses, were not measured.

The value of the femur as an aid to the recognition of sex has long been recognised, although, until comparatively recently, reliance was chiefly placed upon the angle formed between the neck and the shaft of the bone. The observations of Dorsey upon the absolute diameters of the head of the femur have shown that this measurement may be safely relied upon as a means of determining sex. As a result of extensive observations upon the femora of ancient American races (the sex of which had been verified from the pelvis), Dorsey found that the average diameter of the head of the male femur was 47.3 millimetres, while that of the female femur was 41 millimetres. He also found that it was extremely rare to get a male femur the diameter of whose head was less than 44 millimetres, or a female one of more than 44 millimetres. Professor Dwight<sup>1</sup> gives 48 millimetres as the average diameter for the head of the male femur, and 41 millimetres as the average for the female. Except among the femora of the Andamans, the present writer<sup>2</sup> has not found a male femur whose head was less than 40 millimetres in

<sup>1</sup> Dwight, *Boston Medical and Surgical Journal*, July 22nd, 1897.

<sup>2</sup> Hepburn, *Femur*, *loc. cit.*

diameter, while female femora are quite commonly below this figure. Most of the femora under consideration were so seriously abraded that the exact diameter of the head could not be recorded; but even in their damaged condition their magnitude left no doubt regarding their sex, which in every instance was male.

The length of the femur may be computed either absolutely or in relation to the erect attitude, the latter being tabulated as the total oblique length. Wherever possible, this latter measurement is recorded in Table II, since it is upon this figure that the height of the individual may be reckoned. The condylo-trochanteric length may also be recorded for purposes of comparison, in living people in whom this measurement may be obtained with fair accuracy.

In estimating the height of an individual from the total oblique length of the femur, it is customary to regard the femur as representing the ratio of 275 : 1000, although this proportion is probably slightly more for tall men (*i.e.*, 5 ft. 10 ins. and upwards), and slightly less for short men (*i.e.*, 5 ft. 1½ ins.). Since, therefore, 275 : 1000 :: 1 : 3.636, if we multiply the total oblique length of the femur by 3.636, we obtain a good idea of the height of the individual. On this calculation, the skeletons of the race represented in the present find were those of men of *moderate* height, *i.e.*, they were above 5 ft. 5 ins., and under 5 ft. 10 ins.

Another, and probably more accurate method of calculating the stature is to follow the formula :

$$\text{Length of femur} + \text{length of tibia} \times 2 + 1 \text{ inch for absent soft parts.}$$

On this basis, the height of the present adult skeletons varied from 5 ft. 1 ins. to 5 ft. 7 ins.; but as these bones are all somewhat abraded, this estimation is probably rather under than over the reality.

The index of *Platymerie*, which expresses flattening of the upper third of the femoral shaft, was very interesting. This character is a notable feature of Maori

femora, as well as of many ancient femora. It is variously believed to be associated with a "squatting" attitude, and possibly also with hill-climbing habits. In the femora under consideration, the average Platymetric index for eleven bones was 71.4, ranging from 62.5 to 76.4. This indicates very pronounced flattening, as may be seen from comparison with other femora. Thus, in forty-three modern British femora, I have recorded an average Platymetric index of 81.8. Among a few races I have recorded a lower average of Platymetrie than that yielded by the present femora—*e.g.*, Maoris, 63.6; Sandwich Islanders, 65.4; British (found near a Roman wall in Leicestershire), 67.7; and in Guanche femora, 70.7. As a rule, however, the index of Platymetrie is much higher, and for modern Parisians and modern Frenchmen, Manouvrier<sup>1</sup> states this index as 88 and 88.2 respectively.

The *Pilastric* index, obtained from the middle third of the shaft of the femur, *i.e.*, the region of the *Pilastre* or *linea aspera*, expresses the amount of backward extension of this section of the shaft in relation to its width. In this particular the femora under discussion were not so remarkable. The highest actual *Pilastric* index which I have hitherto recorded was 148 in an aboriginal Australian, and the lowest was 85.7 in a British femur; whilst the highest average index was 122.2 in aboriginal Australians, and the lowest average 95.5 in Sikhs. In the nine femora of the present series available for this index the lowest is 88.4 and the highest 117.8, giving an average of 104.2, which practically corresponds with 104, my recorded figure for Malays, and is only slightly greater than figures quoted by Lehmann-Nitsche<sup>2</sup> for Ainos, Swiss, Feuerländer (Tierra del Fuego), and Bajuwaren.

The *Popliteal* index could only be calculated in three of the femora, and therefore the figures are very limited. The highest I have formerly measured was 96.9 in an

<sup>1</sup> Manouvrier, *Revue Mens.*, 1892 and 1893.

<sup>2</sup> Lehmann-Nitsche, *loc. cit.*



aboriginal Australian, and the lowest 65 in a femur from near the Roman wall in Leicestershire; while the highest average of a large number of bones was 85.3 in aboriginal Australians and 70.9 in Laplanders. The average of the present three is 78.7. As a low index indicates flattening, or even concavity of the popliteal surface, and a high index expresses various degrees of convexity, whereby this portion of the femoral shaft approximates to the cylindrical contour characteristic of the Anthropoid form of femur, it is evident that the present femora were intermediate between the two extreme forms.

The general appearances of the femora may be summarised as follows:—They were femora from men of moderate height, and of well-developed muscularity, who systematically practised the “squatting” attitude, as is borne out by the pronounced Platymerie of the shafts; by the prolongation of the articular surface of the internal condyle to the popliteal surface (C 1); by the deep cupping and the overhanging margin of the acetabulum (C 2), with corresponding extension of the articular surface of the head of the femur to the front of the neck (C 4). In all respects the femora were distinctively human, and did not present any approximation to the more characteristic features of the Anthropoid femur. Thus the condylar articular surfaces were in no sense Simian.

3. *The Patella*.—Four pairs of patellæ were present. They belonged to skeletons C 1, C 2, C 3, and C 4. Some of them were better preserved than the others; and in particular the right patella of C 1 and both patellæ of C 3 were in a perfect condition. Its lower margin (C 1) was unusually pointed and prolonged.

It has not been customary to record the measurements of this bone, probably from the fact that it ranks as a sesamoid bone, and is developed in the tendon of the great extensor muscles of the thigh. Still, as its various dimensions are correlated to the characters of the femoral condyles, besides being intimately associated

with the position of the knee-joint in the customary attitude of the individual, it may be worth while to note its principal measurements.

—	Maximum Width.	Maximum Length.	Maximum Thickness.
	Millimetres.	Millimetres.	Millimetres.
C 1 (r) .. ...	44	49	20
C 3 (r) ... ..	46	47	21
(1) ... ..	46	47	20
Homo (♂) ... ..	48	44	22
Homo (♂) ... ..	46	47	—
Homo (♀) ... ..	43	41	—
Gorilla (r) ... ..	43	37	18
Orangutan (1) ...	27	27	—
Chimpanzee ... ..	26	28	—
Gibbon ... ..	14	18	—

With a sufficiently extended series of observations, we should in all probability find some definite ratio between the maximum width and the greatest antero-posterior thickness, expressive of the degree of extension of the knee-joint associated with the customary attitude.

4. *The tibia*, like the other bones, were much abraded, but a variety of reliable measurements were obtained from them. They presented strong muscular ridges, and in those which possessed the lower end intact, a well-defined "squatting" facet was visible, whereby this bone articulated with the upper surface of the neck of the *astragalus*. Table III gives the details of the measurements obtained. These were taken in the usual way. The index of *Platyknemia* was calculated at the level of the nutrient foramen. Observations have shown that the index obtained from measurements taken at this level expresses the flattening of the shaft better than when taken lower down in the middle of the shaft. At the same time, in making comparisons with these indices, it ought to be noted whether the measurements refer to the level of the nutrient foramen or to the middle of the shaft, since there may be as much as 3 per cent. of difference between the indices

obtained from the same bone at the two levels indicated. The indices given in Table III are all probably somewhat too high except in the case of the left tibia of C3, because in all the tibiæ, with the exception of the last-named, the anterior border of the shaft was somewhat damaged, and therefore the antero-posterior diameters are rather under-estimated. The amount of *Platyknemia* expressed by the indices enables us to classify the tibiæ under consideration with other ancient bones in which this peculiar flattening is a marked characteristic. In modern tibiæ the transverse diameter is much greater in relation to the antero-posterior diameter, and the index is correspondingly higher, and it has been noted as high as 80 (Topinard).<sup>1</sup>

An attempt was made to determine the angles indicating retroversion of the head of the tibia, and the inclination of its articular surface according to the method adopted by Lehmann-Nitsche. The *angle of inclination* expresses the angle formed by the plane of the superior articular surface, and a line prolonged from the centre of the inferior or astragaloid surface through the centre of the superior internal articular surface, while the *angle of retroversion* expresses the angle formed by the plane of the superior articular surface, and a line passing vertically upwards through the centre of the shaft. The details of the procedure for constructing these angles is given by Lehmann-Nitsche.<sup>2</sup> The angle of retroversion is of great importance in association with the squatting posture and the erect attitude, since it expresses the amount of backward displacement of the head of the tibia; and although it does not necessarily follow that individuals with a large angle of retroversion did not, or could not, adopt the erect attitude, it nevertheless proves that the semi-flexed attitude of the knee-joint was their customary position, and that therefore the squatting pos-

<sup>1</sup> Topinard, quoted by Lehmann-Nitsche, *loc. cit.*

<sup>2</sup> Lehmann-Nitsche, *loc. cit.*

ture and the shuffling gait with bent knees were much practised. Further, since completely-extended hip and knee-joints are essential features of the erect attitude, it is evident that large angles of retroversion and inclination indicate an arrangement more suitable for the semi-erect attitude.

The results of these measurements were very unsatisfactory; and while there is much to be said for the simplicity of the method, it is, so far as I am concerned, quite unreliable, and anything like a constant result was quite impossible of attainment. Both the retroversion and the inclination were observable by the unaided eye; but in order that the angles may be precisely represented in degrees of a circle, it is essential that the method of ascertaining these angles shall give constant results.

A comparison between the length of the femur and the length of the tibia was possible in the four adult skeletons, viz., c 1, c 2, c 3, and c 4, and in the young skeleton, B 2. This comparison is made for the purpose of representing the relative proportions of the thigh and the leg, and from it we obtain a *Femoro-tibial Index*, which is calculated on the assumption that the femur is 100. Thus—

$$\frac{\text{Tibial length} \times 100}{\text{Femoral length}} = \text{Femoro-tibial Index.}$$

In the human lower limb, the thigh is always longer than the leg, although the relative length varies in different races. In considering this index, 83 is taken as the dividing line, and all *above* 83 are dolichoknemic, i.e., the leg is long in proportion to the thigh, while all *below* 83 are brachyknemic, i.e., the leg is short in proportion to the thigh.

We may accept the general statement that black races are dolichoknemic, while white and yellow races are brachyknemic. The femoro-tibial indices of the present skeletons are as follows: C 1, 84.1: but as the femur was abraded, and therefore in reality rather

longer than the figures obtainable, we may regard this index as unduly high. C 2, 79.4 ; C 3, 80 ; C 4, 78.9 ; B 2, 76. The average index thus obtained was 79.6.

For the sake of comparison, it may be stated that the mean femoro-tibial index of Tasmanians is 85 ; Fuegians, 84.7 ; Negroes and Andamanese, 84 ; Aboriginal Australians, 83.3 ; Bushmen, 83 ; Esquimaux, 82 ; Europeans, 80.5 ; Chinese, 80 ; Lapps, 76. From this it will be seen that the skeletons under consideration were brachyknemic, and therefore to be classed among White or Yellow races.

5. *The Astragali* in C 2 and C 3 were not so much abraded as in some of the other skeletons, and they were characterised by the well-marked facet upon the upper surface of the neck, for articulation with the facet already referred to upon the lower end of the tibia ; both of which facets occurring in the adult skeleton are conclusive evidences of the squatting posture, and probably also of a semi-erect and shuffling gait. Thus, at the hip-, knee-, and ankle-joints, the lower limb was acutely flexed, at least frequently if not at all times.

The other bones of the lower limbs were too fragmentary for detailed observations.

#### B. UPPER LIMB.

1. *Clavicles* were present, but without exception they were fragmentary and incomplete, so that no precise statement can be made regarding their absolute length, neither was it possible to compare the relative length of right with left. In five specimens, the reduction was limited to more or less abrasion of their acromial ends ; and noting the length of what remained, I find that C 1 (*r*) measured 147 millimetres ; C 2 (*l*), 142 millimetres ; C 3 (*r*), 151 millimetres ; (C 4) (*r*), 144 millimetres, (*l*) 146 millimetres. From these imperfect figures it is fair to deduce that the mean length was greater than that recorded by Sir William Turner for male Aboriginal Australians, viz., 142.2 ; and for Sandwich Islanders, viz., 139 millimetres ; while

it was probably not much short of his recorded mean for male Scotch clavicles, 150 millimetres, seeing that the mean for the fragments under our consideration was 146 millimetres.

In the case of C 1 and C 4, the left clavicle was straighter, *i.e.*, less curved than the right, which was the more massive bone, and presented larger areas for muscular and ligamentous attachments. The natural assumption is that these individuals were right-handed persons.

2. *Scapula*.—This bone was only present in fragments, which were of no value for purposes of measurement.

3. The *Humerus* is of much value to the anthropologist. Its total length, compared with the length of the radius, enables us to estimate the relative proportion of the upper arm to the forearm, and in man the rule is for the upper arm to be longer than the forearm.

Apart from this use of the humerus, it has been determined in recent years, chiefly by the work of Dorsey, that the head of the humerus presents an important sex character which is of the utmost value as an aid to the determination of the sex of a skeleton. Thus the average maximum diameter of the head of the male humerus is 46.3 millimetres, and of the female 37.7 millimetres. We very rarely find a male humerus whose head is less than 44 millimetres in diameter, and we practically never find a female humerus whose head is more than 43 millimetres in diameter.

Among the humeri in the present find the head of C 1 was 45 millimetres in diameter; C 2, even in its abraded condition, was 46 millimetres; and C 3, 47 millimetres. These figures, therefore, provided valuable corroborative proof of the male sex of these skeletons, and the same can be said of B 1 and B 2.

The total length of such bones as were fairly available for this measurement was as follows:—C 2 (*l*),

313 millimetres ; C 3 (r), 331 millimetres, (l) 330 millimetres ; C 4 (r), 317 millimetres, (l) 317 millimetres ; B 2 (r), 266 millimetres. On account of slight abrasion, all these figures are somewhat understated. For this reason, the radio-humeral index in the three cases where it was possible to make the calculation, is slightly higher than it would have been supposing the humerus to have been undamaged. This index is calculated on the assumption that the humerus measures 100. Thus—

$$\frac{\text{Radial length} \times 100}{\text{Humeral length}} = \text{Humero-radial Index.}$$

The higher the index, the longer is the forearm in proportion to the upper arm. The results obtained are tabulated as :—

Long forearm (*Dolichokerkic*), above 80, e.g., Andamanese and Fuegians.

Medium forearm (*Mesatikerkic*), 75 to 80, e.g., Aboriginal Australians and Negroes.

Short forearm (*Brachykerkic*), below 75, e.g., Esquimaux, Lapps, and Europeans.

The indices shown in Table IV being, as already stated, slightly higher than they ought to be, we may assume that their proper position is in the brachykerkic group ; or, in other words, removed from the Black races.

None of the humeri presented either a supra-condyloid process or a supra-trochlear foramen.

In Table V there are such figures as were available for calculating the femoro-humeral and the intermembral indices. Unfortunately, these figures are very imperfect. The object aimed at by these indices is to represent the relative proportions of the upper and lower limbs for the purpose of comparing them with the Anthropoid apes, whose upper limbs are very long in proportion to their lower limbs. These indices are obtained from the following formulæ :—

$$\frac{\text{Humeral length} \times 100}{\text{Femoral length}} = \text{Femoro-humeral Index.}$$

$$\frac{(\text{Humerus} + \text{Radius}) \times 100}{(\text{Femur} + \text{Tibia})} = \text{Intermembral Index.}$$

When these indices come above 100, as is usually the case among Anthropoid apes, it expresses the fact that the upper limb is longer than the lower one. Among human beings the upper limb is considerably shorter than the lower one, and therefore these indices are below 100. In the case of the Lapps, both of these indices approximate nearer to the Anthropoids than in either Aboriginal Australians or Europeans. Thus Sir William Turner has recorded the following intermembral indices:—Lapps, 72.8; Europeans, 69.5; Australian Aborigines, 68.7; chimpanzee, 104.6; gorilla, 118; orang-utan, 141.

From this it will be seen that the intermembral index of the limbs of C 3, viz., 69.6 and 69.1, places the present skeletons close to Europeans, and far removed from the Anthropoid type.

No use could be made of the numerous fragments of bone which were present in addition to those that have been described.

#### CONCLUDING SUMMARY.

From this detailed examination of the various skeletons we have reliable evidence upon which we may with accuracy picture to ourselves these far-away inhabitants of our district. We see a race of *medium stature*, probably varying in height from 5 ft. 1 ins. to 5 ft. 7 ins., of well-developed muscularity, and built in proportions similar to our own. Their heads were typically rounded, their features well-defined and symmetrical, their eyebrows strongly marked, their noses well-proportioned, and probably not constructed with their apertures looking forwards, as in the Negro type. There is every reason for concluding that in colour they were white or yellow, and not black. In the relative



proportions of their upper and lower limbs they had advanced farther from the Anthropoid type than the Lapps; from which we may conclude that their mode of life was such as to develop the growth of the lower limbs to the same extent as our own. In other words, the land was their sphere of activity. Without doubt, they constantly practised the squatting attitude, and preferred to sit upon their heels rather than to recline upon the ground. For this reason, it is probable that their walking attitude was more or less semi-erect or crouching, rather than the free swinging gait which is our mode of progression; although there is no reason for supposing that they could not raise themselves to their full height when so inclined.

There is nothing in the proportions or size of their skulls to suggest that their skull capacity was less than that of similar modern skulls. Their burial-places show that they had attained to a considerable recognition of social and moral obligations, while no small intelligence is evidenced in the construction of the cists in which their dead were inhumed, and in the manufacturing of various weapons and utensils. The remains of their pottery show some idea of decorative effects, from which we may conclude that their ideas were not limited to mere utilitarianism.

It has long been recognised that skulls of a Dolichocephalic type may be found in the round barrows, which are accepted as the specific form of tumulus constructed by the people whose skulls were Brachycephalic in shape; and in the course of this paper reference has been made to certain round barrows in East Yorkshire in which Dolichocephalic skulls are said to preponderate; but I am not aware that any record exists of Brachycephalic skulls occurring in the long barrows of the Dolichocephalic people of Neolithic times. Further from the fact that a certain percentage of round barrows do contain articles of bronze, it is the customary teaching to regard the round barrow and the Brachycephalic skull as marking the dawn of the Bronze Age. At the

same time it is difficult to understand why a capable and conquering people like those Bronze invaders could afford to lose the large number of bronze articles that may be collected on the sites of their encampments, and yet did not always bury some article of bronze along with the other weapons and implements inhumed with their dead. Of course, bronze must have been both of considerable value and rarity in the first instance, but this would only be an additional reason for its inclusion in their cists. On the other hand, it is quite possible that the Brachycephalic invaders were not provided with bronze when they arrived; that, in fact, they were themselves inhabitants of the Stone Age, using the weapons and implements of that period; and that after they had conquered, exterminated, or merged their Dolichocephalic predecessors with themselves, articles of bronze manufacture slowly followed in their track, and became disseminated among them, displacing the rude stone implement and establishing the Age of Bronze. The evidence obtained from the anthropometric examination of the skeletons described in this paper can only lead us to conclude that they present the physical characters of the men of the Bronze Age; while the entire absence of bronze from the barrows out of which these skeletons were obtained would lead one to associate them with the period of transition from the Age of Stone to that of Bronze.

The following Tables present the detailed measurements to which reference is made throughout the text.

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TABLE I.—CRANIA FROM MERTHYR MAWR, GLAMORGANSHIRE.

Collection number	C 1	C 2	C 3	4 a	4 b	B 1	B 2	C 4
Ages ...	Adult	Adult	Aged	Under 6 yrs.	6—	Ad.	12+	Adult
Sex ...	♂	♂	♂	?	?	♂	...	♂
Cubic capacity ...	—	—	—	—	—	—	—	—
Glabello-occipital length ...	171	169	181	166	175	179	173	184
Basal-bregmatic height ...	136	132	141	127	125	...	121	—
Vertical Index ...	79.5	78.1	77.9	76.5	71.4	...	69.9	—
Minimum frontal diameter...	...	92	105	87	83	...	93	—
Stephanic diameter ...	...	120	126	114	115	...	118	—
Asterionic diameter ...	...	114	120	...	110	...	113	—
Greatest parieto-squamous breadth ...	147	143	152	141	143	154	143	153
Cephalic Index...	85.9	84.6	83.9	84.9	81.7	86.	82.6	83.1
Horizontal circumference ...	...	490	530	475	500	—	—	—
Frontal longitudinal arc ...	127	119	128	134	...	...	115	—
Parietal " " ...	134	123	134	137	...	...	119	—
Occipital " " ...	102	108	110	114	...	...	122	—
Total " " ...	363	350	370	372	385	...	356	—
Vertical transverse ...	320	303	325	310	315	...	298	—
Total transverse diameter ...	127	117	130	105	104	...	116	—
Vertical transverse circumference ...	450	420	455	415	419	...	414	—
Length of foramen magnum	38	33	39	30	35	...	35	35
Basal-nasal length ...	97	95	104	82	84	...	92	—
Basal-alveolar length ...	...	97	95	78	80	—	—	—
Gnathic Index ...	...	102.1	91.3	95.1	95.2	—	—	—
Total longitudinal circumference ...	498	478	513	484	504	...	483	—
Inter-zygomatic breadth ...	...	...	...	105	—	—	—	—
Inter-malar " " ...	...	...	...	91	92	—	—	—
Nasio-mental length ...	...	110	124	84	86	—	—	—
Nasio-mental complete facial Index ...	...	...	...	80	—	—	—	—
Nasio-alveolar length ...	...	62	73	51	50	—	—	—
Maxillo-facial Index ...	...	...	...	48.5	—	—	—	—
Nasal height ...	...	43	55	35	35	—	—	—
Nasal width ...	...	24	25	20	19	—	—	—
Nasal Index ...	...	55.8	45.4	57.1	54.2	—	—	—
Orbital width ...	...	38	39	31	32	—	—	—
Orbital height ...	...	28	35	29	27	—	—	—
Orbital Index ...	...	73.6	89.7	93.5	84.3	—	—	—
Palato-maxillary length ...	...	55	59 ?	43	43	—	—	—
Palato-maxillary breadth ...	...	58	58 ?	53	51	—	—	—
Palato-maxillary Index ...	...	105.4	94 ?	123.2	118.5	—	—	—
Lower jaw—								
Symphysial height ...	35	30	32	...	24	...	...	30
Coronoid " ...	65	60	61	...	42	...	...	69
Condylod " ...	71	68	67	...	45	...	...	74
Gonio-symphysial length ...	94	92	88	...	65	—	—	—
Inter-gonial width ...	77	85	...	...	63	—	—	—
Breadth of ascending Ramus ...	36	34	28	...	27	—	—	—



TABLE III.—THE TIBIA.

—	Maximum Length.	Shaft.		Index of Platycknemia.
		Ant.-Post. Diameter.	Transverse Diameter.	
C 1 { R. ...	381	31	24	70.5
L. ...	382	34	25	73.5
C 2 ... L. ...	349	32	23	71.8
C 3 <sup>1</sup> { R. ...	372	34	24	70.5
L. ...	373	36	24	66.6
C 4 { R. ...	339	35	21	60
L. ...	337	33	20	60.6

<sup>1</sup> Bone slightly abraded.

TABLE IV.

—	Diameter of Head of Humerus.	Total Length of Humerus.	Total Length of Radius.	Radio-Humeral Index.
C 1 { R. ...	45	...	— Styloid.	—
	...	...	255	—
L. ...	...	...	255	—
C 2 ... L. ...	46	313	—	—
C 3 { R. ...	47	331	251	75.8
	47	330	250	75.7
C 4 { R. ...	...	317	—	—
	...	317	—	—
B 1 ... R. ...	?	—	—	—
B 2 ... R. ...	...	266	199	74.8

TABLE V.

Skeleton.	Femoral Length.	Tibial Length.	Humeral Length.	Radial Length.	Femoro- Humeral Index.	Inter- membral Index.
C 1 { R. ...	450 +	381	...	255	—	—
	454 +	382	...	255	—	—
C 2 ... L. ...	439 +	349	318	...	71.8	—
C 3 { R. ...	463	372	331	251	71.4	69.6
	466	373	330	250	70.8	69.1
C 4 { R. ...	...	339	317	—	74. ?	—
	427 +	337	317	—	—	—
B 2 ... R. ...	388 +	...	226	199	68. ?	—

## LLANDECWYN INSCRIBED STONE.

By CHARLES E. BREESE, Esq.

A FEW months ago, when looking through some papers belonging to my late father, I noticed a paragraph in a letter dated 27th August, 1879, referring to an inscribed stone at Llandecwyn. Beyond the bare reference to the stone, nothing was said.

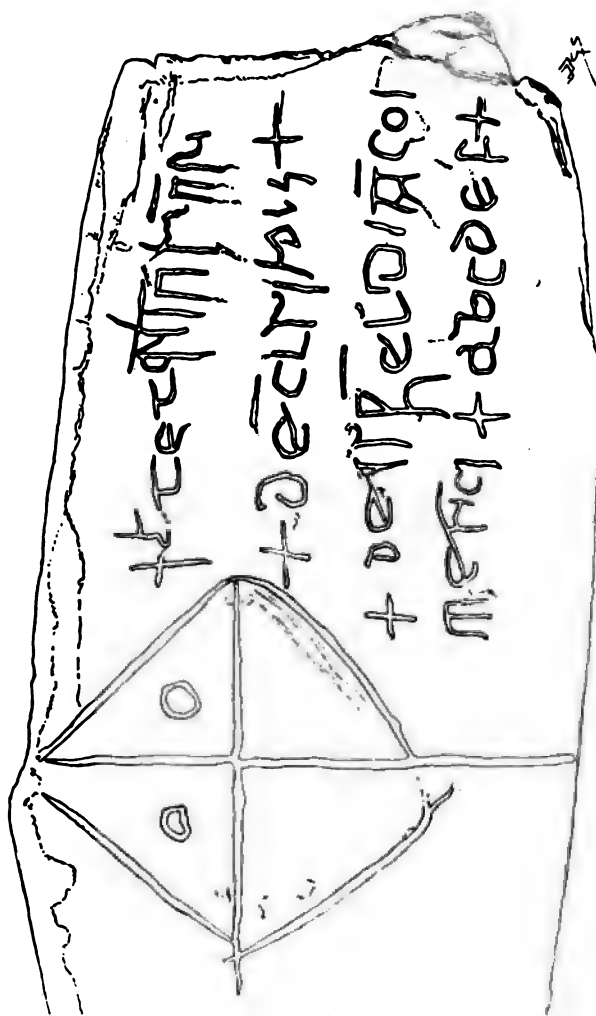
Llandecwyn Church is conspicuously situated, within a small encircled graveyard, set high on a hill immediately overlooking the village of Talsarnau, and the Traeth Bach, in the county of Merioneth.

I determined to make inquiries as to the present existence of the stone; and in January last paid two visits to Llandecwyn, besides corresponding with Mr. R. Jones Morris, J.P., one of the churchwardens. Nothing, however, came of my inquiries. On a third visit, accompanied by my friend Mr. E. Alfred Jones, I called upon the old sexton, Mr. Peter Jones, and mentioned to him the object of my quest. He at once said if it was the stone in which my father took so great an interest, he had it in his possession, and produced it for my inspection. Being fully "armed" with rubbing materials, I took several impressions, whilst Mr. Alfred Jones made a careful drawing of the inscription.

Notification of the discovery, together with rubbings and drawing, was despatched to the Editor of this Journal, whilst later some excellent photographs, taken by Mr. P. G. Thomas, photographer, Penrhyndeudraeth, were also supplied to him.

The old sexton, who, succeeding his father as such, has held the office for over sixty years, communicated to me the circumstances connected with the finding of the stone. Though over eighty years of age, and with bent frame, he possesses a mind of youthful vigour.

I gleaned from him that in the year 1879, there existed on the site of the present sacred edifice a very



Inscribed Stone at Llandeowyn, Merionethshire.  
Scale, † linear.

old church (according to local tradition about 1,300 years old). It was still used for services, though in a sadly dilapidated condition. The tottering walls barely sufficed to support the roof, which in places had commenced



INSCRIBED STONE AT LLANDECWYN, MERIONETHSHIRE.

(From a Photograph by Mr. P. G. Thomas, of Penrhyn-deudraeth.)





to fall in. The old sexton describes the church as having been very similar in length and breadth with that of Llandanwg, near Harlech. It consisted of a single nave, without aisles, and having no apparent distinction of chancel; a western porch as entrance, with raised gallery. There was a single bell within an open bell-cot. The internal fittings appear to have consisted of two wooden pulpits, whilst the pews were mostly of pine, though two were of old dark oak. Each pew had the name of the house it belonged to painted on the door, and Mr. Peter Jones recollects those on the oak pews as being "Maesyneuadd" and "Caerwych"—two of the oldest residences in the district. The altar-rails were of wood, and placed some 7 or 8 ft. from the eastern end of the church. The inside walls were covered with lime and plaster.

In 1879 it was decided to pull down the old church, and to erect a new edifice on practically the same site. A short time prior to August of that year the work of demolition commenced, and in removing the lime and plaster covering the northern wall, the stone was found embedded in it, with the inscribed face showing outwards. Its exact position was some 10 ft. or 12 ft. from the east end, outside the altar-rails, and at a height from the floor of about 3 ft. 6 ins.

Following immediately upon its discovery, word of it was sent to my father, who inspected it on several occasions; and Peter Jones well recollects the insistence with which he was charged by my father to take the very greatest care of it, as it was of great antiquarian value.

It appears my father spoke of his intention to write and publish an article dealing with the stone, but ill-health seems to have frustrated any such purpose, and early in 1881 he died.

The stone was not returned to the new church when erected and opened in the autumn of 1881, and it remained in the custody of Mr. Peter Jones, who has since so jealously guarded it that its very existence

was unknown to the later incumbents and churchwardens of the parish. It has now been taken possession of by the rector, the Rev. D. T. Hughes, B.A., whose devotion to everything pertaining to his parish guarantees its future preservation.

I have failed to discover the terriers relating to Llandecwyn parish prior to the year 1817, and regret the omission, as they would probably have contained reliable information respecting the old church, together with detailed particulars of its furniture. The Terrier of 1817 is the only one I can discover, and it gives no information concerning the Church beyond the mention of the communion table being "railed about," and that "a Gallery of about three yards existed across the Church."

The *Taxatio Ecclesiastica* of 1291 (Pope Nicholas' "Taxation") merely makes mention of the rural deanery of Ardudwy, without enumerating the parishes comprised within it. In Willis' *Cathedrals*, published in 1721, Llandecwyn is referred to as a Rectory appropriated to the Treasurer of Bangor—"Fanum Sancti Tecwyn"—as also is Llanfihangel y Traethau, the latter being styled "Capell, Llanfihangel, St. Mich.—Fanum Sancti Michaelis Archiangeli juxta littus sive arenas." There exists at Llanfihangel an old commemorative stone (not the well-known one in the churchyard), which bears the date 1070, and the inscription upon it, though scarcely legible, can be deciphered as referring to the Church. If, as seems probable, the church of Llanfihangel was erected to serve the purpose of a mission chapel to the parent church of Llandecwyn, the latter must be a foundation of considerably earlier date. Both churches are now comprised in the rectorial living of Talsarnau.

Llan Decwyn, meaning Tecwyn's Church, is called after the saint of that name, mentioned in the "British Saints" as having come to this island with Cadvan in the time of King Vortigern, "to renovate Christianity here." Other similar place-names are Plâs Tecwyn and Llyn Tecwyn, both in close proximity to Llandecwyn.

Saints of a contemporary period with St. Tecwyn are commemorated in the names of two other churches in the same deanery, namely, Llan Frothen (St. Brothern), near Portmadoc, and Llan Danwg (St. Danawg, or St. Tanwg), near Harlech. These churches are all within the rural deanery of Ardudwy, in the arch-deaconry of Merioneth and diocese of Bangor.

The district round Llandecwyn abounds in vestiges of an early occupancy, such as Cythiau and Muriau Gwyddelod; and the old main road from Harlech to Gellilydan and Festiniog passes close to the church. About two miles north-east of Llandecwyn is a farmhouse known by the name of Muriau Gwyddil.

Local tradition connects the inscription on the stone with "Coelbren y Beirdd," but the practice of the Bards was to record their letters, symbols, and devices upon wood; and even if there exist any evidences of such practices on stone, there are no distinctive markings characteristic of the work of the Bards on this particular one. The lettering bears some resemblance to the form and character of the letters on the inscription on the rim of the font bowl in Patrishow Church; but a closer general resemblance, both in the form of the cross and in respect to the use of the letters of the alphabet, is evidenced in the inscribed stone at Kilmalkedar, in Ireland.

The concluding letters of the inscription correspond with the first six letters in the alphabet. I have read somewhere, though I cannot recollect where, that amongst the other good works attributed to St. Patrick and his companion missionaries was that of teaching the alphabet.

NOTE.—The letters of the alphabet may have been placed on the Llandecwyn Stone either as a display of learning on the part of the scribe, or to act as a charm to avert evil. There is another instance of a minuscule alphabet on an inscribed stone at Kilmalkedar, co. Kerry (*Arch. Camb.*, 5th Ser., vol. ix, p. 146). Ogam alphabets occur on rune-inscribed monuments in the Isle of Man, at Kirk Maughold and Kirk Michael (*The Reliquary* for 1902, p. 190). Old Northern runic alphabets occur on the bracteate from Vadstena, E. Gotland, Sweden; on the brooch from Charnay, Burgundy; and on a knife from the Thames, now in the British Museum (Professor G. Stephens' *Old Northern Runic Monuments*).—ED.

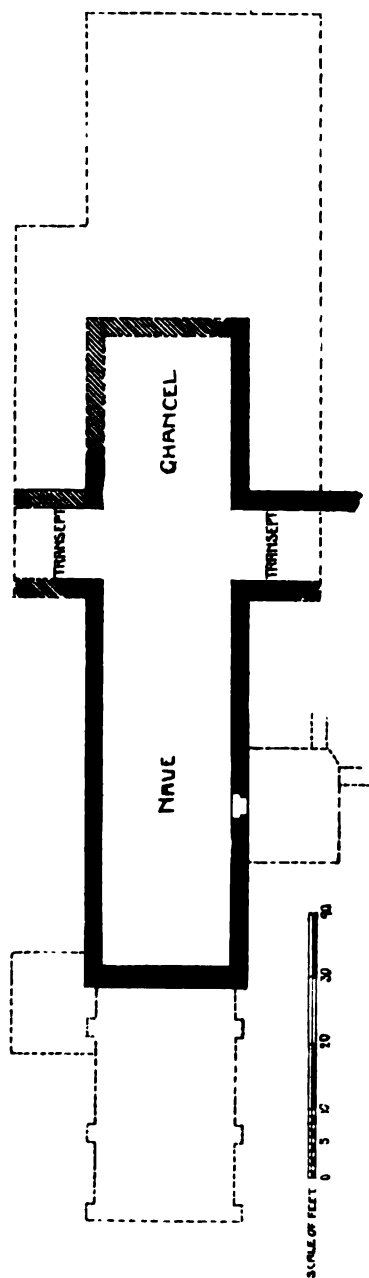
## LLANTWIT MAJOR CHURCH, GLAMORGAN.

By GEORGE E. HALLIDAY, Esq., F.R.I.B.A.

THE following notes are the sequel to a Paper written for the *Archæologia Cambrensis* in April, 1900, dealing with the reparation of the western or old church of St. Iltyd, Llantwit Major. Since writing the former notice, the chancel was restored by the Ecclesiastical Commissioners as lay rectors. While this work was in progress, the vicar and churchwardens, supported by an influential building committee, undertook the reparation of the tower and eastern church, now used for divine worship. This work is now completed from an archæological point of view. The result has proved of the utmost importance, as it has brought to light a sequence of churches built during successive centuries, the result of which forms the church of to-day.

In 1900, the writer suggested that the south-west door of the western or old church, with its surrounding masonry, was the earliest portion of the fabric, and formed, in fact, the south door of an early nave. It was then impossible to surmise the extent of this building eastward, beyond the western tower arch.

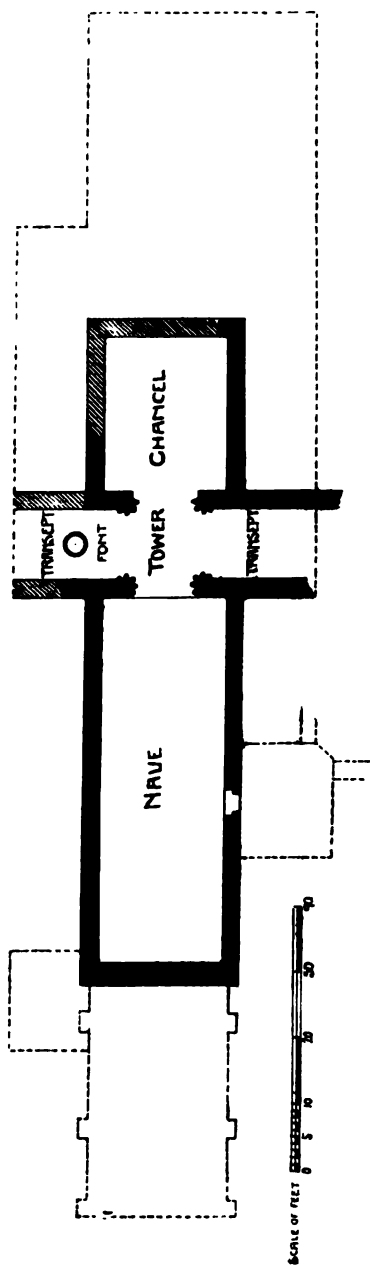
The recent excavations have disclosed Plan I, from which it will be seen that this surmise was correct. The western church, as previously suggested, formed the nave of a cruciform building, without a tower at the crossing. The north transept cannot be followed for any appreciable distance, owing to interments; but the south transept can be clearly traced some 5 ft. beyond the present building. The choir extended eastwards for a distance of about 28 ft., the return wall at its south-east corner being clearly defined by Fig. 1. The walls coloured black have been measured from the foundations unearthed below the existing



PLAN OF PREMORM CHURCH  
AS SHEWN BY RECENT EXCAVATIONS

PLAN I.—LLANTWIT MAJOR CHURCH.



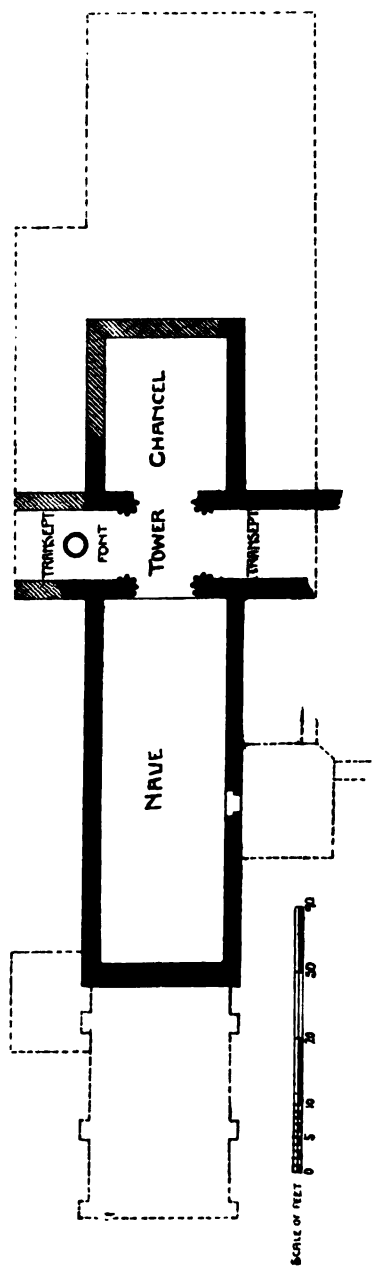


PLAN SHEWING TRANSITIONAL ADDITION

PLAN II.—LLANTWIT MAJOR CHURCH.



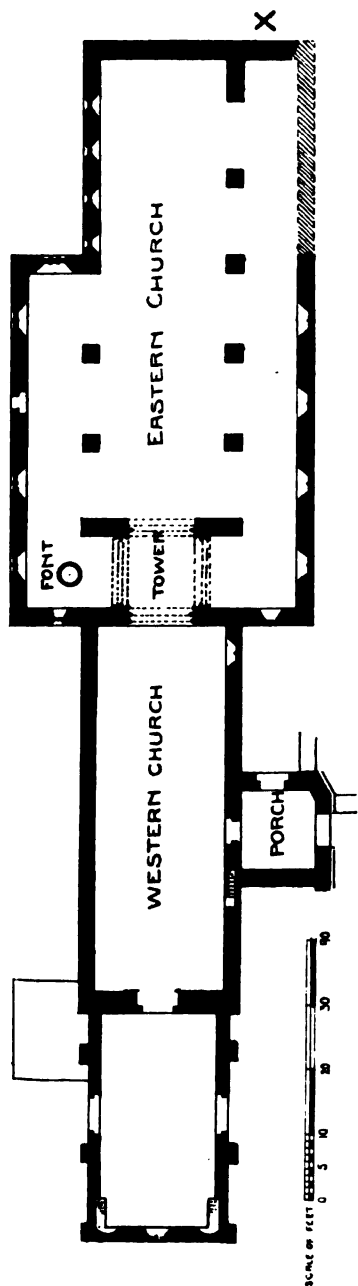




PLAN SHEWING TRANSITIONAL ADDITION

PLAN II.—LLANTWIT MAJOR CHURCH.





PLAN SHEWING 13<sup>TH</sup> CENT<sup>RY</sup> REBUILDING

PLAN III.—LLANTWIT MAJOR CHURCH.



floor. The hatched portions are so far a surmise, but there is little doubt that they followed the authenticated black lines. The recent work has proved that these walls are the remains of the first stone building erected on the site of the present church. They are built in part on marl and in part on rock; and it is interesting to notice how the lines of this early church have been retained, throughout the subsequent rebuildings. For instance, the nave, so far as its foundations are concerned, is intact. The transepts exist in part, while the thirteenth-century arcade follows the lines of the choir walls eastwards.

This early church seems to have remained without alteration during the troublous Norman times, and to have received its first addition at the very beginning of the thirteenth century. When the central tower was inserted (see Plan II)—the word “inserted” is used advisedly—the early walls were left *in situ*, and the tower responds built up against them, leaving a skin of plaster adhering to the old wall, between the two surfaces, to a height of about 2 ft. on the north and south responds of the western tower arch.

In 1903, it was shown (*vide Arch. Camb.*) that the Iltyd cross-shaft was not disturbed until its removal to the western church. There seems, therefore, a probability that Plan I indicates a church coeval with the cross, provided that this very early building was constructed of stone. This is a matter of pure conjecture, the conjecture pointing very strongly in this direction.

Fig. 2 shows a marked difference between the early stone masonry—about 1 ft. 6 in. to 2 ft. from the ground line—and the walling subsequently built upon it, on the south side of the western church.

Fig. 3—also from the western church—gives an interior view of the south-west door. The dressings are of Dundry, a stone extensively used by the Romans.

Imported Roman stone was frequently re-used by builders of a much later date. Take the notable instance of Caerwent parish church, which is largely

composed of re-used blocks of Dundry stone, taken from the Roman remains close at hand.

The writer found a sun-dial—caps, bases, etc.—built in the church walls. There is, therefore, a chance that the same occurred at Llantwit, as extensive Roman remains have been discovered in the immediate neighbourhood where Dundry stone was found. Sutton stone (quarried near Southerndown) was in vogue during the Norman period, and very little else was then used for dressings or ornament—in South Glamorgan, at any rate. The writer cannot call to mind a single instance of purely Norman work being carried out in Dundry stone.

During the thirteenth century, and later, Dundry was again used: sometimes in conjunction with Sutton, as at Llantwit, where the keel-shaped tower shafts are of Sutton, while the caps and bases are of Dundry; the latter being a more suitable stone for carving. Originally, the tower was much lower than at present. The eastern belfry window, now seen under the roof of the eastern church, points to this (see Fig. 10). It is also probable that the then new tower was made subservient to the remaining early fabric, of which the transept roof-weatherings and a small external south window, now covered by the roof of the later thirteenth-century rebuilding, are an indication. Mr. Freeman, in his account of Llantwit Church, published in the *Archæologia Cambrensis*, 3rd Ser., vol. iv, p. 33, says, in speaking of the tower:—

“The piers . . . have been either built upon, or used up again, in a most reckless manner; the bases and many of the capitals have been destroyed; from the eastern arch, especially, they have completely vanished.”

There is now evidence to prove that this “reckless” destruction was perpetrated subsequently to 1730, when the tower must have been in a very dangerous condition, owing then, as recently, to a want of abutment to its north and south arches. At that time,

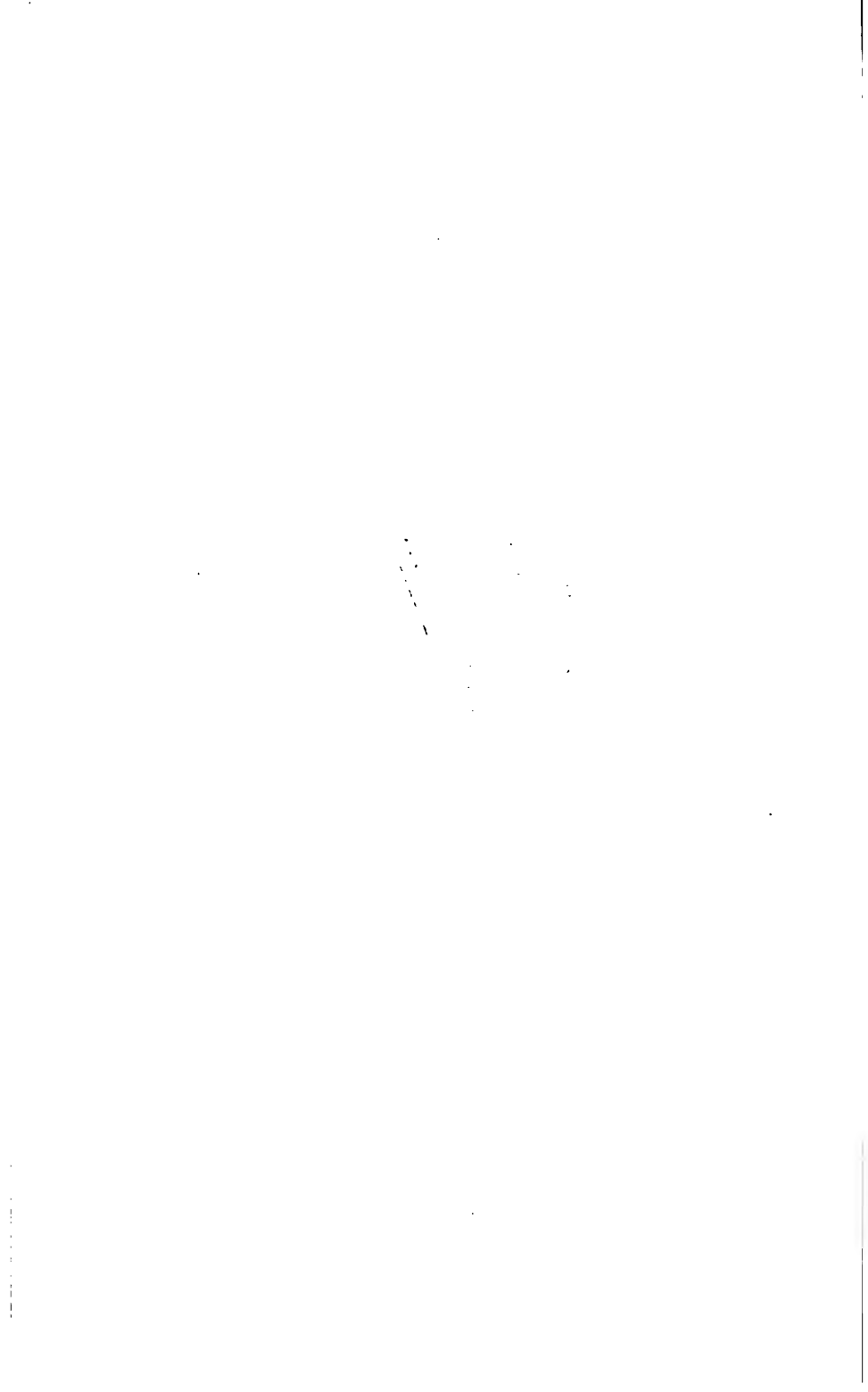


**CHURCH OF ST. ILTYD, LLANTWIT MAJOR, GLAMORGAN ; SOUTH-EAST VIEW.**



**FIG. 1.—SOUTH-EAST CORNER OF PRE-NORMAN CHOIR AT  
LLANTWIT MAJOR CHURCH.**





the limestone and other singularly-shaped caps were inserted, and the voussoirs cut back, irrespective of symmetry or line. In fact, it seems that the builder of those days was only too thankful to secure the stability of his work, irrespective of any other consideration. He realised the want of abutment, and inserted two western buttresses, which have ever since been a disfigurement to the western church.

Before proceeding further, it may be mentioned that the first intention of the committee was to relieve the arches of their thrust, and so to reconstruct the piers, that they might be left without danger, as originally built. For certain reasons, however, this scheme was abandoned, much against the writer's advice; hence, stronger and larger buttresses are introduced, which add neither to the interest or beauty of the western church.

Space will not permit my dealing with the very dangerous condition of the tower and south arcade.

Fig. 4 speaks for itself; it is sufficient to say that, had the present work been much longer delayed, a collapse would have been inevitable.

The tower was secured by centres and shores while the underpinning, grouting, and general repairs were going on; this enabled the eighteenth century buttresses to be removed for the time being.

Figs. 5 and 6 show the Transitional walling behind these buttresses, with portions of colour decoration still adhering to them.

While the foundations of the new south buttress were being excavated, a very important find was made, viz., fragments of practically all the carved Transitional tower-caps, some bases, and portions of the keel-shaped tower-shafts: all of which had been "hacked" from their places when the eighteenth-century repairs were going on, and buried together in order to make a better foundation for the buttress (Fig. 7). They form a very fine and varied series of carvings, in which the Norman and Early English type is combined. Unfortunately,

it is practically impossible to re-embody every fragment, although certain portions may be replaced *in situ*. The rest will be secured to the face of the new buttress, some few feet from whence they came.

The tower contains six bells, five of which are broken.

The inscriptions run as follows :—

*Treble.*

1. "Abr. Rudhall cast as all, 1722."
2. "Prosperity to the Church of England. A. R. 1722."
3. "Peace and good neighbourhood. A. R."
4. "Evan Seys, Esqr. Iltud Nichols, Clark, Churchwardens 1722. Robert Powell, Vicar."
5. Prosperity to . . . . England, A. R. 1722."

*Tenor.*

6. "I to the Church the living call, and to the grave doe summons all, 1722."

We now come to what may be termed the great late thirteenth-century rebuilding (Plan III). This comprised—the north aisle as we now see it; the nave east of the tower, without the chancel arch; a south aisle, reaching two bays farther east than at present; the south porch and parvise of the western church; and an elongation of the early nave or western church, westward. The character of this enlargement was very different from the work which preceded it.

Compare the tower arches with their fine range of capitals, and the exquisitely-carved Jesse Niche (Fig. 8) of the same period, with the crude arcades and plain treatment of the later window-openings.

When speaking of the arcades, Mr. Freeman suggested that Welshmen of that period could not build arches, because so few of their churches called for them. The writer has the temerity to disagree with this suggestion, and to venture an opinion that the masons' guild of that time could erect equally good arches, either in England or Wales, provided the money was forthcoming to enable them to do so. It is often the same to-day, as it was then, that a maximum

accommodation was required at a minimum expenditure—the result being the same.

This theory of economy is emphasised by the foundations of the north arcade being solidly built, when a good bottom was obtained with but little effort; while the south arcade, where greater excavation was needed, is built on the choir-wall of the early church. This was the primary cause of the present trouble; while the northern arches are true and in good condition, those on the south side are 1 ft. 4½ ins. out of perpendicular, and were found cracked and rent in all directions. As the cracks widened, so they were filled with plaster, at every successive church whitewashing, with the result that what seemed to be but a "hair" crack on the surface was, in reality, a fissure several inches wide.

In order to repair the south arcade, two courses were open: either to support the roof and rebuild the arches, or secure their foundations, and support them by flying arches with corresponding buttresses; the latter method has been adopted.

Fig. 9 shows the south chancel wall, with its blocked arches.

From Fig. 8 the connection can be seen between these arches and the nave arcade. The two dark lines, one below the niche and the other below the squint, represent all that now remains of a third pier; that is to say, the south arcade then contained five bays, from east to west, instead of three as at present.

The old internal wall plaster still adheres to the north and south faces of this built-in shaft, showing conclusively that the chancel arch was a later addition; that the Jesse Niche is not *in situ*; and that the south-east aisle wall is also of later date, although it contains a window coeval with, and similar to, a corresponding window in the north aisle. This seeming anomaly can be accounted for, as there is every probability that this window was originally built at X on Plan III, but was moved to its present position at X, Plan IV, when the

later fourteenth-century alterations were made. The north aisle never extended beyond its present length.

It has often suggested itself to the writer that the beautiful Jesse Niche was originally the altar-piece of the Transitional church; in any case, the niche must have been twice moved: first from its original position in the early thirteenth-century church to an unknown spot at the later rebuilding, from whence it was again moved to its present position when the fourteenth-century alterations took place. This may account for the figure of Jesse finding its way into the Galilee—a building subsequently known as the "Ragland Chantry," situate at the extreme west of the church. (See *Archæologia Cambrensis*, April, 1900, page 19).

In the spandril of the south chancel arcade (see Fig. 9) is a small built-up doorway, which Mr. Freeman suggests was connected with the rood-loft. If this is so, it must have been reached by an external stairway, as rood-lofts apart from the rood did not come into vogue till late in the fourteenth century, when we know these arches were filled with masonry. If, on the other hand, it is coeval with the arcade, for what purpose was it used?

The eastern church at this time was only entered (other than through the lower arch) by one small north aisle doorway, built up until recently. The south aisle door takes the place of a window-opening, fragments of which may now be seen.

The late fourteenth-century "re-modelling," if this term may be used (see Plan IV), includes the building-up of the two eastern bays of the south arcade, the insertion of the chancel arch with its two squints (whether the two squints recently discovered north and south of the tower belong to this period cannot be determined).

The reredos, south aisle altar, and in all probability the north aisle altar, belong to this period. The side altar at the extreme south-east of the western church seems to be of an earlier date. At this time, and



**FIG. 2.—SOUTH VIEW OF THE WESTERN CHURCH AT LLANTWIT MAJOR.  
THE LOWER STONES SHOW THE PRE-NORMAN WALL.**



**FIG. 4.—THE SOUTH-WEST PIERS OF LLANTWIT MAJOR CHURCH,  
SHOWING THE CRUSHED BASES AND FISSURES IN MASONRY.**

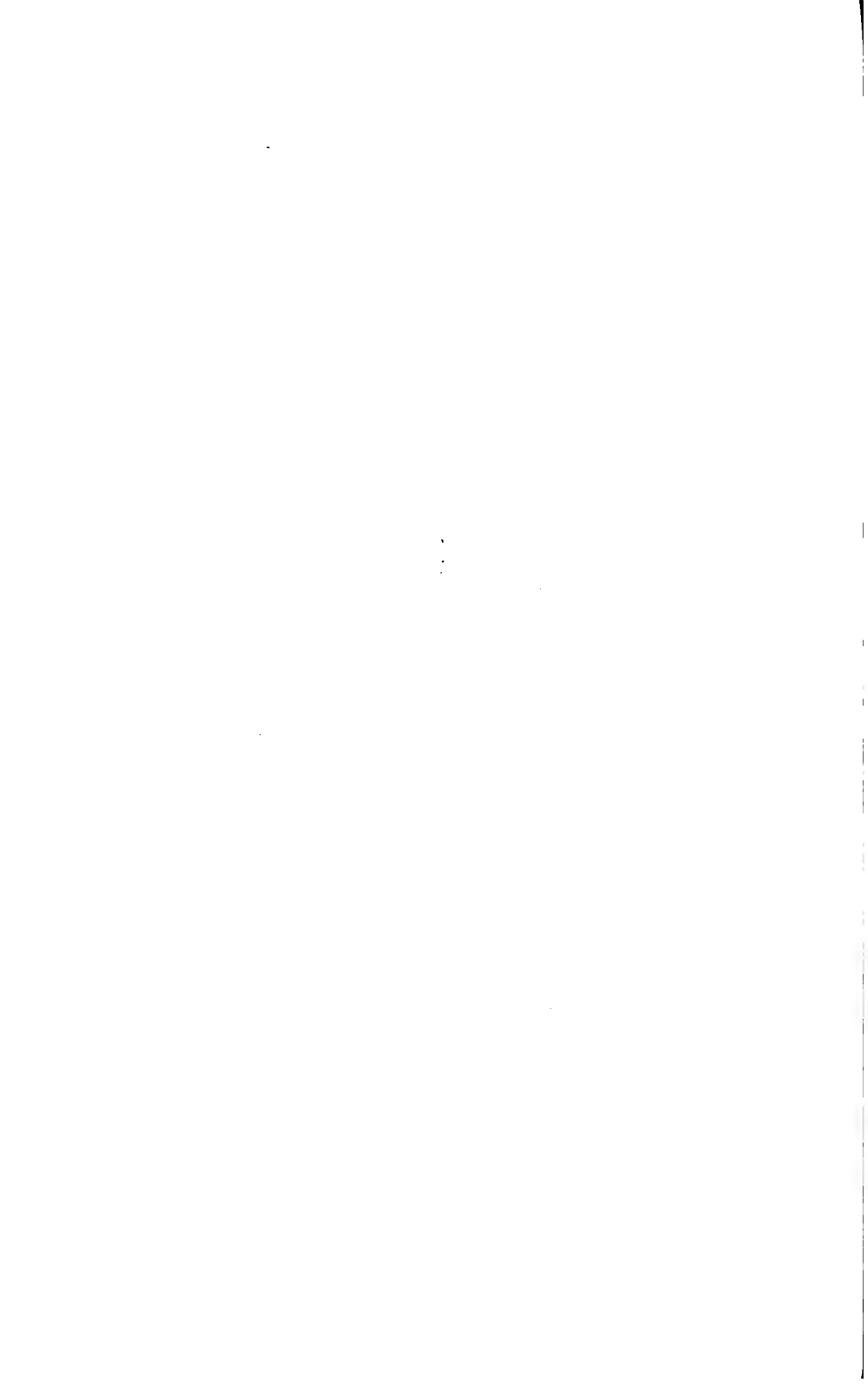




FIG. 3.—INTERIOR VIEW OF THE SOUTH (PRE-NORMAN) DOOR, WESTERN CHURCH AT LLANTWIT MAJOR.



FIG. 5.—TRANSITIONAL WALLING BEHIND NORTH-WEST EIGHTEENTH-CENTURY BUTTRESS; SHOWING DECORATION, WESTERN CHURCH AT LLANTWIT MAJOR.



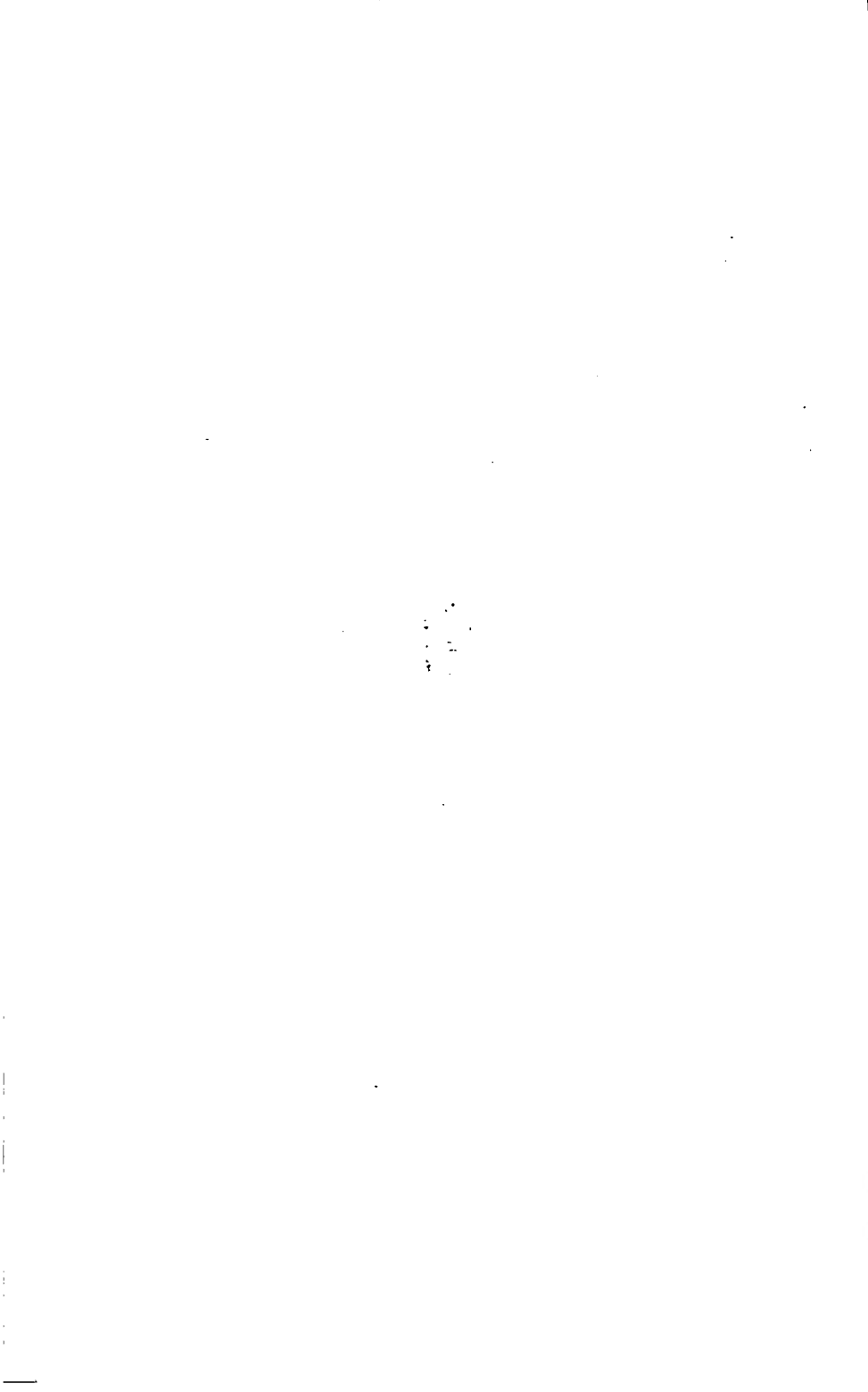
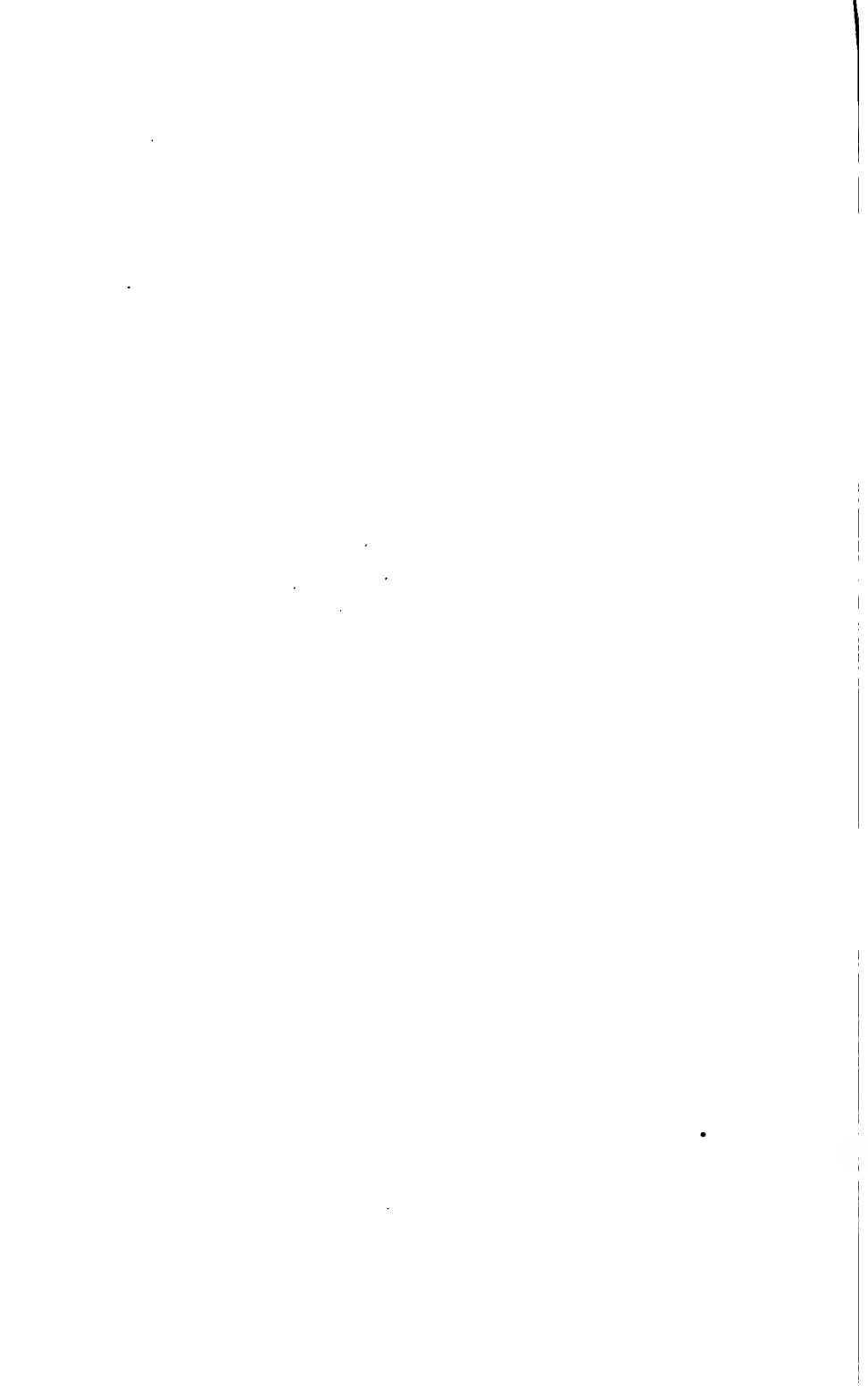




FIG. 6.—TRANSITIONAL WALLING BEHIND SOUTH-WEST EIGHTEENTH-CENTURY BUTTRESS ; SHOWING DECORATION, WESTERN CHURCH AT LLANTWIT MAJOR.

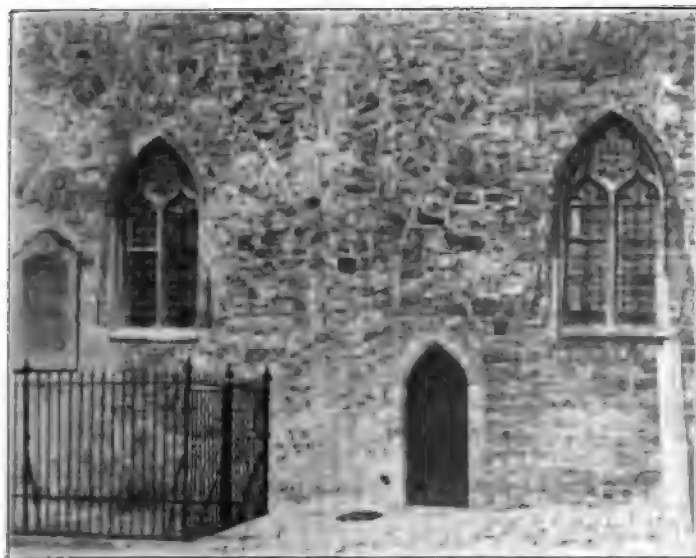


FIG. 8.—THE JESSE NICHE AT LLANTWIT MAJOR, EASTERN CHURCH.

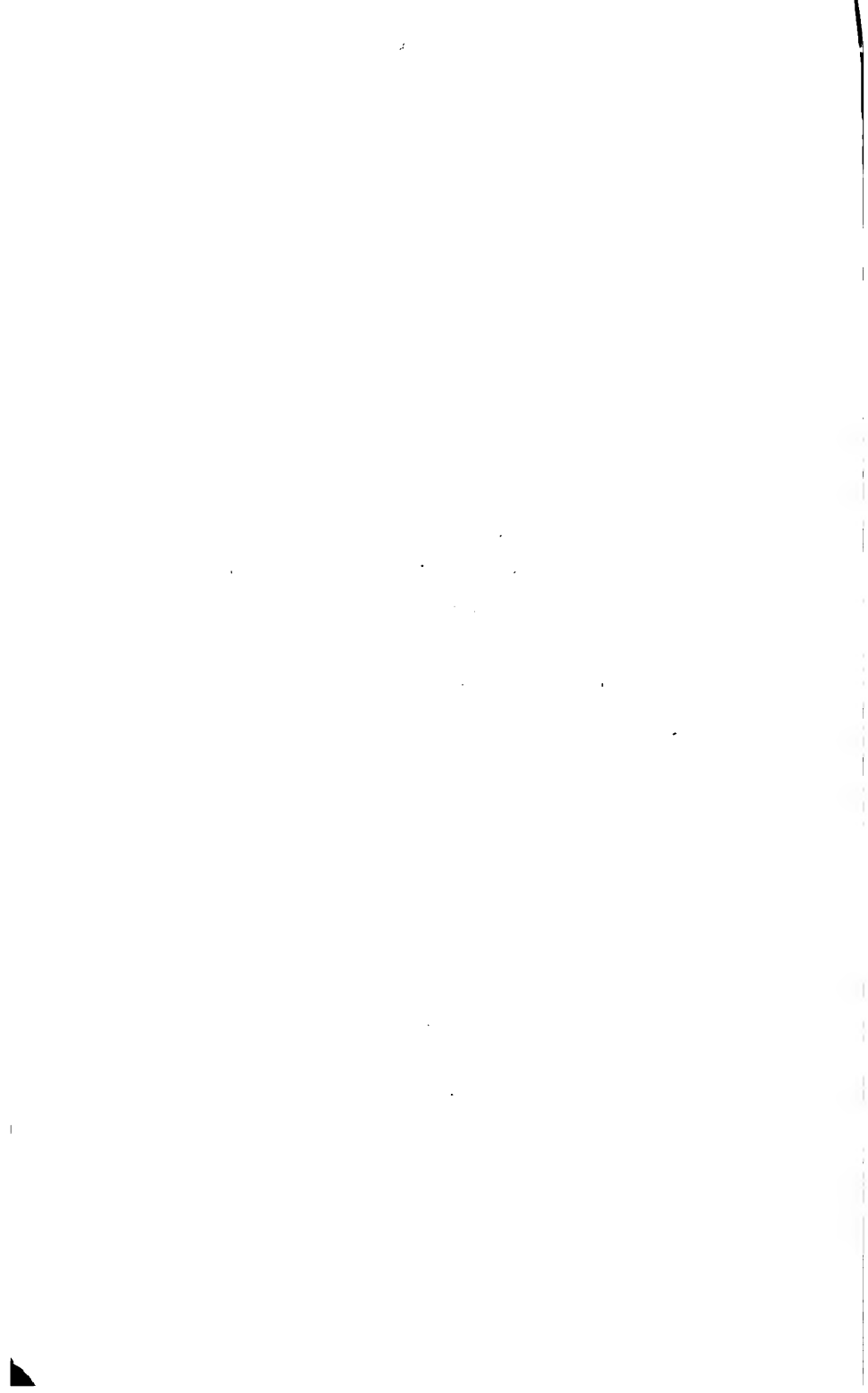




**FIG. 7.—CAPITALS, ETC., FOUND UNDER THE FLOOR OF THE  
WESTERN CHURCH AT LLANTWIT MAJOR.**

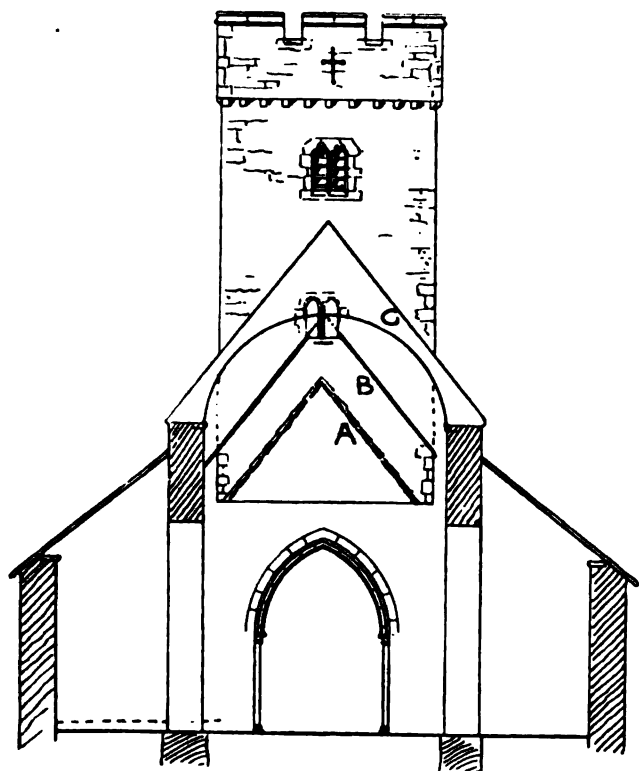


**FIG. 9.—SOUTH CHANCEL WALL AT LLANTWIT MAJOR CHURCH ;  
SHOWING THE BUILT-UP ARCHES.**



subsequently, several windows were introduced (for illustration, see *Archæologia Cambrensis*, April, 1900).

Fig. 10 verifies the writer's remarks with regard to



OUTLINE SECTION THROUGH NAVE LOOKING WEST

A EARLY 13<sup>TH</sup> CENTY ROOF LINES

B LATE 13 DO DO DO

C LATE 14 DO DO DO

✂

Fig. 10.—Llantwit Major Church.

the sequence of churches which have sprung from the pre-Norman building. The roof-lines shown on the section have quite recently been brought to light. A shows the choir roof of Plan No. II; the Sutton stone water-table can be clearly traced. B indicates

the late thirteenth-century roof, which coincides with the present chancel roof. C is the roof-line of the late fourteenth century rebuilding, and shows that the nave was raised considerably when the chancel arch was inserted.

These roof-lines now visible on the eastern face of the tower wall coincide with Plans 2, 3, and 4, and taken together show very clearly how the eastern church has assumed its present proportions.

An altar-stone, 5 ft. 6 in. long, was found at the north-east corner of the nave. Although neither encaustic tiles, coins, or like "finds" have been unearthed, yet the recent work has formed the solution of a problem which has exercised both antiquaries and ecclesiologists for very many years.

Had the present opportunities been given to Mr. Freeman, Professor Parker, or Mr. Longueville Jones, the early church of Llantwit, with its sequence of rebuildings, would now be a matter of history.

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## Reviews and Notices of Books. .

THE CHURCH AND PRIORY OF ST. MARY, USK. By ROBERT RICHARDS.  
London: Bemrose and Sons, 1904.

THIS is a little book of fifty-one pages, written, we apprehend from its preface, by the gentleman who resides in the house which now represents all that has survived of the conventual dwellings of the former priory of Usk. He disarms us of much of the force of our criticism, by modestly informing us at the outset that he lays no claim to have thrown fresh light on the history of the church and priory, but has merely collected into a consecutive narrative what was already known. This admission at once reduces the value of the book to the Welsh antiquary from the category of those which contribute, however infinitesimally, to the sum of his knowledge to that rather useless class of mere compendia. Where such books are accurate, and fairly exhaust what is known of their subject, they save the time and patience of the scholar and student; but where the phrase "what is known" must be read with the qualifying addition of "to the author," we are driven, if we take our critical functions seriously, to doubt whether such a little book as the present has any real place in the world.

The foundation of a priory at Usk is generally—and no doubt correctly—attributed to the first de Clare, who became possessed of the castle and vill. Traces of the original church and priory still exist, notwithstanding the changes and vicissitudes it has undergone in the course of eight centuries. The best architectural account of the edifice is that contributed by the late Mr. S. W. Williams to this *Journal* (Ser. V, vol. iii, p. 90), and Mr. Richards would have been wise to have made more use of it than he has done. Caution is, however, required in adopting Mr. Williams's views. For instance, he seems to have thought that while the foundation of the priory could be fixed "approximately about the early part of the twelfth century, say 1135 or thereabouts," a Norman church already existed on the site. This we very much doubt, notwithstanding certain architectural features that appear to make for that view; and it would have raised the quality of Mr. Richards's little work had he given us a carefully detailed description of the features of the building, by which we might possibly have been able to settle this point. Instead of this, indeed, he actually darkens counsel, and throws some doubt on the capacity of Mr. Williams. Writing on p. 32 of the alterations effected in the church in 1844, he says: "The nave was lengthened to provide accommodation lost by the removal of the north gallery; the wall blocking the western arch of the tower was removed, and replaced by one filling the eastern



arch, by which the space beneath the tower was adapted as a chancel, which was covered with a groined roof, with four massive ribs supported on corbels. In a Paper by my friend, Mr. Stephen Williams, before the Cambrian Archæological Society, he appears, curiously enough, to have been deceived by this work, giving it credit for being original Norman, and in his illustration to his notes delineated it as such. In the recent restoration, however, it was found to be modern brickwork covered with cement, probably placed there when the space was brought into the church." The assertion here is that Mr. Williams mistook the walling which filled the eastern arch of the tower, and which Mr. Richards thinks was built up in 1844, for original Norman, "and in his illustration to his notes delineated it as such." What illustration of Mr. Williams Mr. Richards had before him when he penned these words we do not know. But if he alludes to the ground plan of the church, forming part of the sketches facing p. 92 of the article already referred to, then all we can say is that Mr. Williams does *not* delineate the work in the eastern arch of the tower as Norman. He merely shows the eastern end as being built up, with the altar-table against it, and with the traces of the original Norman chancel as extending beyond it. We have had the advantage of carefully going over Mr. Richards's remarks and Mr. Williams's drawings with the editor of this Journal, who agrees with us that the former gentleman has fallen into some strange and unfortunate error which—the memory of Mr. Stephen Williams being still dear to many old "Cambrians"—has touched us very nearly. There is doubtless an explanation, and we think it may be in Mr. Richards's confusion between the parts of the church depicted on Mr. Williams's plan; but the error is much to be deplored, and is Mr. Richards's alone.

We have considered it our duty to treat the above point at such length as to leave us little further space, though there are many interesting points connected with Usk Priory that are worthy of close attention. Amongst the deductions allowed from the gross revenues of the Priory at the time of the general valuation of ecclesiastical benefices in 1535 was £1, which was paid for prayers for the founders, viz., Sir Richard de Clare, Sir Gilbert his son, etc. Now, from an insipid charter of a descendant of these de Clares, the late Mr. Wakeman argued that they were the Sir Richard de Clare, who died in 1114, and Gilbert his son, who died in 1142; and that the grantor of the charter was the celebrated Strongbow, the invader of Ireland; all of which is adopted by Mr. Richards without any knowledge that the statement has been most carefully examined and rejected by Mr. J. Fitchett Marsh, in his admirable *Annals of Chepstow*. It is but right that we should add that, having had occasion quite recently to look into the charter in question, we are inclined to adopt Mr. Wakeman's views as to the grantor rather than those of Mr. Marsh, but have the misfortune to differ from both in several important points. At any rate, before adopting Wakeman's readings of the attesting witnesses' names, Mr. Richards

should have had them examined against the document. In computing the modern equivalents of the values of the Priory in 1291 and 1535, the author takes the proportion of 1 to 12.5 for the former period, and 1 to 23.5 for the latter: ratios that would be more nearly accurate were they transposed.

The most important name that has survived in connection with Usk is that of Adam the Chronicler. Who Adam was, and to what family he belonged, are questions that his editor, Sir Edward Maunde Thompson, has been unable to answer. It is agreed that the inscription upon the brass plate which was affixed to the oaken screen that once divided the nave from the choir of the church is commemorative of this Adam, but the reading of the inscription is still a crux. It was submitted by Sir Edward M. Thompson to Professor Rhys, whose translation will be found in Sir Edward's new edition of the Chronicle for the Royal Society of Literature. The idea that it commemorated the Chronicler was first ventilated by Archdeacon Thomas (*Arch. Camb.*, Ser. V, ii, 344), but the inscription remained insoluble. The published drawings and rubbings of it are none of the best; and had Mr. Richards seized the opportunity which here presented itself of giving a thoroughly accurate representation he would have performed a real service, and have probably assisted in the elucidation of the puzzle; inasmuch as the writer of the present notice has spent many hours over the same rubbings as were submitted to Professor Rhys, and with all due deference finds himself unable to agree with the whole of the Professor's readings.

The most satisfactory parts of the book are the few pages devoted to the description of ancient features disclosed by the restoration that may still be said to be in progress under the care of Mr. G. E. Halliday, and we could wish that Mr. Richards had still further elaborated this portion of his work. The Appendix contains merely the documents given by Dugdale. We hold the opinion that a writer upon any one of our ancient religious houses, who professes to give, either in an appendix or otherwise, a certain number of original documents, and does not include amongst them the first extant minister's account of the house he is dealing with, has failed in his duty to the public who are invited to purchase his book. We regret to find that Mr. Richards's appendix is wanting in such a document.

EDWARD OWEN.

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## Archaeological Notes and Queries.

**THE PENIARTH LIBRARY.**—The Peniarth (previously known as the Hengwrt) library, which was recently described by Dr. Gwenogvryn Evans as “undoubtedly the premier collection of Welsh MSS., both in extent and in quality,” has been acquired by Sir John Williams, M.D., who in 1889 also purchased the Welsh portion of the Shirburn Castle library. He has made definite provision for the eventual transfer of these, as well as of his own private collection, to a Welsh national library, if it be established at Aberystwyth, or, if not, to the library attached to University College of Wales in that town. It is stated that a similar course has been taken by another Welsh bibliophile, Mr. J. H. Davies, of Cwrtmawr. In the course of the year the Historical MSS. Commission will publish the second and concluding portion of Dr. Gwenogvryn Evans's report on the Peniarth MSS., and also his reports on the Cwrtmawr and Pantton collections. Over a hundred years have passed since the Pantton MSS. were previously open to inspection.—*Athenæum*, June 4th, 1904.

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**ALLTVILLO, BRECKNOCKSHIRE.**—On the lofty eminence west of Llanvillo church, called Alltvillo, is a British camp of great extent, enclosing an elliptical area 624 ft. in length by 138 ft. in width, and was defended by a deep fosse, which still remains. A little further westward of this encampment is another eminence, also fortified by an entrenchment. Nothing is known concerning the history of this camp.

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**TREVITHEL.**—Trevithel and Pontithel, in Talgarth parish, are said to derive their names from Ithel, King of Gwent, to whom they belonged; and from the name, Ithel's House, it would seem that he resided here. He attacked the men of Brecknockshire, and was slain by them at the battle of Ffynnant, the boundary brook, in 846.

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**GRIGWS.**—Grigws, near Talgarth, was a place of note in ancient days, as it was the residence of the kings of Brecknockshire, in the days of Brychan and his immediate descendants. A MS. in the British Museum, No. 6,890, tells us Tewdwr ap Neubedd, lord of Brecknock, lived at *Cruccas*; and Rees's *Cambro-British Saints* mention “Criliveth, dau. of Brychan in *Gruggors* avail.” And another ancient Welsh document says: “Sant Eluned in *Cruggors* eddawl.”

BUCKET FROM TY'R DEWIN, CARNARVONSHIRE.—The wooden bucket here illustrated was exhibited at the Portmadoc Meeting in 1903 by the Rev. Evan Evans,

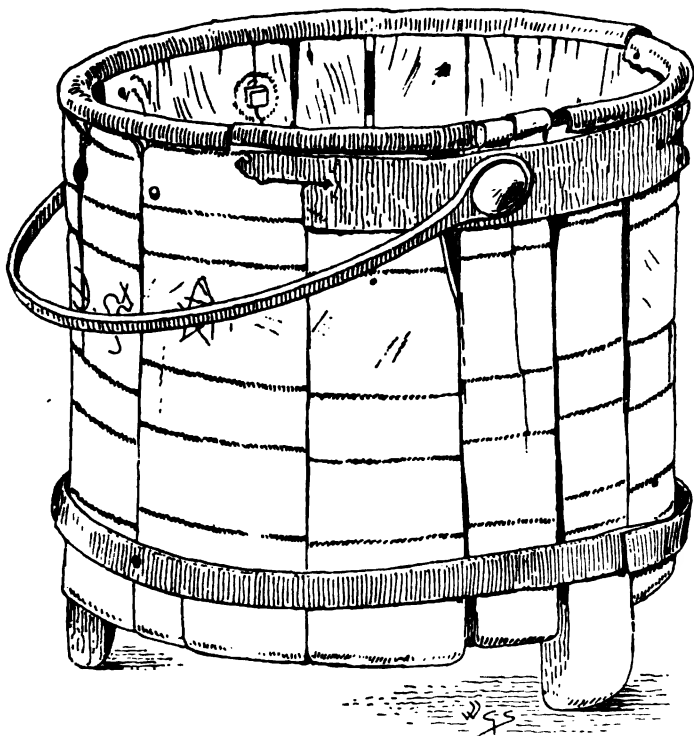


Fig. 2.—Bucket from Ty'r Dewin, Carnarvonshire.

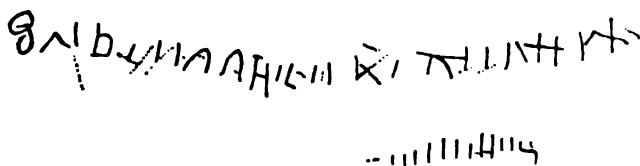


Fig. 4.—Inscription on Bucket from Ty'r Dewin, Carnarvonshire.

rector of Llansadwrn, Anglesey, in whose possession it now is.

The bucket was found in 1881, in a bog at Ty'r Dewin by a farmer of the name of David Rowland,

Fig. 3.—Inscription on Bucket from Ty'r Dewin, Carnarvonshire.

whilst digging peat. Ty'r Dewin is situated a mile north-west of Brynkir railway station, on the line from Afon Wen to Carnarvon. The name Ty'r Dewin means "The Wizard's House." The finder gave the bucket to the Rev. John Owen, rector of Llanfihangel y Pennant, and when he died in 1900 his widow gave it to the present owner, the Rev. Evan Evans.

The bucket is 7 ins. high and 7½ ins. in diameter. It is constructed of staves of yew, held together by three bronze hoops. The rim is mounted with bronze, and a semicircular handle is attached to rivets passing through the topmost hoop. Three of the staves are longer than the rest, so as to form legs to support the bucket. The bottom is made out of a circular piece of yew.

On the exterior and interior of the bucket are engraved the symbols shown on Figs. 3 and 4. A five-pointed star, or "pentacle," is repeated three times. This symbol occurs amongst the mason's marks at Strata Florida Abbey,<sup>1</sup> and also on an engraved pebble found in the Pictish tower at Burrian, Orkney.

THE SITE OF ST. ALBAN'S MARTYRDOM.—In Chapter XI of the *Excidium Britannicæ*, mention is made of supposed Diocletian martyrs of both sexes who suffered in Britannia, three of whom are named.

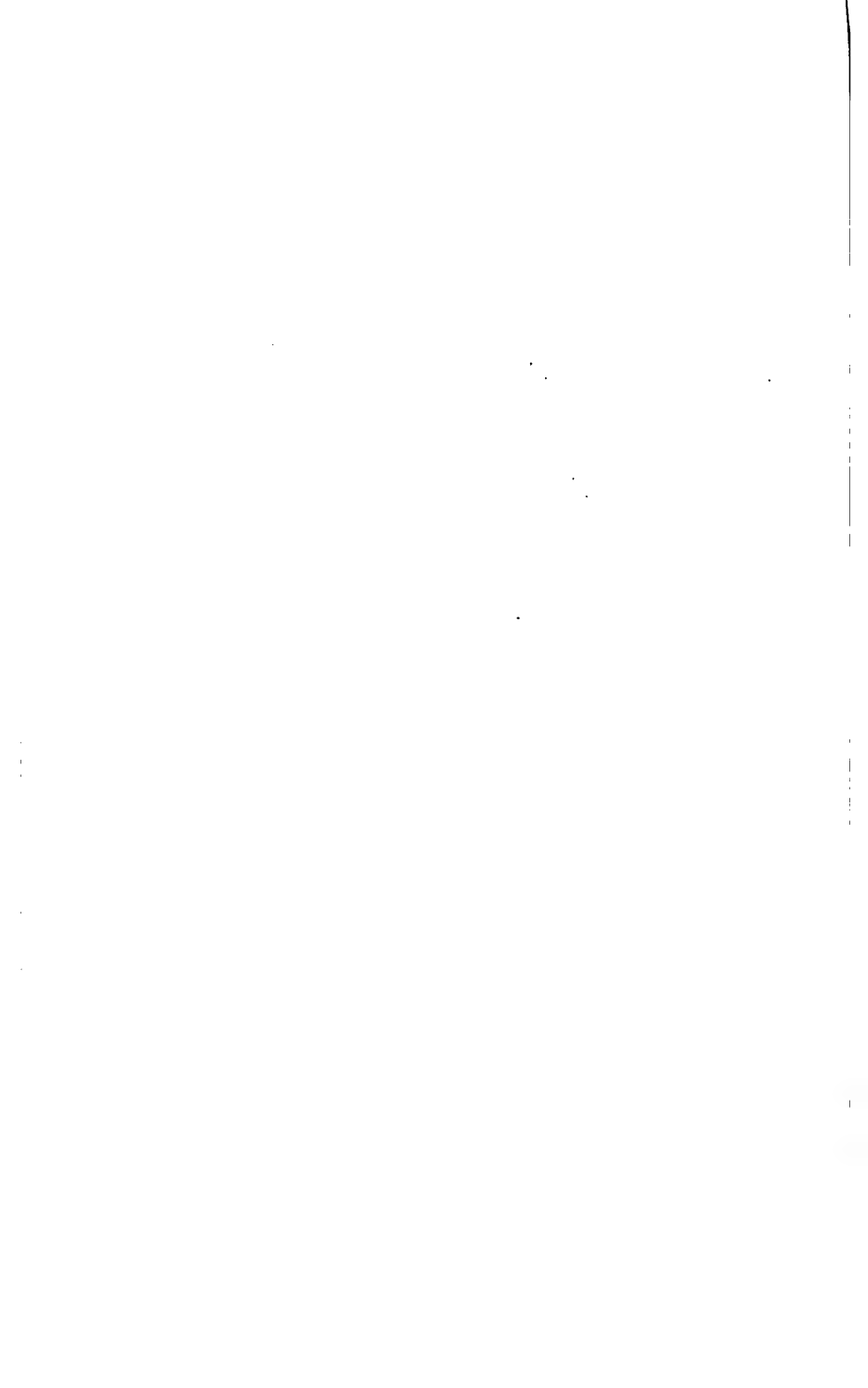
"Sanctum Albanum Verolamiensem, Aaron et Iulium Legionum urbis cives ceterosque utriusque sexus diversis in locis summa magnanimitate in acie Christi perstantes dico."

Martyrs, or supposed martyrs, of both sexes are commemorated in the *martyria* of South-East Wales, e.g., Merthyr Tydfil, Merthyr Dyfan, etc.; and amongst them, near Caerlleon-on-Usk, in Monmouthshire, we still find the shrines of Aaron and Julius. These are mentioned in "Geoffrey's History" and also in the *Book of Llan Dâu*, in which last reference is made to them as though they had one shrine in common, viz., "martyrium Ju[lia] et Aaron." We should naturally expect to find the "martyrium Albani" in the same district, but since Bede's time at least, the site of Alban's passion has been identified with Verulam, or St. Alban's, in Hertfordshire. I say "since Bede's time" because it is certain that this and the following chapter in the *Excidium* have been tampered with. In the first place, *uerolamiensem* is not the reading of all the MSS., some of which have *uellamiensem*, *uellomiensem*, *uellouuensis*; and, secondly, the river which the martyr miraculously crosses in going from "Verulam" to the place of execution is said to be the Thames. But the Thames is not the river which flows by Verulam, and is much too far away. Now Bede, who insists on Verulam in Hertfordshire as the spot, carefully avoids naming the river. Not only that, but in the crucial passage which describes the exact relationship of the river to the city and the site, the text in this case also shows the tampering hand. The passage is as follows (I, 7) :

<sup>1</sup> *Arch. Camb.*, Ser. 5., vol. vi, p. 46.



**FIG. 1. BUCKET FROM TY'R DEWIN, CARNARVONSHIRE.**



"Cumque ad mortem duceretur, pervenit ad flumen quod muro et harena, ubi feriendus erat, meatu rapidissimo diuidebatur."

The martyr would not have been able to arrive at the place of execution that evening had not the river miraculously divided. The reason given is that a vast multitude thronged the bridge, but probably the spot was some distance from the city. The river, however, is made to divide, like Jordan of old, and the reverend confessor crosses. Then he is made to proceed 500 paces "ab harena" (should we not rather expect "a flumine"?), and ascends a beautiful hill situated in the midst of a plain. Here, by Divine aid, he causes a well of water to spring forth.

Now, about two miles or more from Caerlleon-on-Usk, on the side of the river opposite to the city, and 500 paces from the river, is Mount St. Alban's, with the shrine and well of St. Alban's thereon. It is referred to in a thirteenth-century charter of Goldcliffe Priory, and is still well known by that name in Christ Church, Monmouthshire. I submit that this is the site originally intended by the *Excidium*, and also by the *Passio* whence Bede copied.

The *martyrium Albani* at Caerlleon appears to be carefully avoided by the compiler of the *Book of Llan Dâw* and the various authors of the *Iolo MSS.*, unless there be some connection between Alban and the Elvanus, or Elvan, mentioned by them. According to the *Book of Llan Dâw* (p. 68), Elvanus and Meduninus were sent to Pope Eleutherius by King Lucius, who wished to become a Christian. This seems to show that Elfan and Medwy were very early, if not the earliest, Christians in Britannia, according to the traditions of the twelfth century in South-East Wales. The fame of St. Alban, on the other hand, had reached Gaul in the first half of the fifth century, and he is perhaps the earliest "British" Christian known to us to-day. Now, Medwy is still commemorated in the church of Llanfedwy, near Llandaff; but where is the church of Elfan? The *Iolo MSS.*, in repeating the story, add other names to the two above-mentioned, all of which are still found connected with church names in South-East Wales; but where is the church of Elfan? Once we are told it is in Morganwg, and thrice that it is in Glastonbury. Seeing that Elvanus was the greatest of them all, being made in the first account a bishop, whereas his companion is only a doctor, it is strange his church is forgotten. Can it possibly refer to the shrine of St. Alban, near the river Usk? In other words, do Elfan and Alban refer to the same person?

Geoffrey of Monmouth also appears to be carefully avoiding Mount St. Albans, probably in deference to Bede, whose chief and almost only authority after all for fifth- and sixth-century Britain was the still-extant *Excidium Britannicæ*. Geoffrey follows Bede in insisting on Verulam as the site of Alban's death; but apparently he



is forced to account for the shrine of Alban near the Usk, as the following remarkable passage seems to indicate:—

“The chiefest glories of Caerlleon were the two churches, one in honour of the martyr Iulius, and the second in the name of the blessed Aaron. *It had, moreover, a school of 200 philosophers learned in astronomy, who did diligently observe the courses of the stars, and did by true inferences foretell prodigies.*” (IX, 12.)

Seeing that the three great names associated with Caerlleon in the Goldcliffe charter are Aaron, Iulius, and *Alban*, it is no unfair inference to suppose that the school of astronomy refers to Mons Albani. Geoffrey would not allow himself to believe that this mount had anything to do with St. Alban, much less that it was the true site of his death. He must, therefore, concoct some theory to account for an otherwise inexplicable fact. If Geoffrey was in truth the compiler of the *Book of Llan Dâw*, as Dr. Gwenogfryn Evans suggests, this would account for the absence of any direct reference to the site in that work. The only suggestion I can make for the origin of the theory is the following: St. Alban's Eve falls on June 21st, which is the summer solstice, for which reason the Welsh came to use the word *alban* for the solstices and equinoxes. In Ap Rhys' *Welsh-English Dictionary* we find—

“Alban, *s.*, cardinal point. Alban arthan—winter solstice. Alban eilir—vernal equinox. Alban elfed—autumnal equinox. Alban hefin—summer solstice.”

If this use of the word *alban* can be shown to be as old as the twelfth century, Geoffrey's transformation of *Mons Albani* into a school of astronomical philosophers is straightway explained. If the date of its origin, however, be unknown, this passage may perhaps show that it was in use at this early date.

The importance of the question as to the site of St. Alban's martyrdom is very great, because it determines one of the localities which St. Germanus of Auxerre visited in 429 and 445, and also helps to elucidate the point as to what that Britannia was which needed purging of Pelagianism in those years. If it comprised Britain south of Hadrian's Wall, as commonly supposed, all innocent of Saxons and Angles, we would naturally expect to find the Saint in London, York, Silchester, etc., and not in the wilds of Wales. If, however, he visited a *martyrium S. Albani* by the river Usk, and founded “Garmon” churches in North and Mid-Wales, and won a victory in that district over Picts and Saxons in 429; if this first advent of his was so much thought of by the Britanni that they dated events from it, then we are led to the conclusion to which all Welsh tradition, rid of Bedan and similar influences, points, viz., that Britannia meant to him what it did to Gildas when he wrote his *Epistola*, namely, Wales, Cornish

Peninsula. Now, St. Gildas wrote his *Epistola* before Maelgwn's death in Annus ciii, which, in the era of Stilicho's consulship, is 502 A.D.

A. W. WADE-EVANS.



Bronze Celt from Crickhowell, Brecknockshire, now in the Museum of Rugby School.

(From a photograph by George Clinch.)

**BRONZE CELT FOUND AT CRICKHOWELL, BRECKNOCKSHIRE.**—Among the prehistoric implements of bronze in the School Museum at Rugby is a rather finely-shaped and well-preserved celt, a little over  $5\frac{1}{2}$  ins. in length and  $2\frac{1}{2}$  ins. broad at the broadest part. The implement, which is coated with a beautiful dark, olive-green patina, is in a practically perfect condition, and is just the type which would appeal strongly to the collector. It bears two labels, from which it appears that it was found in Wales. One reads :

"Found near the Wern, Crickhowell, by John Watkins, May 15, 1839, one foot under ground." The other label reads: "Given by J. Watkins to W. R. Bevan (?), Dec. 18."

How this palstave found its way to Rugby School is not known, but the discovery does not appear to have been recorded in Sir John Evans's *Ancient Bronze Implements*, neither is it mentioned in the "Notes upon some Bronze and Stone Weapons discovered in Wales," written by Mr. Stephen W. Williams, F.S.A., and published in *Archæologia Cambrensis*, 5th Ser., vol. xii, pp. 241-249. The Editor has therefore encouraged me to put these few facts on permanent record. I should like to express my obligation to the Head Master of Rugby for kind permission to take the photograph used in the accompanying illustration.

GEORGE CLINCH.

EARLY RECTORS OF HOPE, IN FLINTSHIRE, AND LLANDYRNOG, IN DENBIGHSHIRE.—A book of sermons in the library at Christ Church, Oxford, contains two former owners' inscriptions:

- (1) P'tinet d'no Reginaldo rector de Eftton (= Eston).
- (2) Nunc pertinet d'no Prichard rectori de Llandurnog, and overleaf is the fuller Robertus Prichard.

The first is in a late fifteenth-century hand, say 1470 or 1480-1500. The second is in a hand of about 1640. As these entries supply evidence, though very slight, they have some local interest. Can anyone furnish any information respecting either?

HENRY TAYLOR.

SHREWSBURY MEETING.—The Annual General Meeting will take place at Shrewsbury on Monday, August 14th, and four following days, under the Presidency of the Ven. Archdeacon D. R. Thomas, F.S.A.

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

CARDIGAN MEETING, AUGUST, 1904.

### *Subscriptions to Local Fund.*

	£	s.	d.
John Pritchard, Esq., The Priory, Cardigan ...	5	5	0
Mrs. E. M. Pritchard, The Priory, Cardigan ...	5	5	0
C. E. D. Morgan Richardson, Esq., Noyaddwilym ...	5	0	0
Herbert M. Vaughan, Esq., Plas Llangoedmore ...	2	2	0
Mrs. M. A. Phillips, Bank House, Cardigan ...	1	1	0
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Colonel J. R. Howell, Pantgwyn, Llandugwydd ...	1	1	0

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Rev. J. D. Evans, The Vicarage, Cardigan	1	0	0
Arthur Clougher, Esq., High Street, Cardigan	0	12	6
Rev. John Thomas, Vicarage, Penbryn, Sarnan, Cardiganshire	0	12	0
Rev. Isaac Morgan, Vicarage, Eglwysrwr, Pembrokeshire	0	10	6
John Hughes, Esq., Newport, Pembrokeshire	0	10	6
Rev. D. H. Davies, Vicarage, Cennarth, Carmarthenshire	0	10	0
Lewis Evans, Esq., J.P., Pendre, Cardigan	0	10	0
Rev. T. M. James, Curate of Nevern, Pembrokeshire	0	7	6
J. Arthur Thomas, Esq., High Street, Cardigan	0	7	6
Rev. J. O. Evans, The Vicarage, Nevern, Pembrokeshire	0	7	6
Henry D. James, Esq., New Manchester House, Cardigan	0	7	6
G. R. Brigstocke, Esq., Ryde, Isle of Wight	0	7	6
Evan Bowen, Esq., Tea Exchange, Cardigan	0	7	6
Miss Alice James, Caemorgan, Cardigan	0	7	6
Mrs. Shelton, Newport, Pembrokeshire	0	7	6
J. B. Davies, Esq., 6, Pump Court, Temple, London	0	7	6
Mrs. Tyler, Glanhelig, Llangoedmore, Cardiganshire	0	7	6
M. L. Jones, Esq., National Provincial Bank, Cardigan	0	7	6
O. Beynon Evans, Esq., Pendre, Cardigan	0	7	6
D. Davies, Esq., Solicitor, Cardigan	0	7	6
Miss M. A. Lascelles, Pencraig, Llechryd, Cardiganshire	0	7	6
Miss Mary Jenkins, 74, Cardiff Road, Llandaff	0	7	6
Samuel Gwbert Adams, St. Mary Street, Cardigan	0	7	6
Mrs. W. R. Thomas, "Advertiser" Office, Cardigan	0	7	6
Rev. Evan Evans, Hope Chapel, Cardigan	0	7	6
Miss L. C. Howell, Belmont, Cardigan	0	7	6
Ivor Evans, Esq., Solicitor, Cardigan	0	7	6
E. Cædig Evans, Esq., High Street, Cardigan	0	7	6
Rev. T. J. Evans, Curate of Cardigan	0	7	6
Rev. J. O. Evans, Vicarage, New Moat, Pembrokeshire	0	7	6
Dr. W. G. S. Brown, Priory Street, Cardigan	0	7	6
Dr. J. Powell, Newcastle Emlyn, Carmarthenshire	0	7	6
The Ven. Archdeacon T. Williams, Rectory, Llanystwmdwy	0	7	6
J. P. Howell, Esq., Cardigan	0	5	0
Miss Williams, Bookseller, High Street, Cardigan	0	5	0
Samuel Young, Esq., Pendre, Cardigan	0	5	0
J. B. Bowen, Esq., Llwyngwair, Crymmysh, R.S.O.	1	1	0

## BALANCE SHEET.

## RECEIPTS.

	£	s.	d.
To Cash received per General Secretary, Tickets Sold, etc. ...	89	12	9
„ Local Subscriptions, as per List annexed ...	58	11	6
	£148	4	3

## PAYMENTS.

By Caterer (Mrs. S. Adey, Cardigan)	...	...	...	30	7	6
„ Carriage Hire	...	...	...	55	3	0
„ Bedford Press--Printing, etc	...	...	...	10	11	2
„ Messrs. Thomas, Cardigan--Printing, etc....	...	...	...	1	11	0
„ General and Local Secs.' Expenses (Preliminary, July 20 and 21)...	...	...	...	4	2	3
„ Local Secretaries' Disbursements	...	...	...	1	18	9
„ Rent of Committee Room	...	...	...	1	0	0
„ Hallkeeper and Gas	...	...	...	1	4	4
„ Local Guide-books for distribution	...	...	...	1	6	9
Sundry Disbursements :—						
Posting to Llwyngwair, July 27th	...	...	£0	6	0	
Stationery...	...	...	0	6	4	
Mason at Pentre Evan	...	...	0	6	0	
Cheque Books	...	...	0	2	0	
					1	0
„ Balance	...	...	...	39	19	2
					£148	4

Audited and found correct.

Signed : C. MORGAN RICHARDSON, Chairman of the Local Committee.

WILLIAM LEWIS, Honorary Treasurer of the Local Committee.

D. H. DAVIES, Honorary Secretary of the Local Committee.

W. L. MORGAN, Honorary Treasurer.

10th February, 1905.

## TRECEIRI ACCOUNT.

*Treasurer's Statement for the Year ending December 31st, 1904.*

## RECEIPTS.

1904.	£	s.	d.
January 1st. Balance in hand as per last Account ...	71	7	4

## PAYMENTS.

1904.	£	s.	d.
December 31st. To Balance down to this date ...	71	7	4

W. L. MORGAN, *Hon. Treasurer.*

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

## Statement of Accounts 1904.

RECEIPTS.		PAYMENTS.	
1904.	£ s. d.	1904.	£ s. d.
Balance at Capital and Counties Bank, Swansea, as per last Account .	332 18 9	Mr. Romilly Allen : Editor's Salary .	50 0 0
Subscriptions from Liverpool Corporation, per Treasurer .	1 1 0	" " Disbursements .	2 0 0
	333 19 9	Canon Trevor Owen : Salary .	10 0 0
Subscriptions for 1904, and Arrears from English and Foreign Members residing in North Wales and the Marches, per Canon Trevor Owen (158) .	165 18 0	" " Disbursements .	2 15 0
Subscriptions for 1904, and Arrears from Members in South Wales and Monmouthshire (186½) .	195 16 6	Rev. C. Chidlow : Salary .	5 0 0
Balance, Cardigan Meeting, £39 19s. 2d. - £7 17s. 3d., per Rev. C. Chidlow .	32 1 11	" " Disbursements .	4 14 0
Books sold :		Bedford Press : Printing <i>Journal</i> , etc. .	193 5 6
Miss Pritchard, Cardigan .	24 15 6	Special Fund Illustrations : A. E. Smith .	£51 0 0
Mr. E. D. Jones, Fishguard .	0 12 0	Photographs : E. A. Jones, Beddgelert Chalice .	£1 5 6
	25 7 6	R. Allen, St. Mary's, Haverfordwest .	0 5 0
Mr. C. J. Clark .	10 3 6	D. L. Jones, Capel Cynon .	0 15 6
	15 11 0		2 6 0
		May 9. Hire of Room, Shrewsbury .	53 6 0
		C. S. Williams, Holyhead : Stationery .	0 10 6
		T. Owen, Oswestry .	0 6 11
		" " " .	1 18 3
		June 21. C. E. Breese : Amount overpaid by Portmadoc Committee .	0 10 0

(Continued on next page.)

1905.

Jan. 14.	C. J. Clark: Treasurer		6 12 6
Feb. 28.	H. Hughes: Plans, Crioloth Castle (Special)		6 6 0
	C. J. Clark:		
	Commission on Sale of Books	£1 11 0	
	Warehousing Stock	8 0 0	
	Postages and Carriage	1 2 6	
	Balance down		10 13 6
			395 9 0
			<u>£743 7 2</u>

Audited and found correct,  
(Signed) J. FISHER, Auditor.

March 21st, 1905.

W. L. MORGAN, Hon. Treasurer.

## PEMBROKE SHIRE ARCHÆOLOGICAL SURVEY.

*Treasurer's Statement for the Year ending 31st December, 1904.*

1904.	RECEIPTS.	£ s. d.	1904.	PAYMENTS.	£ s. d.
January 1st.	Balance in hand as per last Account	16 12 11	November 11th.	To paid John Leach, Tenby (Printing and Postage)	7 1 10
			December 31st.	To Balance down	9 11 1
		<u>£16 12 11</u>			<u>£16 12 11</u>

Audited and found correct,

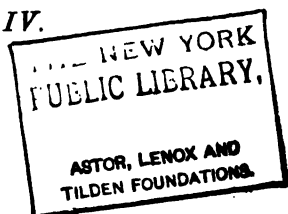
J. FISHER.  
A. FOULKES-ROBERTS. } *Auditors.*  
W. L. MORGAN, Hon. Treasurer.

March 21st, 1905.

# Archæologia Cambrensis.

SIXTH SERIES.—VOL. V, PART IV.

OCTOBER, 1905.



## A HISTORY OF THE OLD PARISH OF GRESFORD, IN THE COUNTIES OF DENBIGH AND FLINT.

BY ALFRED NEOBARD PALMER.

### ADDITIONS AND CORRECTIONS.

VOL. 1903, PART I.—INTRODUCTION.

PAGE 201, lines 11 and 12 from bottom of page, for "Allington, a mile lower," read "Allington bridge, a mile lower."

VOL. 1904, PART II.—BURTON.

The compiler of the pedigree given on pages 88 and 89 was John Santhey, Barrister, of Gray's Inn, Middlesex.

I have had abstracted recently the will of John Santley, of Burton, dated December 14th, 1592, proved May 9th, 1593. The testator bequeathed 10s. to the reparation of the church of Gresford; £5 to Elizabeth Spicer, his sister; to Owen Lewys, Rowland Lewys, and John Lewys, his nephews, £3 6s. 8d. each; £10 to Mawde Lewys, his sister; to Alice Langford and Jane Spicer, his nieces, 50s. each; £5 to Griffith ap Thomas, his nephew; £5 to John Santley, his nephew, his (*i. e.*, his nephew, John Santley's) son, and Catherine Santley, his sister, to be equally divided between them; to John



Damporte (Davenport), his godson, 40s. ; to John Johnes, his godson, 40s. ; to Jane Wynne, daughter of his cousin, Edward Wynne, 30s. ; to Ermyn Spicer, daughter of Robert Spicer, 10s. ; to the poor of the parish of Gresforde, 20s. ; to the repairing of the highways in Burton, 10s. ; to his nephew, Owen Santley, his signet-ring ; to Catherine his wife, all his lands, tenements, etc., in the counties of Denbigh and Flint, to her and her heirs for ever ; also to the said Catherine, all his goods and chattels whatsoever, after debts, legacies, and funeral expenses had been paid, and she to be his sole executrix. Witnesses : Wm. Broughton, Griffith Robert, and Edward John Thomas.

On April 11th, 1597, there was issued a commission to Elizabeth Spicer, *alias* Santley, Anne Savadge, *alias* Santley, and Emma Younge, *alias* Santley, right and lawful sisters of John Santley, defunct, to administer the goods, rights, and credits of the same according to the tenor of the will aforesaid for Catherine Santley, late relict and executrix of the said defunct, also defunct, who did not administer.

[Notes by Alfred Neobard Palmer.—This will may possibly throw some light on the obscure history of the Sontleys of Gresford parish, derived perhaps from the Sontleys of Brondêg, their name being often spelled "Santley" or "Sauntley." Charles Santley, the famous baritone singer, says that his ancestors came from the neighbourhood of Wrexham, and spelled their name "Sauntley." However, it is impossible for me not to believe that "Santley" in this will is merely a variant of "Santhey," though I cannot identify *with certainty* any John Santhey as the possible testator ; and in the Santhey pedigree given on pages 88 and 89 (which pedigree is not complete), the various relatives mentioned in the will do not occur. I believe, nevertheless, the testator to be John Santhey, the brother of Roger Wynn Santhey. The Lewyses named in the will were probably Lewyses of Burton rather than of Gwersyllt. The testator's sister, Elizabeth, appears to have

been wife of John Spicer, of Gresford, whose will now follows.

Summary of will of John Spicer, of Gresford (parish ?), dated August 6th, 1580, proved April 20th, 1585. The testator bequeathed 5s. to the reparation of Gresford church, and all lands, houses, rents, farms, takings, leases, etc., to Elizabeth his wife, for the term of her life, for the keeping of his children, Robert Spicer and Jane Spicer, and after her decease to the said Robert and his heirs male, or in default, to Jane Spicer and her lawful heirs; or in default, to John Santhie and his heirs male; or in default, to William Santhie and his heirs male; or in default, to Harry Spicer, his nephew, and his heirs; or in default, to the right heirs for ever. He bequeathed to his workmen: 5s. to the chief man, 3s. to the second man, 2s. to the third man; to William Dayl'r (the tailor) his apparel and 6s. 8d. in money; to his maid-servant, 3s. The rest of all his goods to Elizabeth his wife, and Jane his daughter, whom he appointed sole executrices, and the after-named to be overseers: Mr. Roger Puleston, Mr. Robert Puleston, Mr. Edward Morgan, John Trevor, Esq., Thomas Puleston, John Santhie, William Spicer, and Thomas Win Parry. Witnesses: William Dayl'r and Thomas Win Parry. The testator's further will and mind was that Elizabeth his wife, and Owen Santhie, his "cozin," Rndle. Trevor, his brother- (in-law), and John Santhie, his brother- (in-law), should have the use and preferment of his niece, Margaret Pryce, and all her lands and tenements in "Moldesdale," except one tenement "in llaie." He bequeathed, further, to the parish church of Gresford, 5s.; to "Sir John," 2s. 4d.; to his servant, Evan, 5s., besides his wages; to his servant, Thomas, 3s. 4d.; to Little Thomas, 2s. 6d.; to Margaret uerch Griffith, 2s. 6d.; and to William Dayl'r, all clothes, except his "cloke." Witness: Griff. Jones.

[Note by Alfred Neobard Palmer.—The materials here and elsewhere are inadequate to present a satisfactory pedigree of the Spicer family of Gresford parish;

but they confirm my suspicion, expressed above, that the John Santley, of Burton, who made his will on December 14th, 1592, was really John Santhey: he was certainly related to the Spicers, as his testament, summarised above, shows.

I now present a summary of the will of Anthony Lewis, of Burton Hall (Chapter I, p. 94).. It has been summarised already in *Powys Fadog*, vol. iii, p. 229, but I give more details, some of which are very important. Will of Anthony Lewis, of Burton, in the parish of Gresford, dated August 1st, 1634, proved March 23rd, 1634. The testator bequeathed £120 towards his funeral expenses, no "blacks" to be given; £5 towards the relief of the parish wherein he should be buried; £3 to the preacher "that preacheth my funeral sermon, praying that he will not then in his pulpit neither praise nor yet dispraise the former life of the dead corpse before him as commonly most divines do most grossly, too much of the one or other; nor yet show his wit in giving there a wipe concerning this my bequest, but to follow his text to the profit of the hearers;" £100 for the erection of a small monument in Gresford church, to be erected two years after his death, the same not to bolt out much to be an eyesore, but rather to "beautify;" £7 a year for ever to certain of the poor of Burton and the hamlet of "Honckley," to be bestowed every Sunday in the year; a two-penny wheaten loaf to twelve poor people that at his death kept cottages, and were householders in the places aforesaid, or should hereafter dwell in ancient cottages in the said town and hamlet; the said poor to be nominated by him for the time being who should successively thereafter be owner of his mansion house in Burton, but no inmate nor none that should dwell in new-erected cottages set up after his death, contrary to the statute, not having four acres of ground enjoyed with it, shall receive any of this charity. The 2d. loaves to be distributed to each of the twelve poor people every Sunday, whereof three at least were to be

of those dwelling on lands owned by the testator, if they desired it, by the vicar and churchwardens of Gresford, after morning service ; the sum of £6 to be devoted yearly to the said bread, any overplus of the fifty-two dozen loaves to be distributed every Whit Sunday among the poor of the parish of Gresford generally ; the remaining £1 to be distributed yearly to the vicar and churchwardens, that is, 4s. each to buy them gloves. All the testator's lands in Burton and Honkley to be charged with the £1 a year above written. Attendants during his illness to be well paid. As to the free school at Kingston, co. Hereford, founded by Lady Hawkins, by whose will a sum of £140 (was bequeathed), but the estate falling into trouble, the free school was not benefited, as intended, and Anthony Lewis, taking upon him the first executorship, according to her will, bought lands to the value of £40 a year, for the perpetual maintenance of a schoolmaster and usher, and with the profits of the said lands built a fair free school of stone, and had already expended the above-named £140 upon the same, excepting £55 4s. 8d., or thereabouts, which he now willed his executor to disburse. Ten pounds to buy books for the library of the said school ; £100 to mend and clean the fair, costly, and curious windows in Gresford church, falling in decay ; the same to be mended neatly with coloured glass, where a head, arm, body, leg, or coat of the personages be broken, or inscription gone, to mend them artlike in shape and proper colours. Two hundred pounds towards the repair of the said church, raising the floor, etc. The above-named £300 to be utilised for these purposes within five years after testator's death ; if not, the donation to be void and devoted to the purchase of an impropriation of £24 a year for the maintenance of a Fellow and scholar at Jesus College, Oxford, tenable by children born in the parishes of Gresford, Holt, Wrexham, or Ruabon, co. Denbigh, Queenshope, and Harden, co. Flint, or Dodleston and Pulford, co. Ches-

ter. To Sir Sackville Trevor, kt., cosen, for life, his mansion house at Burton, and 100 acres of land, meadow, and pasture adjoining, being demesne, he committing no waste whatsoever thereon. To William Johnes, of Burton, gent., half-brother, an annuity of £20, issuing out of lands in Burton and Honckley, distrainable on the said lands as often as it shall be unpaid thirty days after any feast day it is due. To Ellen and Mary, half-sisters, annuities of £10 apiece, issuing from the lands aforesaid, etc. To Roger Langford, cosen, "the older gentleman," an annuity of £10, etc. All these annuities to be paid at the feast of St. Michael the Archangel, and the feast of the Annunciation of St. Mary the Virgin. The remainder and reversion of the said mansion house and premises to go to Sir Thomas Trevor, knt., cosen, for life, he to suffer Sir Sackville Trevor, cosen, to enjoy his premises as bequeathed above, and other payments above written. After Sir Thomas's death, the same to go to his son, Thomas Trevor, Esq., for life, and at his death to his heirs male for ever; if his heir male die a minor, the said remainder and reversion to go to his two nieces for life, and to the heirs of their bodies for ever; and in case they die without heirs, to cosen John Burton and his heirs for ever. The part enjoyed by Sir Sackville Trevor, cosen, William Johnes, brother, Ellen and Mary, sisters, at their death to come to Sir Thomas Trevor, knt., and, after his death, to Thomas Trevor, Esq. Five hundred pounds to Susannah Weatherall, niece; £500 to Elizabeth Oxwich, niece; £20 to Hildebrand Prusen, brother-in-law; to Thomas Trevor, Esq., Baron Trevor's son, a diamond hatband, set in gold, with 95 diamonds, and 2 geldings with their furniture; to Sir John Trevor, kt., all armour, 2 lances, 3 corsets, 3 muskets, 4 callivers, 3 horseman's pieces, one fowling-piece, 6 pistols, 7 swords and rapiers, 3 daggers, one leading staff or javelin; to Lady Trevor, wife of Baron Trevor, one gilt bason and ewer; to Lady Trevor, late wife of Sir John Trevor, deceased, one gilt salt and

cover of Norenbergh work ; to Lady Trevor, wife of Sir John Trevor, then living, 30 china and "purstand bottles," basins, fruit-dishes, and porringers ; to Mrs. Magdalen Bagnell, cosen, a diamond ring ; to Lady Dorothy Hanmer, cosen, £5, to buy her a ring ; to Mary Lloyd, cosen, £3, to buy her a ring ; to Thomas Trevor's wife, one gilt tankard, one little gilt salt and cover, one little gilt aquavite bottle, and one gilt box, with 20 silver and gilt counters in it ; to Martha Allen, cosen, £5, for a ring ; to Mrs. Maude Wroth, a perfumed watchet velvet box, embroidered with gold, the handles, hooks, and corners being clean silver and gilt, which "I kepe my handkerchers in ;" also a stone beare pott, covered with silver, a Russian silver spoon, and 40s. for a ring ; to Mrs. Jane Ireland, wife to Thomas Ireland, of Adlington, hatband of gold and pearl, being 28 gold buttons, set with 89 pearls ; to Ellen Wheeler, cosen, 3 silver "bearebotles"; to Bartlet, cosen, one silver beaker and one gilt goblet ; to Katherine Whitting, 6 silver ship spoons, one small aquavite cup of silver, 31 silver counters with the French arms on them ; to Elizabeth Owen, cosen, £5 ; to Walter Long's wife, cosen, . . . ; to Sir Richard Trevor, kt., £10 ; to Edward Meredith, of Wrexham, cosen, two sellers of bottles, as they are in my chamber, full with "hott waters"; to his (E. Meredith's) wife, cosen, £5 for ring ; and £5, unless otherwise stated, for buying rings, to the after-named : S'r Thomas Hanmer, kt. ; John Griffith, cosen ; Richard Protherch, cosen ; John Meredith, brother- (in-law) ; Richard Davies, cosen, and his wife, 40s. ; Samuel Davies, cosen, and his wife, 40s. ; Robert Sonthey, cosen ; Roger Thwelyn (Llewelyn) ; Roger ap Richard, cosen ; John Burton, cosen, and the same to each of his brothers ; to each of testator's half-brother and sisters' children, £10 ; Alderman Andrews, John Millward and his wife, 40s. ; John Hawes, Edmond Hamon, Thomas Plummer, Thomas Langton, John Bowwater, M'r John Vaughan of Hergest, Thomas and William Lewis, cosens ; John Bedle, Edmond Page,

John Hollwaye, Thomas Penny, cosen; John Donaldson, Edward William Howell, £10; John Hughes, £10; and Sir Sackville Trevor, £20, to be distributed as contained in a note. All the rest of personal estate unbequeathed to Sir Thomas Trevor, knt., his sole executor.

[Notes by Alfred Neobard Palmer.—I imagine that few private Welsh gentlemen of the early seventeenth century, with an estate of 100 acres—or, if they were customary, of  $211\frac{1}{2}$  acres only—had so much money to leave, or lived in a house so well provided as this will furnish evidence of, in the case of Anthony Lewis. But there is no direct mention of *books*. If any, they were included in the residue of his personal estate bequeathed to Sir Thomas Trevor. However, Peter Ellice, the genealogist, names<sup>1</sup> among his “sources”: “Anthony Lew’ Card,” that is, his pedigree. If we could consult this “card” now, we should be able to identify more completely the many cousins, nephews, and nieces mentioned in the testator’s will. But many of them are easily ascertainable. The mother of Anthony Lewis was Dorothy, daughter of John Trevor of Trefalyn (John ap John ap Richard Trevor); and thus it was that so many contemporary Trevors became cousins (Welsh cousins) of his. Dorothy, his mother, married, secondly, John Wynne ap William, of Burton, and her children by the second marriage were surnamed “Johnes,” or “Jones,” and so the half-brother of Anthony Lewis was known as “William Johnes,” Ellen and Mary, his half-sisters, being full sisters of the said William, who had, in 1620, a freehold tenement in

<sup>1</sup> Among the other “sources” named by Peter Ellice were: “Ye Card of Mr. William Lewis of Gwersyllt,” “M’r Will: Lewis of Gwersyllt his B[ook] in folio,” “Ye M’red’d [Meredydd] Card drawn by old M’r Edw: Puleston,” “Mr. Ric. Langford of Allington’s B[ook], folio,” “Another old B[ook] written by old M’r Ric. Langford, 40,” and “Robins, Bishop of Bangors B[ook] in 40.” All these must have dealt with families resident in Gresford parish. The Lewises of Gwersyllt were, however, distinct from those in Burton.

Burton of 23 customary or about  $48\frac{1}{2}$  statute acres. Ellen, daughter of John Wyn ap William, is mentioned in the will of John Trevor of Trefalyn (dated July 25th, 1589), as niece of the last-named. John Burton was the full brother of Lewis ap William, Anthony's father. Hildebrand Prusen, of London, merchant, married Anne, sister of Anthony's father. John Meredith, of Allington, was the testator's wife's brother, and Edward Meredith, of Wrexham, belonged to the same family (see my *History of the Country Townships of the Old Parish of Wrexham*, pp. 195-197). Anthony's "cosen," Roger ap Richard, was of Caergwrle, and a son of Richard ap Edward, of Overton Madog, by his wife Margaret, another of Anthony's father's sisters. Richard and Samuel Davies, the testator's "cosens," were sons of John Davies, of Erlas Hall, by his wife Eleanor (or Elizabeth) Roydon, a sister of Alice, John Meredith's wife. "Robert Sonthey," another "cosen," was Robert Santhey, which form represents another variant, "Santley" and "Sontley," being other variants of the name "Santhey," already discussed in this chapter. The second wife of this Robert Santhey was Ann, widow of Edward Puleston; and it was through this marriage, apparently, that the cousinship became established. I have found Walter Long's<sup>1</sup> name in a local deed, dated July 10th, 1631; and it now appears that his wife was one of the testator's many "cosens." Cosen Magdalen Bagnall was wife of Arthur Bagnall. Cosen Mary Lloyd was wife of Evan Lloyd, of Bodidris. Lady Dorothy Hanmer, cosen, was wife of Sir John Hanmer, of Hanmer, knt.: all these three being daughters of Sir Richard Trevor of Trefalyn; while cosen John Griffith, of Cefnamwlch, married Margaret,

<sup>1</sup> "Walter Longe, cittyzen and vintner of London," and "Samuel Davies, cittyzen and girdler of London," had purchased, on July 10th, 1630, part of Glyn Park; and on July 10th, 1631, sold the same to "Richard Davies, cyttyzen and vintner of London," who was also Richard Davies of Erddig, gent., brother to the said Samuel Davies, and one of the family of Davies of Erlas, as shown above.



another of Sir Richard Trevor's daughters. John Penny was of Burton, and, at a later date, Lord Bridgewater's local agent. Richard Protherch (Prydderch) was of Myfyrian, Anglesey, and one of the judges of Chester; but how these two last-named came to be testator's "cosens," I cannot explain. According to Arthur Kynaston's additional notes to Peter Ellice's book (Randle Holmes' MS. 7,568, folio 244, British Museum), Anthony Lewis had a son, Richard Lewis, of Burton, who died without issue, doubtless in his father's lifetime, and so evidently the testator divided his substance among his half-brothers and sisters, nephews, nieces, and friends. Finally, Arthur Kynaston gives the name of the paternal grandfather of Anthony Lewis in full—William ap Llewelyn of Burton, ap Madoc Vychan ap Madock, etc. The bequest by Captain Lewis of £300 towards the repairs of Gresford church is very interesting; but I leave this to be dealt with by whomsoever shall write the history of that church. Meanwhile, the question presents itself: how did Anthony Lewis acquire the title of "Captain"? On December 11th, 1581, a licence was granted for the marriage of Anthony Lewys, of St. Clement Danes, gent., and Anne Bannester, spinster, of St. Olave, Hart Street, at St. Olave aforesaid. It does not seem likely that this Anthony can have been the testator now in question, nor that Anne Bannester can have been his first wife.]

Page 90, 18th line from bottom, for "1699-1700," read "1669-1670."

Page 93.—I might have given on the page designated in Chapter II a pedigree of the Roydons, or Rodens, of Talwrn, by piecing together various references to them, but feared that the whole would be somewhat conjectural, and so refrained. But what I failed to do, Mr. E. B. Royden, of Bromborough, has attempted most successfully, and his pedigree of these Roydons I now print, with his permission. I have thoroughly

## ROYDON, ALIAS RODEN, OF TALWRN, BURTON, CO. DENBIGH.

The initials "E. B. R." stand for E. B. Royden, Esq.

" "A. N. P." " Alfred Neobard Palmer.

" "H. R. H." " H. R. Hughes, Esq., of Kinnel.

WILLIAM ROYDON [Receiver of Bromfield and Yale, 1446 and 1460, =  
younger son of Richard Roydon]. — E. B. R. and *Powys*  
*Padog*.

JOHN ROYDON, of Burton [described = Margaret, dau. of Richard Hanmer, one of  
24th June, 1506, as son of Wm. the sons of Jenkyn Hanmer, Bettisfield  
Roden; still living 6th March, in Hanmer, by Jonet, dau. of Tudor  
1514. — A. N. P.] Fychan. of Penmynydd. — H. R. H.]

WILLIAM ROYDON, = Catherine, dau. of John Lancelot Roydon, or Rodon [men-  
of Burton. Almer, of Almer, by tioned 24th June, 1506, as son  
Catherine Egerton, his of John Rodon. — A. N. P.]  
wife.

ROGER ROYDON, = Margaret, dau. of Ralph Ellen = 1. Roger Wynn [San-  
of Burton [will Morgan Broughton Roydon. they, of Burton.  
dated 11th — E. B. R. — A. N. P.]  
Aug., 1561, Goch, of Maelor  
proved 18th Saesneg. —  
Feb., 1564. — A. N. P.]  
E. B. R.]

2. Randolph Trevor  
[3rd son of first  
John Trevor, of  
Trefalyn. —  
A. N. P.]

Alice. = Thos. Billot [of Burton,  
son of John Billot, of  
Gt. Moreton, co. Ches-  
ter, and Burton, co.  
Denb. — A. N. P.]

Jane. = Thos. Trafford,  
of Bridge  
Trafford, co.  
Chester.

Alice, co. = Thomas Yale [son  
heiress. of John Wyn Iâl.  
— A. N. P.], of  
Yale; living 1589.

Dorothy, = [Alderman Hugh  
co-heiress. Yale, of Oswestry,  
a younger brother  
of John Wyn Iâl.  
— A. N. P.]

Margaret,  
Anne,  
co-heiresses.

tested every item, and only make one correction and a few additions. To Mr. Roydon, also, I owe the will now to be summarised.

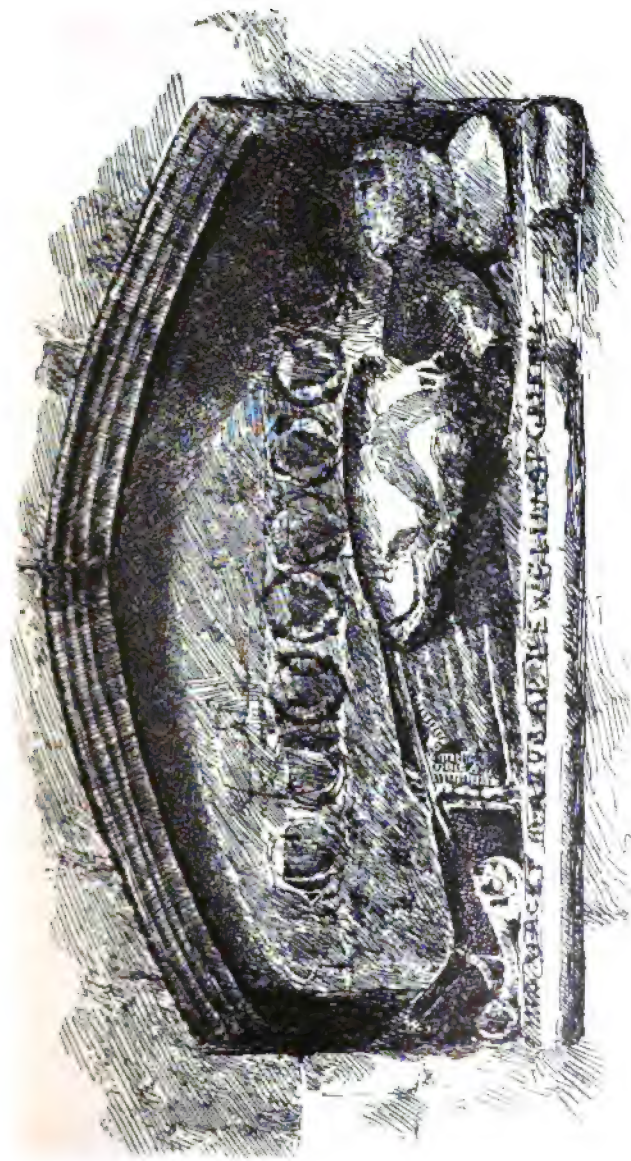
Summary of will of Roger Roden, of Burton, gent., dated August 11th, 1561, proved February 18th, 1563, by widow, Margaret Roden. My wife to have the use of all my messuages and lands in Burton. Alling-

ton, Boras Hova, Acton, and Wrexam, to save harmless "cossen" Owen Brereton, Esq., and my brother-in-law, Roger Wyn, and others who stand bounden for me to hold to my wife for life, if she keep herself unmarried, "to the intent that with the profet thereof (she) shall like a good natural mother trayne and brynge upp my daughters in learninge." If my wife marry, then my daughter Margaret to have the profits till she have received £100 towards her preferment and marriage, when my three other daughters, Dorothy, Alice, and Ann, and their heirs severally, are to have my lands equally; namely, Dorothy to have those lands assured to her in Isycoed, Sutton, Dutton Diffath, Dutton y bran, Caca Dutton, and Boras, co. Denbigh. Alice to have my copyhold messuage, with all the demesne lands, etc., and lands in "Maessounteleye" (Maes Sontley) and "Tyrehirion," and one messuage in Burton, in holding of "Wyllyam Gwenyth;" and Anne to have other messuages and lands in Burton, and my lands in Wrexham, co. Denbigh. My wife to have the rule and governance of my daughters, and to be sole executrix. Cosen William Almer is indebted to me in £50. Overseers: My kinsmen and friends, John Trevor, Esq., Owen Brereton, Esq., William Almer, John Marbury, William Dymocke, and Roger Wyn, brother-in-law. Witnesses: S'r Launcelott Lewys, of Gresford; Roger Wyn, Humfrye Davys, John Spyser, John Lawrans, and others.

[Note. There was a Lancelot Lewys, son of James Lewys, of Gwersyllt (living in 1620), but this witness was a priest. For John Spicer, see the first will cited in this Chapter.]

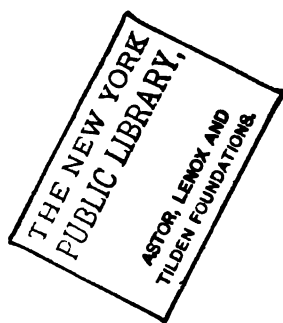
VOL. 1904, PART. III, CHAPTER II.—LLAI.

Page 166. There is an excellent sketch of the tomb (in the north aisle of Gresford church) of Grono ap Iorwerth ap David in the "Village Churches of Denbighshire," by Messrs. Lloyd Williams and Underwood, but



TOMB OF MADOC AP LLEWELYN.

THE HISTORY OF THE PRINCE OF WALES



the inscription is therein wrongly given. The portion round the verge of the shield runs thus :—HIC IACET GRONW F IORWERTH F DD CVY AIE DS, the rest of the legend being in two lines above the shield in this fashion :—<sup>ABSO</sup>  
<sup>LWAT</sup> I have tried more than once to secure a rubbing of this tomb, but from the organ being now partly in front of it, have never been able to get a satisfactory result. The arms on the shield are a bend charged with three mullets, arms afterwards adopted by the Pulestons, namely, *argent*, on a bend *sable*, three mullets of the field. David ap Grono, the grandfather of the above-named Grono ap Iorwerth ap David, had, it is said, three daughters, one of whom married Madoc ap Llewelyn ap Gruffydd, whose tomb still stands on the south side of the south aisle of Gresford Church. I was very successful, fortunately, in getting a good rubbing of the inscription on the edge of this tomb, which runs thus :—HIC IACET MADOC AP LLEWELIN AP GRIFFRI . . . the latter part of the legend being now quite worn away. Madoc is said to have died in 1331. I give a reproduction of a sketch made by Miss Eirian Francis, as well as of my rubbing, underneath. This sketch was procured by me for the late Mr. Ellison Powell, and is the most accurate I have ever seen. It was found impossible to get a good photograph.

It has been suggested that I have not said enough on pp. 169, 170, concerning the Madocks' family, but I refer the reader to the pedigree on p. 327, vol. v, of *Powys Fadog*, the latter portion of which appears to be correct, although the descent claimed therein of the Madockes from Sir Robert Pounderling cannot be accepted. It may, however, be added that the David Madocks mentioned on p. 169 was third son of John Madocks, attorney, of Bodfari, by his second wife, Jane Williams, sister and heiress of Richard Williams, of Fron Iw. William Madocks, David's son, who became possessed of Llai Hall, had been before a tobacconist in Ruthin, and his son, John Madocks, the lawyer and K.C., known in this country as "Counsellor Madocks," obtained Fron

Iw under the will of his first cousin, Edward Madocks (son of John Madocks, elder brother of the before-named David Madocks). Counsellor Madocks died at his seat, Mount Mascall, near Bexley, in Kent, September 23rd, 1794, and was buried at Gresford. His son, the first John Edward Madocks, lived at No. 21, Piccadilly, London, where he committed suicide by cutting his throat on March 26th, 1806. To this may be added that John Madocks (John Edward Madocks' son) purchased Glan y wern from Mr. Clough, the banker, in Denbigh, about the year 1823, at the time of Mr. Clough's failure; and John Madocks' son, the late Colonel John Edward Madocks, who died in 1895, sold, in 1868, Glan y wern and Fron Iw to H. R. Hughes, Esq., of Kinmel Park. Mr. Hughes, from whom I have learned many of these particulars, tells me that in the year 1803, the first John Edward Madocks applied to the Heralds' College for a grant of arms, and that the coat issued to him was: "*Per fesse indented gules and azure, a lion rampant regardant or, collared sable, holding in dexter paw an arrow in bend sinister ppr., between three roses argent,*" the crest being a demi-lion *ermineois*, on the head an Eastern crown *gules*, the body transfixes by an arrow in bend sinister *ppr.*, between the paws a rose *gules slipped vert*," and the grantee is described as "of Vron Iw and Llay, co. Denbigh, and of Piccadilly, co. Middlesex, said to be descended from the Madockses of Brecknockshire."

Page 172.—On the tomb of the Richard Jones of Apothecary's Hall, *alias* Acré Hall, his arms are thus blazoned: *gules* two lions passant in pale *or*.

Page 173, note.—Mrs. Martha Jones *died*, and was not *buried* on the date given. Read: "Died 28th Nov., 1812, aged 56, and was buried at Gwersyllt."

Page 175, 9th line from top, for 50 read 57.

Page 176, Warrington pedigree.—Anne, 2nd daughter of Rev. George Warrington, for "bapt. 9th March" read "bapt. 9th May," and for "married 8th Oct., 1775," read "married 8th Oct., 1805."

Page 179.—St. Leonard of the Glyn. Mr. Chancellor Trevor Parkins calls my attention to the fact that the figure of St. Leonard with his fetters appears on one of the sides of the font in Gresford church.

PART III, CHAPTER III.—GWERSYLLT.

Page 185.—Sir H. Ll. Watkin Williams Wynn has, since I wrote my Gwersyllt chapter, sold the Lower Gwersyllt, or Gwersyllt Mill, estate.

Pages 191 and 192, lines 4 and 6 from the bottom of p. 192, for "French," read "Trench." Mr. Hughes, of Kinmel, writes me that "on July 13th, 1714, letters patent were granted by Queen Anne to William Trench, of the parish of St. James's, Westminster, to erect a lighthouse upon the Skerries rock. These letters were subsequently confirmed by an Act of 3 George II (1729), the preamble of which states the death of William Trench (his will was dated June 21st, 1725), the shipwreck and death of his only son, and the coming of the lighthouse thereby into the possession of the Rev. Sutton Morgan, of Nevern, co. Pembroke, who had married Anne Trench, his only surviving child, and had obtained in 1726 a lease for fifty years of the Skerries Island, to himself and Anne his wife, from John Robinson, of Gwersyllt (who died in 1732), at a rent of £20, the rabbits and coal-ashes being reserved. . . . This Act enabled the Rev. Sutton Morgan to levy a toll of one penny per ton on all vessels passing the Light for ever. It appears that William Trench had obtained a previous lease of the Skerries, dated June 29th, 1713, from William Robinson, who died in 1717, the father of John (Robinson) aforesaid." Mr. Hughes also says that the Rev. Sutton Morgan's second daughter, Margaretta, married John Jones, of Llanbadarn Fawr. Their second son was Jacob Jones, whose elder son was the Morgan Jones mentioned on page 173, who died in 1840. Then he goes on to say that "Angharad Llwyd's story, related on pp. 190 and 191, is probably true, "and that John's



son, the last William Robinson, lost his life in the way she describes . . . ; but that this disastrous 'after-dinner frolic' occurred in 1737 (not in 1739, as in my pedigree on pp. 188 and 189), in which year, after his death, Mynachty was sold by his creditors to Francis Lloyd, of Rhospeirio, Esq. Young Trench was also drowned, but he was more usefully employed in taking a boat-load of materials wherewith to build the lighthouse." I copied the date of William Robinson's date from the Act of Parliament (not now accessible to me) for the sale of his estate; but doubtless I made a mistake in transcribing, or in re-copying my notes, and wrote 1739 for 1737.

I should have described the arms of the Robinsons of Gwersyllt, as they were engraved on some of the Jesus College (Oxford) plate, and as they appear on some of the Gresford monuments:—Quarterly *arg.* and *gules*, in the 2nd and 3rd quarters a fret *or*, over all a fess *az.* Motto:—*Fors non mutat genus.*

Page 191.—Mr. John Humberston Cawley did actually buy Middle Gwersyllt on the day that it was offered for sale: namely, on April 19th, 1775. Mr. Hughes is able to confirm this date from Mrs. Humberston Cawley's diary.

Page 193.—Mr. Hughes writes to me, concerning the Humberstons of county Denbigh, that the William Humberston whom I mentioned on p. 193 was the son of Thomas and Margaret Humberston, of Holt, whose crest and initials were carved on three pews in Holt church, thus:—



He says also that the Thomas last-named may very



EXTENDED BY H. R. HUGHES, ESQ.

ARMS OF HUMBERSTON.—*Arg.*, three  
CREST.—A griffin's head erased *arg.*

Thomas Humberston, buried at Holt, November.

William Humberston, of Croes Iocyn ; born 1659, buried at Holt,  
8 Feb., 173 $\frac{1}{2}$ .

Thomas Humberston, of Croes Iocyn ; born—Margaret, eldest dau. and co-heir of Robert Cawley,  
14th Feb., 1684 ; died Feb., 1730-1, within Gent. ; bapt. at Gresford, 14th Feb., 168 $\frac{1}{2}$  ;  
a fortnight of his father's death. 9th July, 1707 ; buried at Holt, 4th June, 1731.

Cawley Humbertson Cawley, of Croes Iocyn and Upper Gwersyllt ; bapt. at Holt,—Anne, 2nd dau.,  
12th July, 1709 ; buried at Gresford, 8th July, 1749.

John Humberston Cawley, of Middle Gwersyllt, etc. ; —Mary, dau. of Chas. Floyer, of Hints,  
born 26th Feb. ; bapt. at Gresford, 20th March, Floyer, who died unmarried, having  
1741-2. High Sheriff, co. Denb., 1776 ; buried at born 16th Sept., 1742 ; married in 1748.

1 William Humberston—Catherine, dau. of Cawley Floyer, of Thomas Levett, Hints ; born 17th of Packington, July ; bapt. at Gresford, 11th Aug., 1766 ; died ...., 1854.	2 John Humberston, born 17th April, 1768 ; M.D. of Bir- mingham and Tamworth. No issue.	4 Charles Humberston,—Jane, born 2nd Aug. ; bapt. G. W. 5th Sept., 1783 ; died of H. at Brookfield House, co. L. Fasakerley, co. Lanc., No 3rd July, 1858 ; buried at Walton.
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William Humberston Cawley Floyer, born 1795 ; died in life- time of his father.	John, an Officer in 3rd Light Dragoons, suc- ceeded his father in 1854 ; died unmar- ried, 1877 ; buried at Hints.	Charles, born 1802. In Holy Orders, Chaplain to Lord Sudeley ; died 29th Jan., 1871. No issue.	Richard, a Captain in the Army ; died unmarried.	Nine daughters.
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Philip Hugh Humberston, born 22nd Nov., 1841 ; m.  
died without issue, in lifetime of his father, 7th  
Upton.

# PEDIGREE,

D BY ALFRED NEOBARD PALMER.

able, in chief as many pellets.  
d charged with three pellets in pale.

=Margaret, buried at Holt, 16th April, 1701.

ry Edwards, dau. and heir of Edward Jones, of Cristionydd  
Kenrick, Esq.; married at Ruabon, 20th Jan., 1683.

Upper Gwersyllt, ried at Wrexham,	Susannah, bapt. at Holt, 18th May, 1689.	Margaret, born 1690.	William, bapt. at Holt, 3rd Sept. 1692; died unmarried before 18th March, 1730.
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nd eventual heiress of John Robinson, of Middle Gwersyllt; married at ord, 27th May, 1731; buried there, 5th April, 1754, aged 42.	Thomas, bapt. at Holt, 2nd Aug., 1712.
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Stafford, Esq., and sister and co-heiress of Ralph ised his estates to his nephew William. She was 1763, and died 14th March, 1800.	Anne, born 6th Aug.; bapt. 15th Sept., 1739; died unmarried, 31st March, 1759; buried at Gresford, 4th April.
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of n, Frances, bapt. at Wrex- ham, 11th Sept., 1764; born same day; died unmarried at Chester, ... .., 1842, aged 77.	3 Philip Humberston, born 6th May; bapt. at Gresford, 24th May, 1771; died 20th July, 1844; buried at St. Bridget's, Chester.	Catherine Maria, eldest dau. of Ven. George Cotton, Dean of Chester, 3rd son of Sir Lynch Cotton, of Combermere, Bart.; died 23rd Aug., 1859, aged 82.
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Philip Stapleton Humberston, born 6th Aug., 1812, of Mollington Banastre, co. Chester; J.P. and D.L. for cos. Chester and Denbigh, High Sheriff for Cheshire, 1878; M.P. for City of Chester, 1859 to 1865; Hon. Col. of 2nd Cheshire Volunteer Regiment. Died at Glanywern, co. Denbigh, 16th Jan., 1891; buried at Upton, Cheshire.	Elizabeth Henrietta, 3rd dau. of Hugh Robert Hughes, of Bache Hall, Cheshire, Esq., brother to first Lord Dinorben; married at Trinity Church, Chester, 29th Oct., 1840; died at Glanywern, co. Denbigh, 9th Aug., 1876; buried at Upton, Cheshire.
--	--

10th July, 1873; = Edith Caroline, 2nd dau. of John  
1833; buried at Jocelyn Ffoulkes, Esq., of Eri-  
viatt, co. Denbigh.



well have been, and probably was, the "Thomas Humberston the younger," indicated on the same page, in the nuncupative will of "Thomas Humberston the older," who died in 1642. He extends at both ends the Humberston pedigree, which I gave on p. 194, and in this enlarged form it may prove useful. I have made a few additions.

Mr. Hughes notes that in a large roll entitled: "*Venditio boscorum et sub-boscorum infra Gubernationem. Augment: Cur. 36 Hen. VIII (1544)*," one William Humberston is named as woodward in North Wales, and as accounting for part of the lands seized from the late monastery of Stradmarchel (Ystrad Marchell); also from the monastery of Cymmer, and from that of Conway (Maenan?). He adds that the origin of the Welsh Humberstons has never been ascertained; but there is good reason to believe that they belonged to an old family of that name long seated at Walkern, co. Hertford, whose arms and coat they used, at a time when the heraldic stationer had not been discovered. Another branch was seated at Humberston Abbey, co. Lincoln. I have an extract from the will of Giles Humberston, of Walkerne, in which he names his younger brothers, John and *Thomas*, and younger sons, William and *Thomas*, and grandchild, Edward, son of Thomas. The will was proved March 31st, 1628 (P.C.C.), by Mary his relict ('28, Barrington'). A will of *William* Humberston was proved in the same Court in May 1626 ('71, Hela'). These names are suggestive."

I, myself, had quite forgotten that I had a note of a marriage licence (from Col. Chester's list), which comes in rather *pat* here:—"William Humberston, of St. Bennet, Gracechurch, London, bachelor, 32, and Tevera Bird, of St. John Baptist, Walbrook, London, spinster, 36, at her own disposal, at St. Antholin, London, or . . . 20 Jany., 169½."

Page 192.—Although on this page I have stated that I could not give the history of the Gwersyllt Park

(or Middle Gwersyllt) estate with any degree of completeness, subsequent to the time of Mr. John Atherton, I cannot now imagine why no mention at least was made of Mr. John Williams; unless, indeed, when the MS. was required I was uncertain as to his paternity, and was hampered by the rush of other affairs and by illness. This uncertainty has since been completely dissipated by Mr. H. R. Hughes and Mr. Chancellor Trevor Parkins. It is known indisputably that Mr. John Williams, who lived so long at Gwersyllt Park, and bought the estate from Mr. John Atherton, was the second son of Mr. Thomas Williams, the famous attorney, of Llanidan, Anglesey, who founded Williams' Bank at Chester and Bangor, and was connected with the well-known Parys Copper Mine. Mr. Williams was member for some time for the borough of Marlow, wherein the Williams family had great influence. He married a famous beauty<sup>1</sup>—Elizabeth, daughter of Dr. Currie, of Boughton, Chester, (by Mary Foulkes, his wife), and died without offspring, January 15th, 1848, aged 80. His widow lived at Gwersyllt until her death,<sup>2</sup> when the estate passed to his nephew, the son of General Wheatley, by his wife Elizabeth, sister of Mr. John Williams. There is a beautiful monument in Gresford church, by W. Theed, to Mr. Williams's memory. On this monument is carved a shield impaling his own arms, *argent* a chevron *sable* between three choughs (arms to which he could have had no genealogical right), with those of his wife, quarterly with Foulkes, of Llechryd, in Llanefydd.

Page 193.—There is a hatchment in the tower of Gresford church, whereon are the words: "Here lyeth

<sup>1</sup> Mr. Trevor Parkins tells me that at Gwersyllt Park was a portrait of Mrs. John Williams by Sir Thomas Lawrence, engravings of which were formerly seen in many houses in this neighbourhood.

<sup>2</sup> On March 10th, 1855, aged 72. Her sister, Jane Currie, of Gwastad, in Llai, died June 18th, 1860, aged 72, and was buried at Gresford.

the body of Robt. Cawley, of Gwersyllt, in the County of Denbigh, gent., who died ye 2nd Aug. in ye yeare 1688, aged 33;" also a shield impaling the arms of Cawley with those of Betton, of Great Berwick, Salop, viz., *gules*, a bend engrailed between six cinquefoils *argent* (Cawley), impaling *argent*, two pellets *sable* each charged with three crosses-crosslet *argent*. The colours, however, have faded so much that I cannot be sure in one case of the true tincture.

On the 16th line from bottom of same page, please note a printer's error, undetected in the proof-reading, and for "Crawley" read "Cawley." A Mrs. Colley (Cawley) was buried at Holt, July 12th, 1674.

Mr. Hughes, of Kinmel, tells me that in Papworth's *Armorial*s, p. 288, the following is assigned to "Cawley, of Staffordshire": "*gules*, three bends engrailed *or*;" and that this possibly suggested the Cawley of Gwersyllt coat.

I have to point out another undetected error on p. 195, 12th line from bottom, where for "gravelkind" read "gavelkind."

#### VOL. 1904, PART IV, CHAPTER IV.—GRESFORD.

Page 76.—I ought to have mentioned under "Gresford" the old parish well directly below the station. This is no doubt the "Fynon Holhseint" (or *All Saints' Well*), mentioned by Edward Lhuyd in 1699. It is now protected, and provided with a pump; but the fifteen or sixteen steps, much worn, leading down to it from the old road, are still in existence.

#### VOL. 1904, PART IV, CHAPTER V.—MARFORD AND HOSELEY.

Page 304.—Merford Bridge: John Trevor, Esq., of Trefalyn, in his will, dated March 25th, 1589, bequeathed £20 towards the repair of "Pont Melin Merford."



Page 305, lines 7 and 8 from top.—The illustration of the Upper Marford Mill purports to be “as it now is.” This phrase should be altered into “as it was until a few years ago.” Recently, the surroundings of the mill, as shown from the point of view taken, have been somewhat altered.

Page 307.—Grofft y Castell: The Vicar of Gresford, the Rev. E. A. Fishbourne, M.A., has allowed me to peruse his copy of Sampson Erdeswicke's *Itinerary*, A.D. 1574 (*Harl. MS.* 473), on f. 23 of which occurs the following entry:—“The Castell on Marford hill, on the East-north-east of Gresford Church: not far of ( $\frac{3}{4}$  of a myle), was called Grofty Castell. M'r John Trevor doth buyld on it now.” It thus appears that the old mansion called “Grofft y Castell,” and “Roft Hall,” was being built in 1574 by Mr. John Trevor.

Page 310, 20th line from bottom of page, for “Noel” (twice), read “Norwell”; and Mr. Henry Taylor, of Chester, tells me that Mrs. Norwell did not *give*, but *sold*, the site of Roft Castell Cottage to Mr. John Boydell. Mr. Trevor Parkins tells me “Noel” is right.

VOL. 1905, PART V, CHAPTER VI.—ALLINGTON.

Page 97, 12th line from bottom of page, for “upper” read “lower.”

Page 101.—At the top of the Trevor pedigree for “Dd of Gruffydd,” read “Dd ap Gruffydd.”

Page 101.—Since I sent the Allington Chapter to the printers, I have had summarised the will of the third John Trevor, of Trefalyn Hall (dated May 25th, 1589; proved on July 21st, following). The testator desired to be buried in the parish church of Gresford, and left 40s. to be bestowed on St. Katherine's chapel there, as occasion should require; also £20 to the repair of Pont Melin Merford, to be paid within three years after his death. He further bequeathed to his children, John Trevor, Randall Trevor, and Sackville Trevor, 10s. a-piece towards their preferment; to

Thomas Trevor, his youngest son, £50, when he should be 24 years old, to be ruled in the meantime by Robert Sackville, Roger Puleston, and his brother, Richard Trevor; the said Richard to maintain Thomas at school, and to receive 100s. towards the same out of Thomas's own inheritance at Mortlake, Surrey; to Thomas Langford, son-in-law, the money owing to him by John Trevor (testator) and his son- (in-law), Edward Puleston; to Katherine Trevor, testator's bastard daughter, £40 towards her preferment in marriage, to be ruled by his sons, Richard Trevor and Edward Puleston, and by his brothers Rondle Trevor and David Trevor; to the poor of Gresford parish, 66s. 8d., to be distributed by Owen Brereton, "coosen," Richard Trevor, son, and William ap Robert, and Randle Trevor, brothers; to his brother, Rand(l)e Trevor, £5 yearly, during the time that lease made between him and Robert Hanmer, "now deceased," in Burton, should last: if it happened that Rondle Trevor's wife should die before Michaelmas, 1591, when the said lease expired, the said 100s. to be no more paid; to Richard Trevor, his son and heir male, all his lands and tenements, leases, farms, tacks, rents, services, tithes, etc., whatever, in the counties of Denbigh and Flint, and elsewhere in the realm of England; in default of such issue, the sum of 1500 m(arks) to go to his (Richard's) heirs female, to be distributed as their father willed; the said sum to issue out of his lands, so much thereof as thereafter limited, for the dower of Katherine, wife of Richard Trevor, son, and his chief house in "Alinton," and so much of the demesne lands as should answer to the yearly value of £40, besides reprisals; the said capital messuage and the "£40 lands," limited as above, with all his other lands, etc., in default of Richard Trevor's heirs male, to Randle Trevor his (testator's) son and heirs male; in default of such to Thomas Trevor, son; in default, to Randle Trevor and David Trevor, testator's brothers, and their heirs male; or, in default of such, to the right heirs of Richard Trevor, son, for ever; to same Richard Trevor, all his other goods and

chattels whatsoever, in England and Wales. All his sons behoved to be obedient to the Lord Buckhurst, his old master, and Mr. Robert Sackvile, his son ; an annuity of £10 to his daughter, Winifred, wife of Edward Puleston, during widowhood, provided the said Edward Puleston died during the lifetime of his mother, Margaret Puleston ; Richard Trevor, son, to maintain Robert Puleston, son of Edward Puleston, aforesaid, at school and apprentice him as a draper or mercer, and give him £20 for his preferment at the end of his apprenticeship ; to the rest of Edward Puleston's children, 40s. a-piece on coming of age, and black cloth to each of them ; to his niece, Alice Alinton, £10 ; to his niece, Anne Lewis, £10 ; to his niece, Alice Lewis, £5 ; to his niece, Ellen, daughter of John Wyn ap William, £10 ; to the rest of his sister's children living, 20s., to be paid one year after their several marriages. Richard Trevor, son, sole executor. Overseers : Lord Buckhurst ; Mr. Robert Sackvile, cosen ; Sir Rondle Brereton, knt. ; Mr. Roger Puleston, of Emerall ; and Mr. Owen Brereton. Witnesses : John Launcelot, John Tropp, John Hawkins, John Allington, and " Hir Ffydder."

Codicil annexed to the will : To Lord Buckhurst, for a silver cup, £10 ; to Lady Buckhurst, for a ring, £4 ; to Mr. Robert Sackvile, £5, for a " foteclotthe nagg ;" to David Trevor, my brother, £20 ; rings of gold, of value 22s. 6d., inscribed with the sentence " Remember me," to be granted to Mr. Wm. Sackvile, Mr. Thomas Sackvile, Mr. Scriven, Edward Brereton, cosen ; Mr. Griffith the Counsellor ; Sir Randl Brereton, knt. ; Mr. Roger Puleston ; Owen Brereton, cosen ; Katherine Trevor, daughter ; Rondle Brereton, cosen ; Edd. Lloyd, of Hartesheathe ; Winifred Puleston, daughter ; Edd. Puleston the younger, son- (in-law) ; John Launcelott, cosen ; Edward Trevor, cosen ; John Eyton, cosen ; Robert Trevor, cosen ; Rondle Trevor, and David Trevor, brethren.

[Notes by Alfred Neobard Palmer : This will confirms the accuracy of the pedigree given in the Alling-

ton Chapter, and supplies further particulars. We discover in it, for example, why the testator called his fourth son "Sackville Trevor."<sup>1</sup> The reference to St. Katherine's Chapel, apparently the Trevor chapel in Gresford church, is also very interesting. Alice Allington, niece," was doubtless a daughter of David Allington, by Catherine, one of the testator's sisters. Although on the tablet to John Trevor in Gresford church only two daughters are mentioned, we have independent evidence of his having had another daughter married to Thomas Langford, son of Richard Langford, of Trefalyn House, and this will confirm that evidence. The nieces bearing the surname of "Lewis" were doubtless daughters of testator's sister Dorothy, who married, firstly, Lewys ap William, of Burton, and his niece Ellen was a daughter of John Wyn ap William, the same Dorothy's second husband. "Hir Ffydder,"

<sup>1</sup> Since writing the above, I have remembered that in the fourth year of Queen Elizabeth, on August 1st, 1561, a commission was issued to William, Marquis of Winchester, Sir Richard Sackville, and Sir Walter Mildmay, knights, to compound with the copyhold tenants of Bromfield and Yale (in strict law tenants at will only). These Commissioners thereupon authorised John Gwynn, Robert Puleston, John Trevor, and Robert Turbridge, Esquires, to make a survey of the said lordship and arrange for granting to the copyhold tenants thereof leases for forty years. Here, then, was one of the links of connection between Sir Richard Sackville and John Trevor. Sir Richard Trevor, John Trevor's son, was also probably named after Sir Richard Sackville. In the forty-fourth year of the said Queen, Thomas, Lord Buckhurst, son of above-named Sir Richard Sackville, was Lord Treasurer, and before him and Sir John Fortescue, Chancellor of the Exchequer, came then the question of the renewal of the forty years' leases of the leaseholders of Bromfield and Yale. Mr. Hughes, of Kinmel, tells me that Sir Richard Sackville married Winifred, daughter of Sir John Bridges, Lord Mayor of London. Now, John Trevor, whose will is above abstracted, married Mary, daughter of Sir George Bridges, and it is in this way John Trevor may have called Mr. Robert Sackville his "cosen." The name "Winifred" may also thus have been introduced into the Trevor family. On submission of this last suggestion to Mr. Hughes, of Kinmel, he accepts it, and says that Sir Thomas Sackville, Lord Buckhurst, was second cousin to Mary Bridges, wife of John Trevor, and his father, Sir Richard Sackville, her Welsh uncle.

the name of one of the witnesses, should doubtless be read "Yr hir Fyddar"—*the tall deaf man*—a nickname only possible while Welsh was still spoken commonly in the parish. Ellen (one of the sisters of the last John Almer), was the wife of Robert Lloyd, of Hartsheath, and her son was the "Edd. Lloyd, of Hartesheathe" mentioned in the will. Mr. Griffith the Counsellor, I cannot identify.

By means of this will we are now able, in great measure, to clear up the pedigree of the Pulestons of Almer, which I give in an extended form below. But the after-named members of this family remain unidentified :

Mrs. Katherine Pulestone, of Allington, buried 25 Jan, 1509.

Thomas Puleston, of Allington, buried . . . Apl., 1614.

Mrs. Ermine Meredith (wife of John Meredith, daughter of one of the Edward Pulestons of Allington), buried at Gresford. . . . Nov., 1634.

#### PULESTONS OF ALMER IN ALLINGTON.

EDWARD PULESTON, one of the sons of	Margaret, dau. and co-heir of John
Sir Edward Puleston, of Emral ; died	Almer of Almer ; living 25th May,
16th Dec., 1574.	1589.

EDWARD PULESTON, <sup>1</sup>	Winfred, one of the daus. of John Trevor, the third, of
of Almer.	Trefalyn Hall.

EDWARD PULESTON, <sup>1</sup>	Anne, dau. of John Bruen,	Robert Puleston,	Other
of Almer. Dead	of Stapleford ; married	living on 25th	children.
before 1620.	afterwards Robt. Santhey,	May, 1589.	
	of Burton ; living in 1620.		

Margaret, sole heiress ; unmarried in	John Powel, second son of Sir Thomas
1620 ; died 23rd Nov., 1662 ; buried	Powell of Horsley, first Baronet ;
at Gresford.	died 23rd Nov., 1642.

Sir Thos. Powell of Horsley, second Baronet.

<sup>1</sup> One of these was buried 5th Nov., 1606 ; the other 23rd Sept., 1612.

Page 106, note.—The illustrations of the miller's house of Lower Marford Mill, and of the farm buildings belonging thereto, which should have come opposite p. 106, were omitted by the Editor at the last moment.



FARM HOUSE, LOWER MILL, MARFORD.

*From a Photograph by Mr. H. R. Johnston, Wrexham.*

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TILDEN FOUNDATIONS.

I have presented instead illustrations of the same from photographs kindly taken for me by Mr. H. R. Johnston, of Wrexham.

Page 124, note 1.—Here I may give a summary of the will of John Almer, Esq., of Almer, dated January 29th, 152 $\frac{3}{4}$ , proved November 18th, 1524, the grandfather of Margaret, wife of Edward Puleston, the first, of Almer. He desired to be buried in the parish church of Gresford, and bequeathed 6s. 8d. to the altar of the said church; 6s. 8d. to the buildings of the same; 3s. 4d. to David ap Rynallt, his curate; 100s. to a man chosen by the same curate to pray for his soul for the space of one year; to Robert ap John Vychan and William ap Morgan, one heifer apiece; the rest of his goods and chattels, less funeral expenses, to his wife, Catherine Egerton (daughter of Philip Egerton) and his son Edward Almer, whom he appointed sole executors, and Richard Gravenor to be overseer. Witnesses: David ap Rynallt, curate, Griffith ap Edward, Thomas ap Iollyn goch, William Phillippe, William ap Edward, and many others.

[I will only say that this will shows, from the names mentioned in it, how Welsh was the eastern part of the parish of Gresford in the early part of the sixteenth century; and that, as Sir Robert Egerton points out to me, there is in one of the windows in the south aisle of Gresford church, still to be seen, a shield impaling the arms of Almer with those of Egerton. The Almer coat was *azure*, a lion salient *or*; and that of Egerton *argent*, a lion rampant *gules*, between three pheons *sable*. Sampson Erdeswicke saw and noted this shield when he visited Gresford in 1574, although he gives the Egerton lion as *argent*, which is not possible.

Here I may give two supplementary notes relating to the Almers:—

Edward Almer was seneschal of Bromfield and Yale in 6th year Henry VI. Edward Almer and Dorothy his wife were both living April 27th, 5th year Ed-



ward VI. (These were, of course, two distinct persons of the same name and stock ; see also pp. 123 and 124).

Page 116.—It did not occur to me when writing Chapter VI that the Aurelian Townshend mentioned on p. 116 must have been the famous writer of lyrics and of masques, who carried some of the Elizabethan poetical traditions down to the time of the Commonwealth.

Page 120, 11th line from top of page, after "connected," insert "with Gresford."

Page 122.—I have discovered in *Adams's Weekly Courant* (Chester) for April 27th, 1784, the following announcement: "A few Days ago was married in London John Hughes of Pwllyrhwyd, near Wrexham, Esq., to Mrs. Cooke, Relict of the late John Cooke, of Swift's Place, in the County of Flint, Esq." In the issue of the same *Courant* for November 21st, 1786, the death is announced, on the 13th instant, of Mrs. Hughes, wife of John Hughes of Pwllyrhwyd, Esq., Denbighshire, this lady being therefore the "Eliz. Hughes, Pwll yr uwd," who was buried at Wrexham, November 18th, 1786. I do not think that the particulars of this marriage are now remembered.

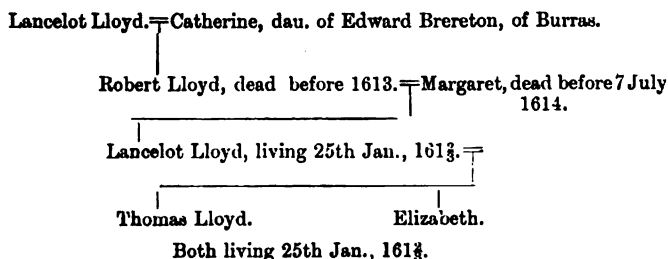
Page 123, 11th line from top of page, for "houses," read "house."

Page 124, note 1 ; page 119, note 1, and elsewhere. Sampson Erdeswicke : I find that in the Probate Court, Chester, is an inventory of the goods of "Sampson Erdswick, of Sandon, co. Stafford," dated 1603 (see *Earwaker's Index of Chester Wills*, vol. ii). He, therefore, probably died intestate in or about the year named. It will also be noted that I have accepted as correct Sir Simonds D'Ewes' identification of the traveller who in 1574 visited Gresford, Wrexham, Ruabon, and other places, with the gentleman just named. I have not the opportunity to decide the

point. In any case, the notes of the traveller, whoever he was, remain, and are extremely valuable.

Pages 177 and 178.—Lloyds of Yr Orsedd Goch : I have seen, lately, an abstract of the will of Mrs. Margaret Lloyd, widow, of Allington (dated January 27th, 161 $\frac{2}{3}$ , proved July 7th, 1614). The testatrix bequeathed £60, left her by the will of her late husband, Robert Lloyd, to Elizabeth Lloyd, her grandchild ; the “bed, bedcase, and furniture whereon she lay to Thomas Lloyd, her grandchild ; and all the rest of her goods and chattels to Lancelot Lloyd, her son, whom she appointed sole executor.

[Notes by Alfred Neobard Palmer—Robert Lloyd's name does not appear in the Lloyd pedigree, under Yr Orsedd Goch, in *Powys Fadog* (vol. iii, pp. 215 and 216), but instead thereof that of Thomas Lloyd, who is said to have married Margaret, daughter of Lancelot Bostock, of Churton, Cheshire. However, there was living, on July 5th, 1595, a Robert Lloyd, of Allington, gent., and this was doubtless the man. He was appointed by Dr. David Yale, as the Doctor's attorney, to take possession of certain lands for him. Moreover, in 1620, some land in Sutton is described as having been formerly that of Robert ap Lancelot Lloyd. So we get the following pedigree :—



Thomas Lloyd ap Lancelot Lloyd ap Robert was doubtless the Thomas Lloyd of Allington, mentioned in Norden's *Survey* of 1620.

Page 180, 8th line from bottom, for "son" read "brother."

Pages 190 and 191.—Darland Hall and Maddock : In the issue of *Adams's Weekly Courant* (Chester) for February 13th, 1781, the marriage of Miss Maddock, only daughter of the Rev. Hinton Maddock, deceased, is recorded as having taken place "lately in Ireland," to Duke Gifford, Esq., elder son and heir-apparent of Sir Duke Gifford, of Castle Jordan, in the county of Meath, Bart. There was thus no need for the husband of Miss Maddock to be *created* a baronet: he would become one in due course of time, on the death of his father. Then, on December 11th, 1781, was advertised to be let for a term of years the capital mansion-house of Darland, together with coach-house, dove-house, stables, extensive well-stocked garden and good meadow land, in the parish of Gresford. Furthermore, on May 15th, 1787, Darland Hall, "pleasantly situated on the turnpike road leading from Chester to Wrexham," with eighty acres of land, leased at the reserved rents of £122 10s., was advertised to be sold by auction at the summer house of Mr. Richard Maddock, Duke Street, Chester.

A little to the east of Darland Hall is what is now called "Darland Farm," but formerly "Darland Green Farm," which I have sometimes imagined, without being able to get any satisfactory proof of such assumption, to represent the old freehold estate of the Davieses of Darland (see page 189). However, in 1786 were ordered to be sold, pursuant to a decree of the High Court of Chancery, the freehold estates of the late William Lloyd, of Maesmynan, Esq.; and among his estates named I find mentioned a messuage in the parish of Gresford, called "Darland Green Farm," with three cottages and above 88½ acres of land, leased at £100 yearly rent. It now belongs, Mr. Chancellor Trevor Parkins tells me, to the present Mr. Topham, of Darland Hall, whose father bought it seven or eight

years ago. It had formerly been the property of Mr. Rowe Smith, a rather noted local man, who may have bought it at the sale of 1786.

Page 195, 22nd line from bottom, for "trae" read "rate."

Page 198.—Thomas Ffoster, the elder, was one of the deputy-stewards of Bromfield and Yale in 1620, whose will was proved at Chester in 1636. He is said to have married Dorothy Roydon, one of the daughters of Roger Roydon, of Burton, but this Dorothy married Alderman Hugh Yale, of Oswestry. The Dorothy whom he married was, perhaps, the daughter of Richard Roydon, of Holt, by Anne his wife, daughter of Thomas Powell, Esq., of Horsley. Thomas Ffoster, the younger, was Mayor of Holt in 1644, and was buried there December 31st, 1675. The two Thomas Ffosters are liable to be confounded.

I deal, finally, with two old wills relating, in general terms, to the parish of Gresford, and not referring to any especial township of it.

The first is the will of John Chambers, clerk, late Dean of St. Stephen's, Westminster (dated October 1st, 1548, proved October 8th, 1549). The testator, who was a great pluralist, bequeathed £10 to the poor of Gresford, one of his benefices, but no hint is given as to how he acquired the rectory of that parish. His sister's son, Nicholas Hall, was the chief beneficiary under his will. The testator's other benefices were those of "Paynton" (Painton, Shropshire, or Paignton, Devon), "Wevilliscombe" (Wiveliscombe in Somerset), Tarrington, Herefordshire, or Torrington, Devon (or one of the Terringtons), "Mertocke" (Martock, Somerset), "Allar," Horne and Colne, "Leighton Busshorde" (Leighton Buzzard, Beds.), and "Thorneton." He had two servants with Welsh names—Peter Gryffin and Morris Vaughan.

The second is the will of Sir Lewis Talbot, knight, made in the house of John David, Wrexham, October

12th, 1458, and proved sixteen days afterwards at Lambeth. Among the names of the witnesses are Master John Kyffin, vicar of Gresford, and Sir Richard Tegen, vicar of Wrexham. The will is in Latin. The testator is described as sick in body, but of sound mind. He bequeathed all his goods, moveable and immoveable, to be at the disposition of his mother, Margaret, Countess of Shrewsbury, whom he constituted sole executrix, and his body to be buried according to her discretion; to whom also he sent, by the hands of Nicholas Garlick, in a casket, various jewellery, beads, etc., and prayed his mother to allow Sir Nicholas Garlick for his expenses in making pilgrimages, in the testator's name, to Walsingham, Canterbury, Kingswood, Our Lady of "pewe," St. Michael of the Mount, St. John of Beverley, St. John of Bridlington, the Blessed Virgin Mary of Doncaster, and to other places. Mention is made of the rents of his domains, but no indication afforded where these were situate. However, the will is indexed "Gresford." Sir Lewis Talbot was third son of the first Earl of Shrewsbury (of the Talbot stock), by his second wife Margaret, daughter of Richard Beauchamp, Earl of Warwick, and is described by Burke as "of Penyard, Herts." The copyist assures me that "pewe" occurs thus in the original will, but I cannot help believing that it stands for "pity."

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## SOME NOTES ON MEDIÆVAL EIFIONYDD.

BY PROFESSOR J. E. LLOYD.

*(Read at the Portmadoc Meeting, August, 1903.)*

THE ancient cymwd of Eifionydd is no doubt represented by the modern hundred of the same name, which includes the parishes of Llanfihangel y Pennant, Penmorfa, Dolbenmaen, Criccieth, Ynys Cynhaearn, Treflys, Llanystumdwy, Llanarimon, and Llangybi, and portions of those of Beddgelert<sup>1</sup> and Abererch.<sup>2</sup> It was bounded on the west by the river Erch, on the east by the rivers Glaslyn and Colwyn, on the south by the sea, and on the north by the range of hills which forms the southern rampart of the Vale of Nantlle, and by the upland pass of Bwlch Derwyn. By the Statute of Rhuddlan it was annexed to the county of Carnarvon, then for the first time constituted, and thus was brought into close relations with Lleyrn and Arfon, but its historical connection was with the more southerly coast-land of Ardudwy, now a part of Merionethshire. At some early period the cymwd of Eifionydd and that of Ardudwy had together formed the cantref of Dunodig, or Dunoding: a name which had, however, been forgotten when the three branches of the *Mabinogi* were written, for the author had to explain it to his readers.<sup>3</sup> Yet, it is a name of some historical importance, for it is derived by Welsh tradition from that of

<sup>1</sup> The portion west of the river Colwyn (*Beddgelert*, by D. E. Jenkins, p. 1).

<sup>2</sup> So the *Topographical Dictionaries* of Carlisle (1811) and Lewis (1833). The portion east of the river Erch was probably in Eifionydd, in which commote the *Record of Carnarvon* includes "Pen-naghan," i.e., Penychain (p. 43).

<sup>3</sup> *Mabinogion*, ed. Rhys and Evans, p. 73. The form Dunoding is suggested by the analogy of Coeling and Dogfeiling; and in Cynddelw's Elegy upon Rhiryd Flaidd (*Myvyrian Archæology*, Denbigh ed., p. 169) the rhyme appears to require *ng*.

Dunod, one of the sons of Cunedda Wledig, the supposed winner of North-west Wales for Brythonic speech and civilisation in the early part of the fifth century. Dunod is said to have received this north-east corner of Cardigan Bay as his share of the spoils of victory, and the region was subsequently known by his name.<sup>1</sup> Though this story comes to us from comparatively late sources, I do not think it should be regarded as mere legend, for Dunod is of course a real Romano-British name, in its original form Dônâtus, and cannot have been invented to explain the name of the district. It is a Christian name, too, such as may well have been borne by a Brython of the fifth century.<sup>2</sup> But whether Dunod of Dunoding was really a son, and not rather an ally or underling of Cunedda, ought perhaps to be left an open question. The pedigrees in *Harleian MS.* 3859 give him a son, Ebiaun, from whom the region of Eifionydd was no doubt held to derive its name, as Meirionydd from Meirion, or Mariânus; and the line of descendants ascribed in this MS. to Eifion is clearly to be regarded as that of the ruling family of Dunoding, holding the cantref as an independent district until its absorption, with many other little units of the kind, in the tenth century, by the aggressive house of Rhodri the Great. The form *Eiddionydd*, it may be remarked, is occasionally to be found,<sup>3</sup> but this is simply due to the substitution of *dd* for *f*, as in the forms "camdda" for "camfa," "addanc" for "afanc," etc.

Little is known of the history of this district until the end of the twelfth century. Rugged and for the most part infertile, difficult of access from the east and from the north, it offered no special inducement to the invader; indeed, we may look upon it as—in the opinion of our ancestors—a particularly hard nut to crack; for it is described, with the neighbouring and no less moun-

<sup>1</sup> Jesus College MS. 20, in *Cymmrodor*, vol. viii, p. 85.

<sup>2</sup> Rhys and Jones, *Welsh People*, p. 106.

<sup>3</sup> *Myv. Arch.*, Denbigh ed., p. 416 ("a chynhaearn o ynys gyn-hayrn yneydyonyd").

tainous region of Ardudwy, as "goreu cantref i wr ieuanc,"<sup>1</sup> which I take to mean that it was a capital exercise ground for young powers needing strenuous employment to bring them to their maturity. From a military point of view, its chief importance lay in the fact that through it ran the road from Deheubarth and southern Powys to Gwynedd. It appears in this light in the story of Pwyll, Prince of Dyfed,<sup>2</sup> who passes through it in the course of his expedition against Math, King of Gwynedd, is defeated at Nantcall,<sup>3</sup> near Bwlch Derwyn, and just within the borders of Arfon, retreats to Dolbenmaen, and dies at Felenrhyd—the "yellow ford" across the sands of Dwyrdd, near Maentwrog.<sup>2</sup> It was of necessity by the same route that Trahaearn ap Caradog came in 1075 from his home in Arwystli, when he defeated Gruffydd ap Cynan at Bron yr Erw, near Clynnog,<sup>4</sup> and forced him to abandon Gwynedd.

An interesting question arises as to the situation of the princely "llys," or "castell," of Eifionydd in early times. Under the arrangements described in the Welsh laws, each cymwd had its own royal residence, maintained, both as to the fabric and the food supply, by the men of the cymwd, alike bond and free. This "llys" had attached to it a demesne, which was tilled by the bond tenants of the "maerdref" or hamlet of the court. It is possible, with the help of place-names and old records, to fix in a great number of cases the position of the "llys" and "maerdref" of the cymwd; and the attempt to do so in the case of Eifionydd leads to some interesting conclusions. In the earliest period of all, the Prince's stronghold was no doubt planted in some position of great natural strength. Of this type

<sup>1</sup> *Mabinogion*, as above.

<sup>2</sup> *Ibid.*, pp. 63, 64.

<sup>3</sup> Nantcall, which appears as "Nantcyll" (there are three farms of the name: Uchaf, Isaf, and Ganol) in the old 1-inch Ordnance Map, is in the parish of Clynnog, near Pantglas. The vill was held by the Abbey of Aberconwy (Williams, *Aberconwy*, p. 165, Nankall).

<sup>4</sup> *Cyff Beuno*, by Eben Fardd, p. 32.



were Deganwy, the fortress of Maelgwn Gwynedd, Dinefwr, the ancient hold of the princes of Ystrad Tywi, and Allt Glud, or Dumbarton, the seat of the lords of Strathclyde. Within the bounds of Eifionydd, such a defensible post seems to have been established on Carn Bentyrch;<sup>1</sup> and it is noteworthy that the vill of Pentyrch is described in the *Record of Carnarvon* as bondland,<sup>2</sup> that is, it was crown land, as we should say, and had never been held by the free tribesmen. But, after the Normans had established themselves in England and much of Wales, a new style of royal residence became fashionable, namely, that which, on the authority of the late Mr. G. T. Clark, was long regarded as specially Anglo-Saxon, and connected with the word "burh," but has recently been shown to be of later origin.<sup>3</sup> The central feature of this new style of fortification was the castle mound, known in Welsh as Tomen Gastell. On this was erected, sometimes in stone but more often in wood, the keep, donjon, or "tŵr," while below a base-court comprised the subsidiary buildings. I regard the mounds at Aber; Talybont, near Towyn; Tafolwern, near Llanbrynmair; Llanfechain, in Montgomeryshire, and Bala, as vestiges of strongholds of this description; and if we look for something of the kind in Eifionydd, we seem to find what we want at Dolbenmaen. The reference in the *Mabinogion* shows that this was a well-known spot in ancient times; and if we turn to the *Record of Carnarvon* we find that the vill was bondland of the most unmistakable type, being "de natura de Trefgeuery."<sup>4</sup> It was granted by Edward III to his disgraced mother, Isabella of France, for the term of her life; and after her death in 1358, Simon de Leyburn, Constable of Criccieth, petitioned the Crown for a fresh grant in his favour.<sup>5</sup> A strong presumption is thus raised that

<sup>1</sup> Described in *Archæologia Cambrensis*, 4th Ser., vol. iv, pp. 154-7.

<sup>2</sup> Page 42.

<sup>3</sup> *English Historical Review*, April, 1904, pp. 209-211.

<sup>4</sup> Page 43.

<sup>5</sup> *Ibid.*, 224.

Dolbenmaen was once the seat of the princes of Eifionydd; though, as I shall shortly show, the capital, if I may use so pretentious a term, was subsequently moved to Criccieth.

One next turns to the early ecclesiastical history of the district, and here again one has to rely almost entirely upon conjecture. No ancient church stands out in Eifionydd as the indubitable centre and mother-church of a wide district, as Towyn does in Meirionydd, Llanbadarn Fawr in North Cardiganshire, Abergele in Rhos, Meifod in Mid-Powys, Aberdaron in Lleyn. Still, something may be done by a process of exhaustion to determine which are the really ancient sanctuaries of the district. Beddgelert is dedicated to the Virgin, and there is no reason to suppose that any important church stood on this spot in ancient times.<sup>1</sup> I believe the "Bedd" from which the place takes its name to be the mound, known locally as Bryn y Bedd, which stands not far from the nineteenth-century grave of the mythical hound Gelert; and in all likelihood the person commemorated was not a saint, nor even a Christian, but a Goidelic chieftain bearing the name Gelert. Dolbenmaen, again, is a chapel of Penmorfa, also dedicated to the Virgin. This is a case, I make no doubt, in which the Prince's chapel has in course of time become a parish church. Trefflys is a chapel of Criccieth. It is further marked out as not belonging to the oldest class of foundations by its dedication to St. Michael, and by the fact that it is on its landward side completely shut in by the much larger parish of Ynys Cynhaearn. This is an instance of a single free vill or township of no great size obtaining a church for its exclusive use. The case of Ynys Cynhaearn is different. We are at once reminded, by the name, of the custom followed by the early Celtic saints of retiring to barren islets for greater seclusion and

<sup>1</sup> What Giraldus describes in his *Speculum Ecclesie* (Works, Rolls ed., iv, 167-68) is a little community of coenobites, and not an important mother-church.

freedom from worldly interruptions ; and, when it is borne in mind that, prior to the draining operations carried on about 1760, the hillock on which the church now stands was washed on all sides by the inflowing tide,<sup>1</sup> it will scarcely be doubted that some Cynhaearn chose this as the site of his quiet hermitage, and that it was thus the place became holy ground. But here we are confronted by the fact that Ynys Cynhaearn church has always been accounted a chapel of Criccieth ; and thus we are compelled to believe, either that Cynhaearn was a mediæval hermit, who did not belong to the earliest age of Welsh Christianity, or that the church which bears his name was not raised until long after his death, his memory being preserved by tradition only. Three other churches in the district I regard as comparatively recent foundations. Llanarmon is a chapel of Llangybi, and owes its origin, no doubt, to the literary interest in the famous Gaulish bishop created by the mediæval stories about him. Llanfihangel y Pennant is a St. Michael church, and the dedication of Llanystumdwy to St. John the Baptist seems to me to place it outside the oldest class of churches.

There remain Penmorfa, Llangybi, and Criccieth, and of these the first two, at least, may well be coeval with the earliest organisation of Christianity in this region. Penmorfa is dedicated to Beuno, who may be supposed, without difficulty, to have set up a church here on his way from the banks of the Severn to Clynnog, which was, of course, one of his principal foundations. Llangybi is dedicated to Cybi, the patron saint of Holyhead and many other churches in Wales. " Ffynnon Cybi " and " Cadair Cybi " show that tradition has long associated him with the parish. The case of Criccieth presents considerable difficulty. Its church is dedicated to St. Catherine, and as the veneration of this saint is said not to be of more ancient standing in Britain than the twelfth century, the first hasty view of the question would naturally be that the church

<sup>1</sup> *Y Gestiana, gan Alltud Eifion*, pp. 41, 42.

came into existence about the same time as the Edwardian castle and borough, being intended for the use of the burgesses. But Criccieth, we are informed, is the mother-church of Ynys Cynhaearn and Treflys. If this be so, it would certainly seem to belong to the older class of foundations, and St. Catherine would have to be regarded as having usurped the place of an older Welsh saint, whose name is now lost to us. I fancy that evidence in support of this view may be found in old records dealing with the possessions of the See of Bangor. According to Ecton and Browne Willis, Criccieth was also known as Merthyr; and in the *Record of Carnarvon*, the Bishop of Bangor is said to have had in the cymwd of Eifionydd a vill called Merthyr.<sup>1</sup> Merthyr is, of course, "martyrium," the place of martyrdom, or the martyr's church; and is always followed, when the name is fully given, by the name of the saint who suffered, or was commemorated, at that spot, Merthyr Tydfil being a familiar instance. If we could find, therefore, the full name of the Merthyr in Eifionydd, we should probably get that of the saint who was credited with the foundation of what is now St. Catherine's Church.

Criccieth, I think, was at first an ecclesiastical site, but in the time of Llewelyn ap Iorwerth it seems to have acquired military importance, probably succeeding Dolbenmaen. The form, by-the-bye, attested by the oldest Welsh MSS. appears to be Crug-ieith, which I will not attempt to explain.<sup>2</sup> The earliest reference to the place has not, I believe, been hitherto noticed. It occurs in a letter written by Nicholas, Abbot of Vaudey, to an official of King Henry III, and informs him that William de Braiose has been most certainly hanged by Llywelyn at a certain manor called "Crokein."<sup>3</sup> The

<sup>1</sup> Page 233.

<sup>2</sup> The *Red Book of Hergest* has "y grugyeith" (*Bruts*, ed. Rhys and Evans, p. 368).

<sup>3</sup> *Letters of the Reign of Henry III*, ed. W. W. Shirley (*Rolls' Ser.*, 1862), vol. i, pp. 365-6.

event, which happened in 1230, has been traditionally located at Aber, where Llewelyn also had a place of residence, but I know of no good authority for this. Next, Gruffydd ap Llewelyn is called by Einion ap Madog "pendefig crugieith," showing he was the holder for a time of Eifionydd.<sup>1</sup> Then, in 1239, comes the seizure of Gruffydd by his brother David, who imprisoned him in Criccieth.<sup>2</sup> In 1259, the second Llewelyn also used the place as a prison, shutting up therein Maredudd ap Rhys, Prince of Dinefwr.<sup>3</sup> Thus, there is abundant evidence that the castle rock was the political centre of Eifionydd for some fifty years or more before it fell into English hands; and Edward I, when he built the castle of which we now see the ruins, and established the borough, which became a fishing village, and has latterly blossomed forth into a flourishing bathing resort, was simply continuing the old tradition. I leave it to others to speak of the late history of the castle and borough, celebrated by Iolo Goch as—

"Cruciaith a'i gwaith gwiw,"

and—

"Caer fawrdeg acw ar fordir;"

where there was, as there is to-day—

"Glasfor amgylch glwysfaen"—

The blue sea beating on the quarried stone.<sup>4</sup>

<sup>1</sup> *Myv. Arch.*, p. 266 (pendefig crukyeith).

<sup>2</sup> Bruts, as above.

<sup>3</sup> *Annales Cambriæ*, MS. B., Rolls ed., p. 97 (Crukeid).

<sup>4</sup> *Works*, ed. Ashton, pp. 106, 107.

## THE VAIRDRE BOOK.

## VI.

## THE ENGLISH FLEET IN 1588.

(f. 114a.)

A TRUE Certifcat of all the Chiefest & beste Shippes that my L. admirall & S<sup>r</sup> Ffrances Drake tooke to the seaes w<sup>th</sup> the names of the Capteynes and number of Souldiers in every Shippe . 1588.<sup>1</sup>

Shippes.	Capteynes.	Men.
The Arke ; <sup>2</sup> Admirall ...	Charles L. Haward <sup>3</sup> l : Admirall	400
The Revenge ; vice admirall ...	S <sup>r</sup> Ffra : Dracke Knight ...	250
The Beare <sup>4</sup> ...	The Lord Sheffield... ..	500
The Elizabeth Jonas ...	S <sup>r</sup> Robert Southill ...	500
The Triumphe ...	[Sir Martin] <sup>5</sup> Ffrobusher ...	500
The Victory ...	John Hawkins Esquire ...	400
The Mary Rose ...	Edward Ffinton ...	250
The non perill <sup>6</sup> ...	Thomas Ffennar ...	250
The Bonaventure <sup>7</sup> ...	[George] Reymund ...	250
The Hope ...	[John] Sampson ...	[250]
The Fforesight ...	Cristopher Baker ...	180
The Swallowe ...	Richard Hawkins ...	150

<sup>1</sup> This interesting contemporary list of the English ships which fought the Spanish Armada has not before been published. There are several different lists in the Public Record Office and the British Museum. The most authentic is given in Professor Laughton's *State Papers relating to the Defeat of the Spanish Armada*, edited for the Navy Records Society, vol. ii, p. 324.

<sup>2</sup> Afterwards called the *Ark Raleigh* and the *Ark Royal*.

<sup>3</sup> Charles, Lord Howard of Effingham ; afterwards Earl of Nottingham.

<sup>4</sup> *The White Bear*, commanded by Edmund, Lord Sheffield, afterwards Earl of Mulgrave.

<sup>5</sup> The names and figures in brackets have been added by the Editor.

<sup>6</sup> *The Nonpareil*.

<sup>7</sup> *The Elizabeth Bonaventure*. There were other *Bonaventures*.

Shippes.	Capteynes.	Men.
The Dread nought ...	[Sir George] Beston ...	220
The Swifts Sure ...	Edward Ffennar ...	180
The Ayde ...	William Ffennar ...	120
The Advice ...	John Harrys ...	35
The Charles ...	John Roberte ...	40
The Moone ...	[Alexander] Clifford ...	40
The Gally Leicester <sup>1</sup> ...	Jacobe Whiddon ...	220
The Roe Bucke ...	Robert Fficke ...	280
The M'chant Royall ...	James Lucaster ...	220
The Edward Bonaventure ...	Addame Seygar ...	100
The Golden Noble ...	[John] Marchant ...	100
The Hope Well ...	William Winter ...	80
The Mynyon ...	[Henry] Spendulow ...	80
The Thomas [Drake] ...	[Thomas] Sealie ...	30
The Elizabeth Drake ...	[Henry] White ...	80
The Barke Talbot ...	[George Fenner] ...	90
The Barke Band ...	William Poole ...	70
The Unitie ...	Humfrey Sydenhant ...	40
The Gripfon ...	William Hawkins ...	200
The Hope Hawkins ...	John Rivers ...	70
115a.		
The Barke Hawkins ...	Prydeux ...	70
The Barke Bounde <sup>2</sup> ..	[Charles] Cesar ...	70
The Barke Sparke ...	[William] Sparke ...	80
The Elizabeth Ffones <sup>3</sup> ...	Haniball Sharpnam ...	60
The Hearte ease a carvill <sup>4</sup> ...	Oliver Strangwaies ...	26
The Nightingall ...	[John Grisling] ...	25
The Beare A ffyebote <sup>5</sup> ...	John Younge ...	60
The Delighte ...	William Cox ...	35
The Virgin God save hire ...	John Grinevill ...	80
The John <sup>6</sup> ...	Arthur Gefford ...	40
The Mannington ...	Ambros Maniuton ...	55
The Barke Buggins ...	John Langford ...	40
The Galley Dudley ...	James Aresey ...	200
The Michael Ste Leger ...	John St. Leger ...	80
The Dramond ...	[Robert] Holland ...	25
The Chaunce ...	[James Founes] ...	30
The make shifte ...	Peter Lemair ...	25
The golden Hynde ...	Thomas Ffemyng ...	25

There are a bout 50 Sayles more of al! sortes whereof 30 of London and Bristowe not named.<sup>7</sup>

<sup>1</sup> From here on are merchant ships appointed to serve westwards. The names of the Captains of the first ten seem to have got mixed.

<sup>2</sup> *The Bonner.*

<sup>3</sup> *Founes.*

<sup>4</sup> A carvel, a small ship.

<sup>5</sup> A fast-sailing boat.

<sup>6</sup> I cannot identify this; it was probably the *John Trelawney*.

<sup>7</sup> In Professor Laughton's list thirty ships "set forth and paid upon the charge of the City of London," are named; the ships

f. 115b.

The fleete of England in 1588

Sr fran: Drake's fleet.

Ag<sup>t</sup> y<sup>e</sup> Spaniard<sup>e</sup>.

## VII.

## LOCAL TAXATION.

(f. 102 a.)

Pembroch.

Ad geñalem Sessionem pacis Com<sup>i</sup> Pembroch<sup>i</sup> ten<sup>t</sup>  
sexto die Octobris 1629.

A forme howe rates are to be indifferently made and payd with lesse grievance here after within the County of Pembrocke, ordered at the said Sessions to be observed throughout the said County.<sup>1</sup>

Touchinge Rates some have their originall from the chardge of the whole County. As monies for the settinge forth of Souldiers, geñall pvisiones of Arms & such like for mñtiall & civill service.

Others have their originall in the pishe, soñe for the publike use of the County As the Rat<sup>e</sup> for the Charitable uses (coñonly called for the poore) the rat<sup>e</sup> for releife of maimed souldiers and Maryners; soñe other to be imployed within the pishe As raysinge stock<sup>e</sup> for settinge the poore one woorke, maintaining the impotent and poore children borne there. The Church and the dueties thereto belonging, for Butt<sup>e</sup>s<sup>2</sup> & Instrument<sup>e</sup>s of Correccōn<sup>3</sup> & soñe accidentall chardges as they may happen.

of Bristol are not mentioned. The total number given in that list of the Royal Navy, merchantmen, volunteers, coasters, and victuallers, is 197.

<sup>1</sup> This paper is not by George Owen, but it throws valuable light on the system of local taxation which began under the Tudors. The author of the scheme was Sir Thomas Canon, of Haverfordwest, a man of learning and ability, who had much authority in Pembrokeshire affairs in the reign of James I. In his earlier years he had come under the influence of George Owen.

<sup>2</sup> For the practice of the bow.

<sup>3</sup> For the punishment of rogues.



The rates from the County originallie are layde upon the hundred<sup>e</sup> by the Justice of peace or Deputy Leiveten<sup>ante</sup><sup>1</sup> & are after divided upon the pishes by some of the most substantiall of every pish<sup>e</sup> assembled with the twoe chiefe Counstable and soe the rate is sent to bee distributed in the pish<sup>e</sup>.

The rates for the pishes are made by a Competent number of the most able p<sup>ersons</sup> of livinge within the pish<sup>e</sup>, wherein the Church wardens and petty Counstable doe ioyn<sup>e</sup>.

The suddennes that happeneth oftentimes to leavie the Countie Rates (w<sup>ch</sup> are usually greate somes) deprive the poorer sorte to bee releved upon Complaine when they are over rated.

The distributinge of the Countie rat<sup>e</sup> as alsoe of the pish<sup>e</sup> rates is soe unequall within the pish<sup>e</sup> and the way soe uncertaine as the grievance of the Countrie, especiale of the poorer sorte, is greate & gen<sup>erall</sup> and questionlesse the ritcher sorte upon theis Advantages doe oppresse the poore.

Ffor reforminge thereof and bringinge rates to an equality and indifferencie, as neere as maie bee, this course followinge is to bee taken into considerace<sup>n</sup>.

Ffirst that the Justices of peace at Michaelmas quarter Sessiones yearely doe make a modell of a Rate of c<sup>li</sup> upon the County and upon delibaco<sup>n</sup> & conference had with the Cheife Counstable & some principall p<sup>ersons</sup> of credit and Judgement from all part<sup>e</sup> of the Countie, indifferently and iustly to distribute & allott the same upon the hundred<sup>e</sup> for a certaine rule to guide the Countie rates of a greater or lesser some for one yeere to end at that Michaelmas Quarter Sessions Twelve moneth.

That this modell being deliv<sup>ed</sup> to the Cheife Counstable, they assemblinge such principall p<sup>ersons</sup> of credit and Judgement from the se<sup>v</sup>all pishes of the hundred within one weeke after the quarter Sessiones to distribute and allotte the same indifferently upon every pish<sup>e</sup> of the hundred to contynue for one whole yeare. Likewise and for this first tyme to gett some fitt clearke within the hundred to make copies of this whole declarac<sup>on</sup> order and modell for every pish<sup>e</sup> within the hundred to bee entred in a standinge table there.

<sup>1</sup> For the "martiall services" above mentioned.

That the chiefe Counstables<sup>1</sup> withall speede doe send this modell rated<sup>2</sup> one the pishe to the Churchwardens and petty Counstables of every pishe.

That the Church Wardens and petty Counstables upon the receipte thereof shall immediately assemble the inhabitant<sup>s</sup> and such as have estate and meanes in their occupacō within the said pishe or sende for them and by a genall consent Twelve, Eight, sixe or fower of the pishe accordinge to the quantity thereof to bee appointed and agreed upon to rate the said some soe imposed on the pishe accordinge to the Course and modell followinge.

Ffirst by the helpe of some fitt clearke or the Assistance of the Minister to lay downe the names of all the inhabitant<sup>e</sup> within the pishe and of others that have anie estate or meanes therein in their occupacō or manurance.<sup>3</sup>

(f. 102b.) Secondly to sorte them into Ranckes vizt. as manie as exceede others in abilitie and are not equalled by anie other, every one of them to make a severall rancke, as upon the name of John Donnyngton and Richard Rosse undernamed will appeare.

Thirdly to consider howe manie are next equall in abilitie to make a Rancke together and able equally to pay what shall fall upon them of the rate.

And soe pportionable to devide all the said psones contributory into soe manie ranckes as the equality of their abilities will yeild, even to the poorest of the parishe fitt to be rated, saving consideracō of the chardge and other iust causes wherby one of the same abilitie maie differr from another in rancke.

When theis ranckes are made pfect, then to devide the some to bee rated upon every Rancke and this modell and Rule to hould within the pishe for a yeare to and at michaellmas then followinge and all rates in the meane tyme to bee rated and ruled thereby the fforme of which ranckes and the ratinge of them to bee as hereafter followeth, vizt.

<sup>1</sup> The duty of the high or chief constable was to keep the peace within the Hundred, and of the petty constable within the parish.

<sup>2</sup> *Sic* in M.S.

<sup>3</sup> Cultivation.

The Modell of a Rate of xxxj<sup>s</sup> laide upon the inhitant<sup>e</sup> of the  
 pishe of Sale<sup>1</sup> in the County of Dale<sup>1</sup> and anie other havinge anie  
 estate or meanes within the said pishe in his owne occupacōn  
 and manurance made the <sup>2</sup> daie of October 1629.

John Donnington, Esquier, to bee rated at . . . iijs. viijd.

Richard Ross, gent., to be rated at . . . ijs. ij<sup>d</sup>.

Morgan Dunn .	}	to be rated at xxd. the poſt <sup>3</sup> . vjs. viij <sup>d</sup> .
William Younge .		
Jane Deane . vid. .		
John Cuſt <sup>e</sup> . .		

Thomas Scott .	}	to bee rated at xvd. the poſt . ijs. vjd.
John Lace . .		

John Brace .	}	to bee rated at xd, the poſt . ijs. vjd.
Hughe Hare .		
Robert Rigge .		

John Benñ .	}	to bee rated at ix <sup>d</sup> . the poſt . ijs. iiij <sup>d</sup> .
Richard Pott <sup>e</sup> .		
Robert Rugge .		

John Butte .	}	to bee rated at iiij <sup>d</sup> . the poſt . iijs.
Hughe Pytte .		
Robert Rees .		
John Penn .		
George Wall .		

Hughe Ffreak .	}	to bee rated at vjd. the poſt . ijs.
George Bould .		
Widdowe Penn .		
David Dunn .		

(f. 103 a).

John Rigges .	}	to bee rated at iiij <sup>d</sup> . the poſt . ijs. iiij <sup>d</sup> .
George Bosse .		
Hughe Aske .		
John Blake .		
David Saule .		
Robert Prynn .		
Hughe Hurste .		

<sup>1</sup> These words and the names which follow are, of course, fictitious.

<sup>2</sup> Sic in MS.

<sup>3</sup> A head.

Peeter Dunn .	}	to bee rated at <i>ijd.</i> the poſſ .	<i>xvjd.</i>
Phēe Welshe .			
David Scott .			
John Rous .			
John Hoare .			
Hughe Ruſſe .			
George Thwayte .			
John Ffoſſe .			

Hughe Nott .	}	to bee rated at <i>jd.</i> ob. the poſſ	<i>iijd.</i>
George Ball .			

John Bull .	}	to be rated at <i>jd.</i> ob. the poſſ .	<i>iiijd.</i>
Rice Brace .			
John Paule .			
George Hill .			

Sum . . . *xxxjs.*

Att the end of the yeare the Modell aswell of the County rate as of the piſhe rate to bee reviewed accordinge to the Courſe before deliv<sup>d</sup> and declared, to bee made either by the Continuinge of the former modle or the altera<sup>2</sup>con thereof as there ſhalbe cauſe.

Likewiſe this Modell within the piſhe to bee received and the ranckes to bee contynued or altered as every pſon contributory ſhalbee founde to contynue to riſe or fall in his abilitie.

Accordinge to this Modell anie ſome rated on this piſhe either above *xxxjs* or under, maie be eaſilie pparcōned, alſoe the number of the ranckes may be leſſened or enlarded as the number of the pſons contributorie and their equalitie in abilities ſhall fitt thereunto.

And if any Dye within the yeare or remove from the dwellinge (if it maie bee without grievauce) the rate were well to bee contynued upon the howſe untill the end of the yeare and then to bee altered as there ſhalbee cauſe, but if it bee agrievauce to contynue the rate in ſuch caſe it is but layinge the abatem<sup>2</sup>[ent] indifferently for the pſent tyme upon ſuch of the ranckes as maie beſt beare i[t].

The yearly Modell, either as it is contynued or altered, is to bee entred into a pariſhe booke and hanged up in a table in the Church after it hath bin ſubſcribed by a Competent number of

the Raters appointed and approved by twoe Justices of the peace of that devision and by them signed, the rate to bee yearly brought to them by one of the Church Wardens and one of the pettie Counstables of the pishe.

That all psons Contributorie within the pishe doe assemble at the ratinge daie upon Sumons by the Churchwardens or petty Counstables to agree up(on) the Rates (103*b*). And it is required that it bee pformed quietlie and with indifferencē soe as the ritcher doe not ease themselves nor the poore grudge without cause, seeinge it is better for both sortē to bee under a c̃taintie what to pay then when the rate comes to bee under an uncertaintie, which breedeth contynuall grudginge and Complainte, lett all pciallie<sup>1</sup> bee avoided and lett an upright consciencē to deale equallie and indifferently with all psons in ratinge them bee the rule and guide of the worke.

And if anie wronge appeare to bee donn, It maie bee by this Modell more easilie righted by the Justice of the peace who maie in case of the p̃tie wronged raise it in one of the Ranckes.

And by theis and such observacōnes as in tyme maie bee better thought on It is to bee hoped there wil be more equallity and lesse cause of Complainte touching ratinge. It beinge in deede somewhat pittifull that upon a sudden rate poore men are geñallie opprest and yet the suddennes of the leavie will not admit tyme to relieve them.

The minister of the pishe to bee entreated to assiste in the settinge foreward and affectinge this modell in the pishe.

Dd. Gwynne.<sup>2</sup>  
p Cur.

A rate of a *cli.* is divided uppon the sevall hundredē in maner followinge.

Kilgarran	.	.	.	.	vj <i>li</i> xs.
Kemyes	.	.	.	.	xxij <i>li</i> . xs.
Dewsland	.	.	.	.	xv <i>li</i> .

<sup>1</sup> Partiality.

<sup>2</sup> The Clerk of the Peace. (He was appointed by the Custos Rotulorum; see 37 Henry VIII, cap. 1). The division of the rate on the Hundreds and the order of the Justices are in his hand. The body of the document is apparently in the hand of Sir Thomas.

Dungleddy . . . .	xj <i>li</i> .
Narbeth . . . .	xv <i>li</i> . xs.
Castlem <sup>n</sup> tin . . . .	xvj <i>li</i> .
Roose . . . .	xii <i>jli</i> . xs.

(f. 104*a*.) To the high Constables of the hundred of Castle-<sup>Castle-</sup>  
m<sup>n</sup>tin & to every of yem. m<sup>n</sup>tin'.

Takinge into our consideracōns ye ge<sup>n</sup>all Complainte and grievauces of ye Countrey touchinge unequaltie of ratinge aswell of ye se<sup>v</sup>all hundreds within this Countye as of ye se<sup>v</sup>all pishes and p<sup>t</sup>iculer inhabitant<sup>e</sup> within the same, we have (for ye better reformacōn of ye said ge<sup>n</sup>all & p<sup>t</sup>iculer Greevaunces & for reducinge of all rates to an equalitie & indifferencye) thought good to sette forth in writtinge a modell or forme of rates to be followed and observed henceforth through ye whole Countye by ye inhabitant<sup>e</sup> of the se<sup>v</sup>all pishes within the same, which modell or forme of rates togeather with directions for yo<sup>r</sup> pceedinge therin you shall receave in writtinge in a scedule hereunto annexed, we therefore will & require you to put the same forth-with in execucōn without delaye accordinge to the forme & directions in the said annexed scedule p<sup>t</sup>iculerlie sette downe: whereof faile you not at your pill. Dated at the ge<sup>n</sup>all Sessions of the peace houlden for the said Countye the sixe Daye of October anno regni D<sup>n</sup>i Caroli Angliæ regis quinto.

D<sup>d</sup>. Gwynne.

[Signed] Richard Phillipps.<sup>1</sup>  
Tho. Canon.  
George Rowen.  
Thomas Warren.

(f. 104*b*.) Accordinge to the tenor of this warrant wee have given notice unto all the chiefest inhabitants of the se<sup>v</sup>all pishes w<sup>th</sup> in the said hundred of Castlem<sup>n</sup>tin; and uppon the xxj<sup>th</sup> day of November 1629 last past they mett togeather at the towne of Pembroke where w<sup>th</sup> one consent they all answered they would not make any standinge rate in any of the said  
<sup>Castle-</sup>  
<sup>m<sup>n</sup>tin.</sup>  
<sup>Hundred.</sup>

<sup>1</sup> These signatures are all autograph. Sir Richard Phillipps, of Picton Castle, was Sheriff of the County in 1633; George Bowen, of Llwyngwair, in 1632; and Thomas Warren, of Trewern, in 1639.

pishes, untill there was an equall and a iust rate made on the sevall hundrede; and doe complaine that in the rate heereunto annexed, the hundred of Castlem<sup>2</sup>tin is over-rated.

R.<sup>1</sup>      Phillip leach, } High Constables  
                  John Poyer. } of Castlem<sup>2</sup>tin.

[Endorsed]

Sir Tho. Canons  
 modeff for rates.

<sup>1</sup> The response of these passive resisters to the justices' order is in the hand of Phillip Leach, a name still honourably known in South Pembrokeshire. John Poyer was the "fighting mayor of Pembroke", famous in Civil War story, who was shot at Covent Garden in 1649.

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## Reviews and Notices of Books.

CELTIC BRITAIN. By J. RHYS, M.A., D.Litt. (Oxon.), etc., Professor of Celtic in the University of Oxford, and Principal of Jesus College. Third Edition. London, 1904.

IN the domain of Welsh historical literature Professor Rhys's little book has long ago established for itself a foremost place. There is, probably, no other book that has been so frequently referred to by scholars of the past quarter of a century who have written about, or have had occasion to deal with, the subject of Celtic Britain. No one at the present day thinks of writing "Boadicea" or "Caractacus," and the consequences of the coming of Cunedda and his Sons are familiar to us all. It is now easy enough to write histories of Wales. Stick to *Celtic Britain* as closely as a befitting fear of plagiarism will permit, so long as it will help you out; bring the imagination into full play for the mediæval period, where darkness still broods o'er the face of historic facts; wind up with the usual rant about the establishment of those eminently Anglian and Anglicising institutions, the University Colleges, and the "rise of national feeling"—and there you are! Let any one who wants to estimate the difference between the manner in which our pre-Norman history is now treated by scholars compare some of the historical books written before the appearance of the first edition of *Celtic Britain* with others written since, and he will have to acknowledge that whereas the information afforded by the former is little less vague than were it actually concerned with the battles of kites and crows to which Milton not unnaturally likened the racial and dynastic struggles of our early history, the latter give a fairly comprehensive and reasonable account of the gradual development and building up of a nation. Much of this improved presentation is directly attributable to *Celtic Britain*. Other authorities have, of course, contributed, and in the general formation of true scientific methods and of accurate investigation, perhaps none with greater effect in the department of scholarship with which we are now concerned than our own Journal. If *Celtic Britain* has not become "a classic" in the classical sense of the phrase, it has firmly established itself as an authority with which the future equally with the present will find it difficult to dispense. Not that by any means the last word has been said upon many of the problems with which it is engaged. As knowledge grows from more to more, it will have to be modified in accordance therewith. Many of the hard-driven words *probably*, *possibly*, and *perhaps*, for the frequent appearance of which Professor Rhys apologised in the preface to his first edition, will crystallise into greater certainties. But the main scheme, trend and purpose



of the book will remain unaffected. Nothing more will be needed than a periodical overhaul, a bringing up to date; and nothing more has been attempted in the new edition that is now before us. Professor Rhys's views upon the debateable points of our early history deservedly carry such weight that their slightest modification is of importance to Welsh historical students, and we accordingly have thought that our critical duties to our members would be best performed by noting the principal changes that occur in the present edition.

CHAPTER I: *Britain in the Time of Julius Cæsar*.—On page 2 (of both the second and the present editions) one of the "guesses" as to the arrival of the first of the Celts in Britain which Professor Rhys deprecated in 1884, he now permits himself to make in the added words: "but we should probably not be wrong in supposing it to have been more than a millennium before the Christian Era"; a "guess" which the present writer is inclined to regard as under the mark, though it must be admitted that scientific opinion is disposed to contract rather than expand the Celtic period of this island's history. The appearance of the Brythons is also now more definitely put forward (p. 4) as having taken place "before the middle of the fourth century B.C.," on the authority of Mr. C. H. Read's excellent *Guide to the Antiquities of the Bronze Age in the British Museum*; and that of the Belgæ, "whose language was not essentially different from Brythonic," based, no doubt, upon Cæsar's well-known remarks, is regarded as having occurred partly as late as that great conqueror's time. The statement as to the import and export of bronze and tin, which in the earlier edition are said "to have formed at this time [that of Cæsar] the most important items in the trade of Britain," is modified under the influence of Mr. Read's *Guide*, at any rate so far as concerns the importation of bronze; and Cæsar's observation on the point is limited to "certain bronze works of art made in the workshops of the Mediterranean." The account of Cæsar's invasion is given in much the same terms as before, the subsequent discoveries of coins, upon which most of Professor Rhys's theories were based, having gone rather in the direction of confirming those theories than of their subversal or modification. In regard, however, to the view that the rule of Eppillos, the son of Commios the Atrebat, was centred at or included Calleva, attention should be drawn to the opinions of Mr. Anscombe and of Mr. Haverfield in the *Athenæum* of the 21st and 28th January last.

CHAPTER II: *Britain down to the Roman Conquest*.—On p. 41 the reading of the coins bearing the letters Vep. Corf (for Vep. Cor. F), as "Vepotalos, son of Correos," is altered into "Vepogenos," etc. The presence of the Phœnicians in Britain is now guardedly admitted (p. 47), and the continuance of the tin trade by the Veneti, though not referred to by Cæsar, is regarded as probable. The most recent views of scholars upon the situation of the Cassiterides have been adopted (p. 48), and these are now equated with the British Isles in substitution for the islands in Vigo Bay. On p. 68, Ptolemy's

Belisama becomes the Mersey *vice* the Ribble. The very important and suggestive observations of Professor Rhys on Druidism, and the section of the inhabitants of Britain whose religious and ethical system it was, remain much as they were when originally written, and strike us with all the force, cogency and suggestiveness of their first perusal.

CHAPTER III: *The Romans in Britain and How They Left It*.—On p. 80, the section dealing with the conquests of Ostorius in A.D. 50, has an important interpolated passage that we hope was discussed during the recent annual meeting at Shrewsbury. It runs: "Possibly the building of Vriconion or Wroxeter, near Shrewsbury, is to be traced to Ostorius's policy; and perhaps we may assume that it marked on the Severn the farthest corner of the tract of country which had then been conquered by Roman arms." The supposition is stated so tentatively that we are quite prepared to accept it for whatever it may be worth, and enough is not known of Uriconium to admit of its summary rejection; but, speaking equally tentatively, it will surprise the writer of this notice if it will hereafter be shown that Uriconium took its rise so early as the year 50 A.D., except as a hurried temporary military camp. On p. 81, the better reading "Deceangli" takes the place of the long-accepted "Deceangi," as the result of the careful examination of the pigs of lead in Chester Museum, during the visit of our Association there in the year 1890; and on the next page is duly noted the discovery, since the previous edition, of the coin marked Carat or Cara, doubtless struck by Caratacos. The theory that the Picts meant the painted men is advanced in the same terms (p. 93). On p. 107 we have an important alteration in the greater precision with which the territory of Aurelius Conan (one of the objects of Gildas's denunciations) is now indicated as being "the country which happened to be still in the possession of the Brythons, between the Severn Sea and Poole Harbour": a great improvement upon the earlier "east of the Severn Sea." As to the much-debated date of the battle of Badon, Professor Rhys still inclines to the late M. de la Borderie's fixture, the year 493; though the point has been the subject of considerable discussion since that writer's article in the *Revue Celtique* for January, 1883. He also continues to identify the Condidan of the *Anglo-Saxon Chronicle*, slain in the great battle of Deorham in 577, with the Kynddylan of Welsh literature. But he makes the sack of Condidan's town of Pengwern to take place after the death of that prince at Deorham in 577; while the Kynddylan of the celebrated elegy of Llywarch Hen is represented as falling at the ruin of Pengwern. Fethanleag, the scene of Ceawlin's defeat, Professor Rhys supposes to be Faddiley, in Cheshire, the conjecture of the late Dr. Guest, but Professor Rhys has elsewhere refused to accept that identification. Are we now to assume that he agrees with it? A little lower down he sets forth the continuity of Welsh life in the Cornish peninsula in an interpolated passage based upon Mr. W. H. Stevenson's recent edition of Asser.

CHAPTER IV: *The Kymry*.—On p. 114, "Votadini" is advanced as a better rendering than "Oladini" for the Gododin of Welsh literature. The explanation of "Kymry," originally propounded by Professor Rhys, and now generally adopted by scholars, is retained (p. 116). The settlement of the Deisi is mentioned (p. 122) in the brief terms of the former edition, notwithstanding that Professor Rhys, in one of his most suggestive papers, has shown that it was an event of capital importance in the history of Dyfed. Cuneglasos (another of Gildas's antipathies) is now (p. 123) "provisionally" regarded "as being Maelgwn [Gwynedd]'s relative, acting as a sort of lieutenant to him, and having as his headquarters the ancient place known as Dineirth in the neighbourhood of the town of Llandudno," on purely philological grounds that appear to us rather inconclusive. On p. 126 the date of Ethelfrith's great victory at Chester is altered from A.D. 613 to A.D. 616, thus following Mr. Plummer's *Bede*. On p. 144 the words "tenth-century edition of the Welsh Laws" have been allowed to stand, whereas it would have been better to have made it clear that what is meant is the supposed code of Hywel Dda. There is, of course, no tenth-century manuscript of the Welsh Laws, and the particular redaction to which Professor Rhys here refers can not be proved to be older than the manuscript in which it is contained, though much earlier material is doubtless enshrined within it. On p. 146, the date of the battle of Dun Nechtain, where Ecgfrith, King of Northumbria, was slain, is amended from 686 to 685.

CHAPTER V: *The Picts and the Scots*.—An alteration on p. 153 is the explanation of Pentland, from "a corruption of a Brythonic *Penllan*," instead of from Pehltland; and the much-debated Peanfahel of Bede is taken, following Nicholson, to mean "the wing of the vallum," that is, the pinnacle or turret at the end of the wall. Other small but important changes in this difficult chapter may be summarised as resulting in making the Vacomagi to have been a branch of the Caledonians. On the complicated and vexed question of the Pictish order of regnal succession, the author retains his already-expressed views. Page 172 yields us one of the very few errors, even of the most trifling order, in the book. The victory of Oswiu at Winwæd is said to have taken place in 665, whereas the date is rightly given on p. 134 as 655. What seems to us a doubtful identification is repeated on p. 174 from the earlier edition, in the remark that the presence of Welsh missionaries in the upper valley of the Scottish Dee is evidenced by the Anglesey Saint Ffinan's church of Lumphanan. At p. 184, dealing with the dynastic struggle that followed upon Kenneth Mac Alpin's ascent to the Scottish throne of Scone (A.D. 844-860), regarded by the Professor as synonymous with the Pictish throne, and as marking the ascendancy of the Pictogoidels over the other nations of Pictland, the following qualifying sentence of importance is added: "It is right, however, to say that besides a certain Goidelic nucleus in the Tay valley, and the Goidelic element among the ancient Dumnonii, there was probably

very little that could be racially described as Goidelic at all in North Britain : so the word Goidel comes largely to mean here one who spoke Goidelic and accepted the customs of the Goidel ; for instance, in the matter of the Celtic succession, as distinguished from the succession usual among the Northern Picts." This means a reassertion in stronger terms of Professor Rhys's view that most of Scotland north of the Wall was racially non-Aryan. The note at foot of p. 191 is repeated from p. 190 of the second edition ; it runs as follows : " A critical edition of this [the Jarla Saga] and the other Orkney Sagas, prepared by Dr. Vigfusson for the Master of the Rolls, has been in type since 1875, but it is not yet published." This might have been true of 1884, but can it be true of 1905 ? We are ready to believe anything of the meanness of the English Treasury permanent officials, who have the sitting upon the imperial purse, when called upon to deal with expenditure upon a purely literary enterprise ; but that a work should be kept in type for thirty years, though it had been stereo'd, is too much for even our hardened experience.<sup>1</sup> On p. 197 of the former edition is the following sentence which has been omitted from the present issue : " Beda, who records the Brythonic form of the name of the Forth terminus of the Northern Wall as being then Peanfahel, knows nothing of the purely Goidelic Kinneil attested later." The brilliant passage on p. 201, summing up the lessons of the chapter on the Picts and Scots, stands without alteration ; though we are bound to say that in our view it assumes the presence in North Britain of a much larger Goidelic racial element than is admitted in the fresh sentence introduced on p. 184, which we have quoted above.

CHAPTER VI: *The Ethnology of Early Britain*.—The opening words of this most striking and original chapter have been changed, so as to give them a totally new significance to students of history. They formerly ran thus : " The most ancient name known to have been given this island is that of Albion." The passage now appears as : " The most ancient name now supposed to have been given to these islands was that of Cassiterides, and to Britain that of Albion." We have already alluded to the discussion that has taken place since the publication of the second edition of *Celtic Britain* upon the identification of the Cassiterides, but we do not think the case for the British Isles has been made out to complete agreement. The note on p. 206, dealing with the area to which the word Alban was applied, is now enlarged by a reference to an important passage in the *Book of Leinster*. The greater caution as well as the greater certainty of the new edition is evidenced by the alteration of the sentence (p. 205, second edition) : " the name [Alban] is, as far as we know, completely lost in the dialects of the Brythons," to (p. 207, third edition) : " the name has not been identified for certain in the dialects of the Brythons." We wish Professor Rhys had altered the

<sup>1</sup> We have since learnt that it was quite true when Professor Rhys's little book was published.

infinitive in the sentence, "the Mediæval Irish plurals, Britain, genitive *Bretan*, which had at times to function as the name both of the Brythons and of the island;" the meaning is clear enough, but the effect is not agreeable. The change from "the Aryan nations wandering westwards" (p. 211-2, second edition) to "the Aryan nations of the west" (p. 214, third edition), reminds us of the wandering speculations of scholars on the home-of-the-Aryans question during the past twenty years; a *wander-jahr* in which Professor Rhys did his share of leading. The serviceable distinction between the *p* Celts and the *q* Celts, which we think it is the supreme distinction of Professor Rhys to have struck out—that is, to have embodied in a formula, as a sort of touchstone which every tyro thinks he can use is to our great joy retained intact and unaltered. No question relating to the early ethnology of the western parts of Britain, and especially of Wales, is of greater interest to Cambrian Archæologists than that which deals with the Goidelic element in our population. Metaphorically speaking—and, perhaps, partially ethically and partially physically speaking—the Goidel was between the devil and the deep sea; geologically he occupied the stratum between the Brython and the non-Aryan; geographically he stood between a conquering horde and the Western Ocean. The problem is how he came into that position; had he travelled from the east westward, or from the west eastward? For the very latest pronouncement upon the subject see the January number of this Journal, in the course of Mr. Willis-Bund's Presidential Address. Professor Rhys considers that westward the course of the Goidelic power took its way; Professor Kuno Meyer maintains the direct negative; we are not quite sure what Mr. E. W. B. Nicholson holds; and Mr. Willis-Bund appears to support both contentions at once with arguments that favour neither. The multitude of counsellors gives the bewildered critic occasion to blaspheme—and he does it! As one who delights to differ, the present writer is pleased to find that in the main Professor Rhys in his third edition sticks to the position he occupied in his second. There is, however, a slight weakening of his attitude; but not such as we hope to foreshadow his abandonment of the ground, for that would lead to a distressing readjustment of views of our early history, which have been adopted with more or less acknowledgment from past editions of *Celtic Britain*. Twenty years ago, Professor Rhys answered his own question of "Who were the Celts of the inscribed stones"? thus: "It is the monuments of the retreating Goidels of Britain that we have, for the most part at any rate, in the old inscriptions, and not those of Goidelic invaders from Ireland" (p. 216, second edition). What is the answer now given? It is this: "It is partly the monuments of the retreating Goidels of Britain that we have in the old inscriptions, but partly, perhaps, those also of Goidelic invaders from Ireland" (p. 218, third edition). We leave the point with feelings of apprehension. An important addition to the statement respecting the latest Celtic invaders from Gaul, who, we are told in the

second edition, "called themselves Brittones," are the words "and Belgæ." On p. 220 the old earthworks above Corwen are now styled by their right name of *Caer Drywyn*. In view of recent dogmatic presentments and rash wagers (the Editor of this Journal's "bottom dollar") as to the comparative modernity of *Tre'r Ceiri* (100 A.D., *vide Arch. Camb.*, for January, 1904), it may be interesting to note that Professor Rhys regards *Caer Drywyn*—a fortress having many of the features of *Tre'r Ceiri*, but admittedly of greater antiquity—as a Goidelic stronghold. On p. 222 the *Segantii* have become the *Setantii*, and their river the *Seteia*. On p. 223 "*Votadini*" replaces "*Otadini*." The *Novantæ* and *Selgovæ* are now regarded as Goidels (p. 224), but the *Votadini* are ranked with the *Brythons*. The *Caledonians*, who were formerly considered Goidels, are now looked upon as *Picts*, and, therefore, racially as non-Aryan. Arthur is still as unsubstantial as, though none the less real than, a Scotch mist. We thought that the learned Professor, having transformed him into a solar myth or a culture hero, had within recent years relented, and was disposed to localise him upon this earth; but we find no signs of either relenting or remorse in the remarks devoted to him (pp. 236-9), which strictly reproduce those of the former edition.

CHAPTER VII: *The Ethnology of Britain* (continued).—On p. 246, the author's desire to bring his former remarks on the *Cruthnian* invaders of Britain up to date by the insertion of a few remarks upon the *Ulater Cruthni*, has not contributed to the clearness with which this difficult question is presented. The invasion of the *Deisi*, which has already been alluded to, but is here dealt with at length, is now (p. 247) placed "towards the end of the third century," which is more definite than the former "previous to St. David's time." The opinion that cromlechs are not to be found in the *Brythonic* districts of Wales is repeated; but the present writer finds it difficult to accept the reasoning upon which the conclusion is based. As regards the home of the *Ogam* form of writing, Professor Rhys, in adding a sentence which embodies his present views on this point, has not been careful to delete the passage from the earlier edition which expresses a contrary opinion. Thus, on p. 250 of the former, and p. 252 of the new edition, we read that "possibly the kind of writing (that is, the *Ogam*) was invented by a Goidelic native of *Siluria* or *Demetia*, who, having acquired a knowledge of the Roman alphabet, and some practice in a simple system of scoring numbers, elaborated the latter into an alphabet of his own, fitted for cutting on stone or wood." That sentence is now followed almost immediately by this: "The argument from numbers points to Ireland as the country where *Ogmic* writing was invented, and it must also be admitted that there are certain features of the *Ogam* alphabet where Latin letters cannot be suggested. It is emphatically the work of a grammarian, who is possibly to be regarded as representing the linguistic science of the more learned class of *Druids* in ancient Erin."

How well this section has been brought up to date will be seen from the fact that it contains an allusion (p. 255) to the Ogam inscription recently discovered at Bryn kir, in Carnarvonshire, which was noticed for the first time by our President, the Ven. Archdeacon D. R. Thomas, only two years ago. In dealing with the burials of the Brythonic peoples which Professor Rhys still presumes took place in barrows or mounds, we now have (p. 262) a more elaborate account of the "finds" obtained from "the grass-grown cairn" known as Bryn yr Ellyllon, near Mold. This has been adopted from Mr. Read's *British Museum Guide*, to which we have already alluded; and inasmuch as it sets forth the correct description of the splendid gold article which has hitherto been considered as the ornamental mounting to the corslet of a British chief, we give the "finds" as they are detailed by Professor Rhys: "When more than 300 loads of stones had been carted away, the workmen came to a cist with the following contents: (1) The skeleton of a tall and powerful man, placed at full length: (2) a richly-embossed gold peytrel (French, *poitrail*), or brunt of a pony of about twelve hands, like the famous Welsh breed of the present day; it measured about 3 ft. 7 ins., by a central depth of 8½ ins., and was mounted on a copper plate provided with a fringe of coarse cloth; (3) some 300 amber beads. Traces of something made of iron are said to have been detected, and two or three yards from the cist was found standing a cinerary urn full of ashes. The burial belongs to the end of the Bronze Age, when cremation was not entirely obsolete in this country, and when gold cannot have been scarce. We should probably not be wrong in attributing it to the time of the Roman occupation." A few lines lower down, Professor Rhys fortifies his view of the *rapprochement* and assimilation of the non-Aryan aborigines with the Goidelic stock of Celts rather than with the Brythonic, by another extract from Mr. Read's *Guide*, which asserts that "the term Goidelic should strictly be confined to the mixed population of Aryan and non-Aryan language, in possession of the country when the Brythons arrived;" though this in turn is no more than a borrowing from Rhys's long-expressed view, except that the term is always used by the latter with a racial significance, whilst Mr. Read extends it in the passage just quoted to that of language. On p. 262 (second edition), the suggestion that the inscriptions containing the name "Decet" imply a chieftainship of non-Celtic origin is omitted; and the derivation of Loch Erne on p. 266 (second edition) from a native form of the classic Ivernii is also deleted. The passages relating to the Firbolg on pp. 268-9 (second edition) have been struck out.

As regards the valuable Appendices, these have been, if we may be allowed the expression, thoroughly overhauled, and been brought into line with the latest conclusions of philological research. The note under "Belgæ" has disappeared. That under "Caledones" (for the previous edition's "Caledonia") gives the reading of the

Colchester bronze tablet. The name "Carausius" is now connected etymologically with the Irish Cū-Rōi. A long note to the term "Cassiterides" has been added, strengthening the view of M. Salomon Reinach that this Greek word is derived from a national name, by the suggestion that such a root would be found in the Cessair of Irish legend. To the explanation of the word "Celtæ" is added d'Arbois de Jubainville's opinion that the Norse *Hild-r* is nothing but the masculine *Celta*, borrowed and treated as a feminine. The reading of the Bridgend inscription as "Conbellini" is now pronounced to be "certain." "Deceangi" has become "Deceangli." A very questionable etymological surmise from Nicholson's *Celtic Researches* has been added to the note under "Decantæ." The note under "Derventio" has been omitted. Variation in expression, rather than in meaning, has taken place in the note to the word "Douecaledonios." The note to "Dumnonii" has been enlarged by the suggestion that this tribal name was probably once popular amongst all the Goidels. Under "Gangani," the remark in the earlier edition that the term *Prydain* "must have been once applicable to a part of Carnarvonshire" is altered into "can hardly have been applied to any part," etc. An important note on "Iudeu" appears for the first time, in which Bede's *Urbs Guidi*, or *Iudi* is identified with the Nennian *Urbs Iudeu*, and located at Carriden, or Edinburgh, the former for preference. A long addition to the word "Mæatæ" exhibits the keen attention which Professor Rhys has given to Scottish ethnography since the publication of his second edition. He now regards the position of this people to have been the country between the Firth of Forth and that of Tay, and between the Oehils and the Sea; that the "Mæatæ" of Dion Cassius are the Verturiones of Ammianus Marcellinus, and that, racially, they were Picts, with an admixture of Celts forming the leading or ruling element among them. To the note on the word "Ordovices" has been added the following: "It is not to be denied that the converse account of the words Ordovices and Ordous may prove to be the correct one, that is to say, that the former is a compound, Ordo-vic, and that Ordous is a shortened form of it. In that case, *Ordo-vic-es* might be interpreted as literally meaning 'men who fight with battle-hammers, hammer warriors,' a distinction from the meaning previously given, we venture to think, without much of a difference. A note on the "Parisi" has been added;<sup>1</sup> as has also another very important excursus on the word "Picti" and its congeners, which, however, leaves its meaning still uncertain. The note under "Segantii" now appears under "Setantii," and the latter reading is justified by a reference to the cognate Setanta, the boyhood name of Cuchulin. This severs the connection previously suggested to exist between the Segantii and the Carnarvonshire Segontium. To the note to "Tascio vans" has been added an interesting effort to

<sup>1</sup> On this point see a paper by Mr. W. H. Stevenson in the July part of the *Eng. Hist. Review*.



connect Geoffrey of Monmouth's *Tenuantius* with this name, with what, to the present writer, is an inconclusive result. The inscribed stone at Llanfallteg, county Pembroke, discovered in 1894, is the subject of a short note under the title "Vortipori." There are, of course, a multitude of minor verbal alterations, which result in greater elegance of style and precision of statement. The map of tribal Britain has also been subjected to careful revision.

We have called *Celtic Britain* a classic. The fact that it has kept its place almost justifies the phrase; and if it does not, this third edition will go far to insure it becoming one. None the less do we think it open to criticism. To our mind, it does not give a full presentation, discussion and settlement of many of the varied points with which it deals. The facts of our early history are studied from an almost exclusively philological standpoint; and, though it appears to be the only standpoint whence many of them could be tackled successfully, there are others whose explanation require the aid of the kindred sciences of anthropology and archæology. Unfortunately, there is no master in those departments of human learning of the eminence of Professor Rhys in philology, and the intellectual astigmatism of *Celtic Britain* has to be acknowledged and allowed for. Even so, the little book remains a great book, and we heartily congratulate Professor Rhys upon this most tangible sign of its appreciation by the public.

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CARDIGAN PRIORY IN THE OLDEN DAYS. By EMILY M. PRITCHARD  
(OLWEN POWYS). London: William Heinemann, 1904.

WE regret that we are unable conscientiously to praise this book: the more so as the Association must in a certain sense be deemed responsible for its genesis, though not for its execution in the form it has assumed. It will probably be well within the recollection of our members who attended the Cardigan meeting, that Mrs. Pritchard read a paper upon the Priory on the occasion of the visit of the Association to the site, and we are informed that the present book has been elaborated from the paper read upon that occasion. It is obvious that the responsibility which the Association must be admitted to assume for the character of the papers which it invites from its members or others, must be limited to the form they have taken after they have undergone the pruning-knife and the harrow of the editor. With any separate publication the Association has nothing to do. It is, therefore, open to us at the outset of our notice of Mrs. Pritchard's work to express our regret that that lady did not see well to identify herself with some person who has made Welsh monastic history more or less of a special study; such a course would have saved her from many of the pitfalls incidental to the execution of a work of this kind by one who possessed no previous scholarship or training. The author has been so unwise as to

herself expose the limitations of her knowledge and opportunities, by prefacing her work with a list of the books in her own library and elsewhere, consulted for her work. They are for the most part a very poor lot, and the list contains not a single book that is up to the standard of modern scholarship. Even of them several are not properly quoted: for instance, there is no such work as "Warrington's 'Cambria Triumphans.'" The opening words of the first chapter are at once an indication of the author's unfitness for her task. They run: "The earliest mention to be found, as regards religion in Cardigan, is the settlement there of St. Mathaiarn, son of Brychan, son of an Irishman named Aulach." And again, "Brychan's three wives, according to an ancient manuscript copied about the year 1670 by Thomas Evan, of the Brynn;" and for all of which Theophilus Jones's *History of Brecknockshire* and the *Iolo MSS.* are quoted as though they were authorities of established repute. The above statements are not made use of as examples of what our forefathers were ready to accept for history, or of what we should now avoid, for it is clear that Mrs. Pritchard has no idea of their absurdity. It is, indeed, touching to read (in the Preface) her acknowledgments for assistance "when I was endeavouring to trace the life of St. Mathaiarn"! The truth of course is, that while there is every probability that the mouth of the Teify was the scene of a tiny religious settlement centuries before the appearance of the Normans, there is not the slightest evidence for associating its foundation with a particular saint, and more especially a saint of the Brychan family.

Whatever may have been the character of this "early British Church" foundation, if ever one existed, there is no doubt whatever about the first monastic establishment at Cardigan of which we have authentic record. This was the foundation of Rhys ap Gruffudd, the grandson of Rhys ap Tewdwr, and justiciar of South Wales under Henry II, who built here a small house, which, no doubt, after careful consideration and with much wisdom, he placed under the governance and protection of the important Benedictine abbey of Chertsey, in Surrey. The incalculable advantages conferred upon South Wales through the enlightened ecclesiastical policy of Rhys ap Gruffudd have never been properly appreciated; indeed, they would appear to be totally unknown to the writers of the popular historical pabulum written for the edification of Welsh schoolboys. In the land immediately subject to his personal power or influence Rhys established at least three monastic houses, which, there can be no doubt, he expressly intended should prove centres of light and leading within their respective districts. They were Strata Florida, Talley, and Cardigan. It is curious to note that they belonged to different religious orders; and were the occasion appropriate and time permitted, the writer of the present notice would desire nothing better than to attempt to ascertain the reasons which may be conjectured to have actuated Rhys in his religious

eclecticism.<sup>1</sup> It would also, it is thought, be possible to place the foundations in the chronological order of their establishment, and thus perhaps gain an idea of the course of development which Rhys's civilising system underwent. The ideas thus adumbrated may find congenial soil in the mind of some earnest student who is making a real effort to comprehend the religious and sociological phenomena of mediæval Wales, and may fructify to good purpose. In the meantime we return to our task. It is claimed for this book that it for the first time establishes the existence of the priory of Cardigan at a date nearly a century and a half anterior to the earliest year previously known, which is Dugdale's A.D. 1291. But we must point out that Dugdale merely adopts as an unmistakable *terminus a quo* the year of Pope Nicholas's "Taxation", and that what he says is that Cardigan priory was established at least as early as that year. It is true that his most recent editors took no trouble to fix the date more precisely; but they, at any rate, gave (from Tanner's *Notitia*) the reference to the public records which furnished the clue to Mrs. Pritchard, and enabled her to claim the distinction for Rhys ap Gruffudd. Nor this is all: for Rhys's charter of foundation was printed in the *Calendar of Patent Rolls*, 1422-1429, issued by the Deputy-Keeper of the Records in the year 1901. We will content ourselves by the remark that in the important matter of the proper rendering of the place and personal names mentioned in the charter, Mrs. Pritchard's translation is regrettably defective.<sup>2</sup> Land granted *de [sic] burgagia facienda* is oddly made into "for the burgage tenure;" but the correct meaning is obvious.

This monastic foundation of Rhys ap Gruffudd was, however, not the only religious establishment at Cardigan in the twelfth century. Early in that century one of the de Clares managed to establish a foothold in the valley of the Teify, which he consolidated by the construction of a strong fortification at the point of landing in the approach by the sea; and this was accompanied in the orthodox manner by the building of a church dedicated to the Trinity, and annexed to the great de Clare house of Gloucester. All this is plain enough from the documents, but Mrs. Pritchard has most unfor-

<sup>1</sup> Mrs. Pritchard observes:—"It is a well-known fact that monks were the reverse of popular among the Welsh; therefore, it would be most unlikely for this Priory [of Cardigan] to have been founded by any of the early Welsh princes." This supposed "well-known fact" is well known only to those who have not studied the history of the Welsh monasteries.

<sup>2</sup> This charter should be extracted for the *Arch. Camb.*, and the assistance of our members having local knowledge of the district solicited for the identification of the very important place-names. Thus Rhys's charter sets forth (p. 522 of the *Rolls Calendar*) the grant to the priory of lands "que jacent ab aquilonari parte vie que ducit versus Bleynporth a Catlavas usque ad vadum Arturi." Mrs. Pritchard, in a note, identifies Catlavas with Tan y Groes, though we are not told where the latter place is. It is, however, much more likely that it represents some such name as Cadlaw, or Cadlew, or perhaps Cad glawdd, the battle dyke.

unately mixed up the Rhys ap Gruffudd establishment with the de Clare establishment, and has thus lost the true history of the troubles that ensued between them. Her view is as follows: "We already know that Rhys ap Gryffyth conquered Cardigan in 1164, the then existing priory, the castle, and the town, and drove out the followers of the de Clares. Apparently, he sent away the Gloucester monks then holding the priory, probably fearing they would plot for the return of the de Clares, their founders, if he allowed them to remain . . . The next one learns is that Rhys had granted this existing priory cell to Chertsey; and not content with taking away this priory cell from Gloucester and giving it to Chertsey, he even changed its patron saint: for whereas in de Clare's time it was dedicated to the Trinity, Rhys now dedicates it to St Mary; why, we know not." The authorities printed by Mrs. Pritchard do not bring out the truth very clearly; but in her efforts to obtain information<sup>1</sup> she was led to apply to the authorities of Gloucester Cathedral, and thence she obtained a piece of information the true value of which she was far from appreciating, but which is probably the only bit of really new matter that her book contains. From Canon Bazeley, of Gloucester, she learnt that there is in the Cathedral muniment room a MS. volume containing "three or four deeds relating to Cardigan, and one . . . a letter written by T, Archbishop of Canterbury to D, Bishop of St. David's, commanding him to receive back the church from the thievish monks of Chertsey, and hand it over to the monks of St. Peter." Now, it is clear from this that there happened at Cardigan just what happened at many other places: the monks, no matter of what order, once established in a district, endeavoured to draw within the influence of their house as many of the neighbouring parochial and extra-parochial churches as they possibly could. The monks of Cardigan, having behind them the power and wealth of their parent house of Chertsey, probably under the plea that the church of de Clare's English followers came within the four corners of Rhys ap Gruffudd's grant, or perhaps upon a much less flimsy show of right, claimed the church of Holy Trinity; but the great monastery of St. Peter at Gloucester, was equally powerful, and the attempt was for a time frustrated. But there could be no getting over the fact that the church of Llan Dduw was included in the ambit of Rhys's grant, and an amicable arrangement must have been arrived at between the two great English abbeys under which it was retained by the priory. Before we leave the Rhys ap Gruffudd period, we will quote a passage of the author, which will afford our readers some information. We are told that in 1176 "Prince Rhys gave a

<sup>1</sup> In the preface thanks are tendered to Mr. Ballinger, Librarian of the Cardiff Free Library, "for the excellent help he has given me in *unearthing* the *History and Cartulary of the Monastery of St. Peter's of Gloucester* by William Henry Hart. Would anyone believe that the allusion is to one of the best known of the Rolls Series of Chronicles, and that such a work could have been unknown to one who was meditating a history of another monastic house?

magnificent entertainment at Cardigan Castle, having issued invitations one year before, and sending to all the known countries of Europe, inviting their chivalry and their troubadours to an Eisteddfod, or musical competition. Old writers say that 30,000 came in response to his invitation. There is no doubt that this old castle was far more extensive then than at the present day, and stretched west to what is now called the 'Mwldan,' this name being derived from an old Welsh word, 'Mwl' (the *concreted* mass), and 'tan,' or 'dan' (under); therefore proving that the old castle walls extended along the ridge, above the present 'Mwldan.' " We do not know whether the history, the archæology, or the etymology contained in this passage is most at fault. We may here say that the extracts from charters, or from printed Latin documents, are printed in this book in an unusual manner, and their translation follows the text without break or explanation. The extract, "*Duas carucatas terrae*," from Pope Nicholas's Taxation, is translated "200 acres of land."

There next passes the period of two hundred and odd years, from, say, Edward II to the *Valor Ecclesiasticus*, which to the average Welsh historical writer is impenetrable. Mrs. Pritchard duly gives the entry in the *Valor* relating to the priory, and, evidently not comprehending where the entry naturally terminated, has followed it with the entries relating to the other parish churches of the deanery of Is Aeron, though they had, of course, nothing to do with the priory. Now, it happens that just as the star of Cardigan priory was about to set for ever (for the short respite to both the parent house of Chertsey and its daughter of Cardigan, by their transference to Bisham, may be neglected), there crops up a little episode which is noticed in this book as though it had been brought to the notice of historical students for the first time. We allude to the examination into the genuineness of the priory's most sacred object, the image of the Virgin, having a never-diminishing taper in her hand. The incident is a really interesting one, and, coupled with the notices of other famous relics of pre-Reformation Wales, throws considerable light upon the condition of religious thought and practice at the time of the suppression of the monastic houses. The report of the examination, together with Bishop Barlow's letter to Cromwell to which it formed the enclosure, have long been known to students, if not in the original, at least in Wright's volume on the *Suppression of the Monasteries* in the Camden Series; but of this Mrs. Pritchard had no idea, and we learn from a remark elsewhere that it was only by the roundabout way of Lampeter College library she discovered the existence of Barlow's letter. Consequently, we have the priest's examination on one page, and the bishop's covering letter, sixty pages further on.

The subsequent dealings with the priory property are traced by satisfactory documentary evidence down to the present day (with the exception of the transfer to the Pryces of Gogerddan, of which transaction it is said "there is no trace"), and this part of Mrs.

Pritchard's work may be unreservedly praised. We meet, however, with a very questionable statement in the following: "Several old maps and pictures of Cardigan mark 'the College' in the Priory grounds.<sup>1</sup> This has reference to the Benedictines following amongst the various avocations of their Order, the calling of teachers, and having a college for the instruction of the youth of the neighbourhood." The authoress has evidently no idea of the ecclesiastical signification of the word "collegium." But we may say that, as regards Cardigan, we do not think the term has reference to anything that existed prior to the dissolution of the house.

The tenth chapter of the book is devoted to what is intended to form an architectural account of the priory church, and of the nature and extent of the conventual buildings. At the outset the following remark gives us pause: "The present window [*i.e.*, the stonework of the east window, not the glass] in Cardigan Church, of the early Perpendicular period, was probably put up in remembrance of Archbishop Baldwin preaching the crusade." We wonder what in the world is the authoress's idea of the meaning of the term "the early Perpendicular period." We very much doubt the Margaret of Anjou ascription of the corbelled head on the north side of the chancel arch. The remark that "there was a covered way from the priory to the church of St. Mary," implies that priory and church were two separate buildings, and we are afraid that this is just the authoress's idea. It is a common weakness with people who dwell in a house that is built upon or near to the site of an earlier building, to consider that at least some portion of the very earliest work has been preserved amidst the latest—and so it is here. The idea is, of course, a perfectly correct one in many cases; for instance, at Ewenny and at Ruthin, but it is not so at Cardigan. "The basement of the present house built on a rock," says Mrs. Pritchard, "is the remains of the old Benedictine Priory." Perhaps

<sup>1</sup> Mrs. Pritchard very properly refers to the representation of the priory church on the map of Cardiganshire in Blaeu's well-known series which was produced on the Continent. This is apparently the foundation of the remark in Mr. Heineemann's prospectus, that "Cardigan and its Priory had at one time a wide reputation, and were well known both in Britain and abroad. No wonder, therefore, that the most beautiful map, a copy of which adorns this volume, is of Dutch origin." Now, the book itself contains no such remark, and we are far from desiring to make Mrs. Pritchard responsible for "blather" which may not be hers. But we draw attention to it because it illustrates the manner in which the gentle art of criticism is conducted in some quarters. *The Antiquary* for April contains a notice of "Cardigan Priory," in which we are told that, "although but a 'cell' to the larger abbey of Chertsey, Cardigan Priory had a reputation not only in Britain but abroad." When Professor Rhys wrote recently that "it is sometimes noticed that the reviewer studies nothing but the preface"—or the prospectus—could there have been visions about! *The Antiquary* reviewer also blames Mrs. Pritchard for omitting to give Bishop Barlow's letter enclosing the priest's examination anent the sacred taper; but all that Mrs. Pritchard had done, as we have remarked, had been to separate the communications by an abyss of sixty pages; which, however, has served to convict her reviewer of only partially reading the book he was noticing, though he may have got a little beyond the prospectus.

we ought to thank her for the restraint which has kept her from connecting it with the original foundation of St. Mathaiarn. Some modern round-headed windows to the cellars, are, however, expressly referred to on the beautifully reproduced photograph of the house as "the old windows of the Priory, founded by Gilbert de Aare A.D. 1111." It may here be said that all the other illustrations are equally successful, but in a work on Cardigan Priory more of them should have been devoted to the only relic of the Priory, the priory church. There is no index.

EDWARD OWEN.

MEMORIALS OF OLD HEREFORDSHIRE. Edited by the Rev. COMPTON READE, M.A. London: Bemrose and Sons. 1904. Price, 15s. nett.

THIS very pleasant book consists of contributions by gentlemen who are more or less well informed in the past and present history of the county of Hereford. Though not a county history, there are chapters upon almost every department of local antiquarian research, written in pleasant and easy style. That devoted to the "Early British and Roman Periods," by Mr. James Davies, contains a few statements that do not commend themselves to Cambrian antiquaries: for instance, the observation that "in the Early British Period" the portion of the county westward of the Wye was called "Ereinnwg." Like "Fferreys" or "Ferlys," the suppositious name of the Forest of Dean district, it has no historic reality; and both are products of more peaceful times, when there was plenty of leisure for the concoction of etymological puzzles. The "Gwyr Eßsyllwg," or Silures, were certainly not also styled "Syllyrwys." The cromlech on Bredwardine hill is termed "Druidic." The poem of Taliesin called "Preiddeu Annwn," has nothing to do with the Noachian Deluge: as children say, "it's worse than that." But Mr. Davies has been reading his namesake's *Mythology of the Druids*, to which indeed he refers in the preceding paragraph. We cannot forbear quoting the following:—"An interesting incident in connection with the meeting of Augustine and the British bishops may be worth mentioning. The chair on which St. Augustine sat was, according to tradition, preserved at the church of Stanford Bishop, near to which the meeting took place. That chair got into the possession of Dr. James, of Birmingham, who published a work called *St. Augustine's Chair*. Unhappily, the chair itself now lies in the museum of the City Council of Canterbury; and when the Bishop of Hereford recently applied to that Council to surrender it to Stanford Bishop church, where it had lain for so many centuries, his request was refused." The incident was worth mentioning, but of its truth *credat Judæus*. As to the seven recalcitrant British bishops, Mr. Davies states that three were connected with the region included in the diocese of Hereford—the Bishop of Llandaff, the Bishop of Treffawydd, or Hereford, and the Bishop of Weeg. The latter, Mr. Davies informs us, is "a word

representing the Bishop's name and the river Wye, Gwy"—a shocking piece of bad etymology. And we should like to know his authority for "Treffawydd." The Rev. A. T. Bannister, in an excellent chapter on "The Border Castles," adopts the theory of the Norman origin of the moated mounds upon which undoubted Norman castles have been imposed. Our own valued member and contributor, Mr. H. F. J. Vaughan, writes upon the various branches of the Vaughan family who made Herefordshire their habitat. He deduces them all from Drym Benog, of whose corporeal existence we entertain considerable doubts. Of a later ancestor, Moreiddig Warwyn, is told a legend about a snake; but if Mr. Vaughan had gone to good historical sources, he might have had the credit of establishing for the first time the actual date of that personage. Mr. E. F. D. Scudamore deals with "The House of Scudamore," a family whose history touches that of Wales at an interesting point—that of Owen Glyndwr, who was unquestionably connected with the Border house of Scudamore, in some not very clear manner. But Mr. Scudamore makes confusion worse confounded by jumbling up Owen, whom he styles "John o' Gwent," with Sion Kent, the poet. The book is nicely illustrated. E. O.

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THE HISTORY OF THE IRON, STEEL, TINPLATE, AND OTHER TRADES OF WALES. By CHARLES WILKINS, F.G.S. Merthyr Tydfil. 1903.

THIS book is not much in our line, though we should regard it as of high importance to the future historian of South Wales industries. It is essentially an account of the rise and marvellous development of the trade in minerals, which, if it did not actually start within the last one hundred years, at any rate assumed importance only within that period. Mr Wilkins records instances of earlier mining and smelting activities; but as the book is evidently written to chronicle the struggles of men who are removed from the oldest of us by no more than a couple of generations, it did not enter into the author's scheme to make independent researches into the long past history of the Welsh mineral trades. On page 230 is an absurd bit of etymologising by the well-known "Morien," which we recommend Mr. Wilkins to cancel should his book ever get into a second edition; and we trust opportunity will also be taken to provide a table of contents and to improve the index, for at present the first is altogether wanting, and the last is quite inadequate.

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A HISTORY OF THE THIRTEEN COUNTRY TOWNSHIPS OF THE OLD PARISH OF WREXHAM, AND OF THE TOWNSHIPS OF BURRAS RIFFRI, ERLAS AND ERDDIG. By ALFRED NEOBARD PALMER. Wrexham. 1903.

WE heartily congratulate our esteemed fellow-member, Mr. A. N. Palmer, upon the full attainment of the purpose with which he



started a good many years ago, namely, the writing of the history of the Town and Parish of Wrexham. Mr. Palmer's method has been to write separate and detached monographs upon certain subdivisions of his subject, which while complete in themselves are none the less parts of a fully-rounded scheme. Now that Mr. Palmer's labours have reached their natural close, some of our members may desire to possess the different volumes in which they have been embodied; for we can have little doubt but that their value to the local antiquary and country gentleman will considerably appreciate as the years roll on, while the circumstances under which some of them were produced will probably militate against the issue of fresh editions; we therefore enumerate them here. The first volume is entitled *A History of Ancient Tenures of Land in the Marches of North Wales*, published by the author in 1885. This forms what may be termed a general introduction to the subsequent volumes. It is, however, much more than this, for it was then—and still remains—the best monograph on Welsh tenures, and continues to be an indispensable adjunct to Dr. Seebohm's *Village Community and Welsh Tribal System*. We understand that Mr. Palmer is engaged upon a new and revised edition. The second volume of the Wrexham series is *The History of the Parish Church of Wrexham*. The third deals with *The History of the Older Nonconformity of Wrexham*, in which a difficult and intricate branch of his subject is dealt with by Mr. Palmer with rare tolerance and insight. The fourth volume is entitled *The History of the Town of Wrexham*; and the fifth and last is the volume the title of which stands at the head of the present notice. The number of facts relating to the country districts lying around the town of Wrexham which are here brought together are so numerous, that it is only a local antiquary possessed of even greater knowledge of the district than Mr. Palmer himself who could criticise the book with effect. We can do no more than draw our readers' attention to the book itself, and add that from a long and constant use of the previous volumes, we have been astonished at their uniform accuracy and completeness. Errors there no doubt are, for it would be impossible to deal with so immense a mass of detail without the perpetration of errors; but we are tempted to think, from Mr. Palmer's corrections to the previous volume given on the last page of the present one, that they will be found to be of no great importance. None of the preceding volumes has been so rich in illustrations and pedigrees as the present. In closing this altogether inadequate notice of his last book we cannot but add to our congratulations upon the termination of his undertaking, others upon the fact that his labours have received public recognition by the administrators of this great kingdom, by the grant of an annual pension from the Civil List. The quality of true appreciation, like that of mercy, is twofold; and its manifestation in favour of Mr. Palmer is as honourable to Mr. Balfour as it is to Mr. Palmer himself.

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**CARDIFF RECORDS: BEING MATERIALS FOR A HISTORY OF THE COUNTY BOROUGH FROM THE EARLIEST TIMES.** Edited by JOHN HOBSON MATTHEWS, Archivist to the Corporation of Cardiff (Author of the *Borough of St. Ives, Cornwall*), prepared by the authority of the Corporation, under the direction of the Records Committee. Vol. v. Cardiff: Published by order of the Corporation, and sold by Henry Sotheran and Co., 140, Strand, W.C., and 37, Piccadilly, London, W. 1905.

WE can well fancy a Common Councillor of Cardiff addressing his Archivist somewhat as follows: "Sir, you have, under the direction of the Records Committee, produced four huge volumes, which have been published by order of the Corporation of Cardiff. These books are supposed to give us a history of the borough from the earliest times. For all I know they may do so, but allow me to tell you, Mr. Archivist, that what we want is a history up-to-date, showing how we, the Corporation of Cardiff, have crowned the national aspirations by the creation of a metropolis for Wales. Give us a selection from our council minutes; give us a list of officials, of mayors and their serjeants-at-mace, of those great men who have made this borough what it is; and then I can assure you the ratepayers will not grudge the large sums of money that have been expended on your labours."

If such were the directions given to our Editor, it will be admitted by all readers that he has carried them out to the letter. He has harnessed Pegasus to a Corporation tramcar, and if the poor beast goes wearily, that is no fault of his.

The Act Books are preserved among the muniments of Llandaff Cathedral, and consist of a series of folio paper books, bound in calf, ranging from 1573 to 1721, but the earlier volumes—those preceding 1664—are transcripts.

In 1592, a firm of British plumbers were ordered to receive £6 per annum to keep in repair the leaden roof of the Cathedral.

In 1594, the Chapter lament the ruinous and decayed state of their cathedral, which was more like a desolate and profane place than like a house of prayer and holy exercises.

One Master Matthews, of Llandaff, in this same year offers to pave, repair, and maintain the chapel of St. Dubricius, in which his ancestors lie buried, provided no one should be interred therein for the future but members of his family.

In 1638, an agreement was made with Richard Wager, of Cardiff, for glazing all windows, lances, and other places fit to be glazed in the whole Cathedral church, chauncell chapels, chapter-house, library, school-house, consistory, and all other rooms or places of the same. He is to provide ladders, which are to become the property of the Chapter, and is to receive £6 for the same.

In 1721, the Archdeacon and Chapter drew up a petition addressed to the King, Prince of Wales, and to the nobility, gentry, and

clergy of the diocese, begging for contributions towards repairing the Cathedral church.

In 1734, an agreement was made with Mr. John Wood, of Bath, for repairing the Cathedral, at a cost of not more than £1,700.

Besides this Act Book, the chapter clerk has in custody an octavo book of seven folios of vellum, newly bound in calf, and lettered "Oratio Episcopi Landavensis Prebendariis in Capitulo Congregatis Consuetudines et Ordinationes Ecclesiæ Landavensis 1575." It begins with a Latin oration. This document has been printed from a copy in *Archæologia Cambrensis*, July, 1854.

On reference to our *Journal*, Ser. 2, vol. v, p. 193, will be found the paper in question.

Statutes of Llandaff Cathedral, with a speech of Bishop Blethin, 1575 (from a MS. in the possession of the Rev. J. M. Treherne).

This is a good instance of the excellent work that has been and is being done by the Cambrian Archæological Association. It appears from this note of Mr. Matthews that the Statutes of the Cathedral church of Llandaff would have perished had they not being preserved of our *Journal*.

The Archivist now gives us 217 solid pages of Cardiff Council Minutes—1880-1897. Mr. Matthews writes concerning these: "The reader who is more concerned with the monuments of antiquity than with the affairs of yesterday may begrudge the space allotted in the present volume to Recent Minutes of Council; and will perhaps think, as the Minutes were already printed and issued to the general public, it was superfluous to reprint extracts from them in this Series. In anticipation of such an objection, I would remark that a person who should refer to the official Minutes of Council on a particular matter would find his research an arduous one."

It would not be an over-easy one, even in Mr. Matthews' selection, the more so as we have, unfortunately, no index.

Our Archivist writes a very sensible article on the claim of Cardiff to be the capital of Wales, which may be summed up as follows: In a political sense, Wales has no capital, and cannot be said to have ever had one. However, for some years past, there has existed among Welshmen a desire for the creation of a metropolis of Wales. The claim of Cardiff rests upon her actual position as chief town of the most important county in the Principality. The oldest inhabitant has bored society for a very long while. He was probably invented in the Pleistocene period, perhaps earlier. In Cardiff he seems to be extremely virulent, and might, with Wordsworth's little maid, sing "We are seven." At all events, that is the number of ladies and gentlemen who have contributed their reminiscences to pad out these volumes.

To schedule place-names is an original and an excellent idea. It would, perhaps, have been an improvement if reference had been given to the papers or books in which they are first found.

Cardiff is poor in old plate: four maces represent the ancient municipalia; and these, according to Mr. Drane, cannot be of older date than the seventeenth century.

A glossary of obscure, obsolete, technical, and non-English words occurring in these five volumes will doubtless be useful to the readers of *Cardiff Records*. But why, oh! why, have we no index? Its absence immensely reduces the value of this huge collection! Probably the very first thing a student of Cardiff records would be forced to do would be to draw out for his own use an index of their contents. While he was thus engaged, it is unlikely that he would employ his leisure hours in singing songs of praise to the editor.

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## Archaeological Notes and Queries.

PENRETH.—My article on Penreth (the title under which John Bird was consecrated Suffragan Bishop of Llandaff in 1537), in the April (1904) number of *Archæologia Cambrensis*, was one of suggestion of the various places that might have been chosen for the distinction.

I can now supplement it with a little further information upon the subject of Penreth, or Penrieth, in North Pembrokeshire, showing that, after all, this most probably was the place selected for the title of the Suffragan See.

In the parish is a ruined chapel, which was the parish church of Castellán, now a chapel-of-ease only to Penrieth, and served by its rector. This Castellán was given by Jordan de Cautilum (Cautilun or Cautitona) to the Knights Hospitallers of Slebech in 1113, and is mentioned in the "Taxatio" of 1291 as a parish church. In 1535 the chapel returned 13s 4d., and the manor and court were worth £1 12s. per annum.

When the Slebech Commandery was abolished at that period, Castellán came into the hands of Henry VIII, who was also Earl of Pembroke; a title then appertaining to the Crown in succession from Edward V, the second earl having exchanged it for that of Earl of Huntingdon in 1479. There was a new creation to a grandson of the first earl in 1551.

Henry VIII was Lord of Castellán Manor; and here we find him close to Penreth, which place must also have been known to Cromwell and Cranmer at the very period we are discussing. There is now an annual payment made by the owner of the Picton estate to the rector of Penreth on account of Castellán, showing intimate connection between the two places.

Further evidence may be adduced: There are only two livings in the Dioceses of Llandaff and St. David's mentioned in Ecton's *Thesaurus* (3rd edition, 1763) as in the patronage of the King only—one is "Penreth, R.," and the other "St. Andrews, R.," near Cardiff. If such patronage were the reason for selection, St. Andrew's would have been an inconvenient title, there being another place of the name, and Penreth would be left.

Again, where is another Penreth to be found? Were it not in Wales, why should the Principality have been ignored in the Suffragan Bishop scheme? When mentioning Bishop Bird, inquiry at Lichfield has brought me a copy of his appointment as Suffragan Bishop—also of Coventry (his native place) in 1537, and in this document the words "Penreth Episcopi Salutem" clearly occur.

It is, of course, remarkable that so obscure a country village, and one not particularly near any well-known track at the period, should

have got named for an episcopal title. The short time during which it was so honoured—two years only, 1537-39—probably accounts for no references turning up, confirmatory or otherwise.

Respecting Bishop Bird, it may be here just recorded that after being unfrocked at Chester by Queen Mary he acted as Suffragan to Bishop Bonner, London, who gave him the living of Great Dunmow, in Essex, where he died; and a slab there, assumed to cover his remains, has the making of what must have been a handsome metal cross, but the stone is much worn.

The Register of his burial gives:—"Johannes Bird sacri Theologia Doctor quondam de Chester Episcopus iam vero hujus po'e di Dunmowe magna Vicanus sepultus fuit XV. die Octobris, 1558."

ALFRED HALL.

#### OLD STAINED GLASS IN ST. BEUNO'S CHURCH, PENMORVA.

*To the Editor of the "Archæologia Cambrensis."*

In a recent (April, 1905) part of the *Arch. Camb.*, at p. 147, is an interesting article by Mr. C. E. Breese on some "Old Stained Glass in St. Beuno's Church, Penmorva", which was seen by the members of the Association during the Portmadoc Meeting of 1903, and an illustration of the fragments of early glass as they now appear in the west window of the church is also given. Several of these fragments form part of the inscription that no doubt ran along the foot of the original window. This inscription may have been complete up to the year 1870, when the church was practically rebuilt. It was, at any rate, known to the late Mr. W. W. E. Wynne, of Peniarth, for that gentleman, in a letter to Mr. Breese's father, gives it in its entirety as follows:—"Orate pro Meredy't ap Evan ap Robert et Margerta verch Maurice, uxor ejus, qui hanc fenestram fecerunt." Now, Mr. Wynne was so learned an archæologist and accomplished an epigrapher, that if he was quoting from his own observations there would be no ground for doubting the accuracy of his reading of the inscription. But, if the reproduction of Mr. C. E. Breese's photograph of the fragments now in the west window of the church be carefully examined, a puzzling variation from Mr. Wynne's account will become apparent. During the few minutes which were given to this church at the Association's visit in 1903, I noticed that some of the tiny lights of coloured glass had been inserted into the new window upside down, but neither time nor quiet opportunity was afforded for a thorough examination of the glass. This peculiarity can be traced in Mr. Breese's photograph. Taking the inscription as it appears in the drawing on p. 150 (*ante*), the first line is seen to consist of the word "Orate," which occupies one light of the glass, followed by three ornamental scrolls, which no doubt terminated the original inscription. The glass lights containing the letters immediately beneath these scrolls

are upside down: a fact which will be at once apparent if we reverse the page in our hand. We then see that they read | hanc | fenestra | qui. | , and it at once becomes apparent that they have not only been reversed, but also wrongly arranged in the re-glazing. The quarrel containing the "m" of "fenestram" and the word "fecerunt," probably in its abbreviated form "fec'unt," has disappeared. This having been made clear, we again reverse the page, and turn to the examination of the word below "Orate," which happens to be the right way up, and which I read as "Ll'yn:" that is, Llewelyn. The bar across the two "ll's" is the usual method of contraction, for which I have just substituted a comma. The two dots are, I think, intended to mark the last name of the commemorated person. But there does not happen to be a Llewelyn in what Mr. Breese quotes as the late Mr. Wynne's copy of the inscription; nor would any of the names given by Mr. Wynne take such forms as we have in the drawing. What is the explanation? I venture to set forth two: (1) That some of the fragments of stained glass comprising the inscription now in Penmorfa church have nothing to do with Meredith ap Evan ap Robert and Margaret his wife. The figure is said, and no doubt correctly, to be that of an ecclesiastic; though I cannot make out with any certainty the details of a staff or stick, or the vestments, "rich in design and decoration," which Mr. Breese speaks of; so that this gives us no clue one way or the other. The words *qui hanc fenestra[m fecerunt]*, which are unquestionably to be found in the window and in Mr. Wynne's copy of Meredith ap Evan's inscription, make strongly against the above suggestion. What, then, about the letters "Ll'yn"? This leads to the second explanation, viz., that so far as any rate as the inscription, as it at present exists, is concerned, it is made up of parts of two different inscriptions: the "*qui hanc fenestra[m fecerunt]*" from the inscription to Meredith ap Evan and his wife, the "Ll'in," and perhaps the "Orate" from another inscription to a person or persons one of whose name or names was Llewelyn. Is there any reason for supposing that there ever was more than one stained glass inscription in Penmorfa church? I think there is.

It will be observed that Mr. Wynne's account of the stained glass, whosoever be the authority, was drawn up when the inscription to Meredith ap Evan and his wife was complete. It is represented as having occupied "the south part of the east window of Penmorfa church." Now, "the south part of the east window" can mean nothing else than the southernmost division or light of the east window; and as it is quite impossible to imagine only one of two or more lights of an east window being filled with stained glass, we are led to the conclusion that the other light or lights had been contributed by some other person or persons whose names—one of which was Llewelyn—were commemorated at the foot of the light or lights erected by them.

Perhaps Mr. Breese will be so good as to examine the glass

*in situ* ; and if a carefully-executed drawing on a fairly large scale; and showing the colours, could be furnished, it might be possible to arrive at more definite conclusions.

I am, yours truly,

EDWARD OWEN.

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CHURCH AND PRIORY OF ST. MARY, USK.

*To the Editor of the "Archæologia Cambrensis."*

Dear Sir,—In the "Church and Priory of St. Mary, Usk," reviewed in your last issue, I state (I think sufficiently clearly) that Mr. Stephen Williams was deceived by the "groined roof with four massive ribs supported on corbels," crediting it as original Norman work, whereas, on removal of the cement casing, it was found to be modern brickwork.

I do not think that this statement, with which I feel confident Mr. Williams would have agreed, in any way justifies Mr. Owen's assertion that I have reflected on his capacity, or aspersed his memory, which, as a friend of forty years' standing, I may be safely trusted to respect.

I am, yours faithfully,

ROBERT RICKARDS.

Usk Priory, Monmouthshire, August 11th, 1905.

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[The writer of the review adds: "In the notice of Mr. Rickards' book I quote his exact words; their signification I leave to the judgment of my readers. I understand that Mr. Rickards considers the review imputes to him an unworthy purpose in his reference to Mr. S. W. Williams. I can assure him that such an idea was as absent from my thoughts as I am sure the fancied idea respecting Mr. Williams was from his; nor do I consider that my remarks are open to such an interpretation, though here again, the readers of the review are the arbiters. I have to apologise to Mr. Rickards for having throughout my notice of his book miscalled him Mr. Richards. His name appears on the title-page in Gothic letters, and my eyes deceived me. I greatly regret the error.—EDWARD OWEN."]

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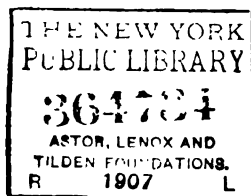


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## THE ORDOVICES AND ANCIENT POWYS.

BEING THE PRESIDENT'S ADDRESS READ AT THE ANNUAL  
MEETING OF THE CAMBRIAN ARCHÆOLOGICAL  
ASSOCIATION AT SHREWSBURY, 1905.

WHEN we remember that Shrewsbury was the capital of one of the three ancient Provinces of Wales, and that it is the most convenient centre for the whole of the Principality, it is remarkable that, during the sixty years of the existence of our Association, this is the first occasion on which it has been chosen for our Annual Meeting. We have, indeed, met on four occasions within the limits of the county of Shropshire, namely, twice at Ludlow, and once each at Church Stretton and Oswestry ; and on one of these occasions we came here for a day's excursion ; but this is our first annual gathering in the famous old town.

Shrewsbury itself is full of objects of interest—as every traveller knows, or ought to know, who has two or three hours' to spare on his journey—and in its neighbourhood, which is so rich in antiquities, we shall visit places noted for their historic interest—military, ecclesiastical, and domestic—places which cannot fail to yield us delight and instruction. They range from the Roman remains at Uriconium, down to the still-occupied residences of Boscobel and Pitchford, and they comprise three of the four Minsters around the Wrekin.



As, however, we are to be favoured with the guidance of experts who know the story of the places they will describe—and love it as no outsider can—I will not tarry over this ground, nor will I anticipate them, but I will proceed at once to the subject I have chosen to address you upon to-day; and, indeed, my choice has been an easy one, for I could think of no subject so readily, or so suitable to this occasion, as the early story of that people who, at the dawn of our national history, occupied this district—I mean the “Ordovices,” and their successors, the “Men of Powys.”

When Ostorius Scapula pursued the retreating Silures northwards, he followed them into the country of the “Ordovices,” and Ptolemy, a century later, tells us that they dwelt to the west of the ‘Cornavii,’ another British tribe; the line of demarcation being roughly drawn from the Dee, near Chester, to the Wye, near Hereford. These were the earliest inhabitants of whom we have any historic record; but there are other evidences to prove that the country had been previously occupied by an older branch of the same stock.

The dry-stone walling of the great fortress on the Breiddin, and similar remains at Caerdrewin in the north, and Abdon Burff in the south, and the Bury<sup>1</sup> walls in the centre, indicate the presence of a race of stone builders, and of the Age of Bronze. Such were the “Goidels” (or Gaels), who came into this country about the sixth century before Christ. 'Tis true we find no surviving cromlechs, or other megalithic remains; but the hut-dwellings, formed of stone slabs, along the western coast claim, as well by their construction as by their name, “Cyttiau *Gwyddelod*” (Huts of the Goidels), that they are the work of that race.

<sup>1</sup> This name appears to be a corruption of the Welsh word “Berau,” which signifies a shank, and well represents its position on a projecting spur of the hill.

The "Ordovices," on the other hand, were Brythonic, and followed them hither some three or four centuries later. These were men of the Iron Age, who made their fortresses of earth, and protected them with fosse and rampart, which they strengthened with stockades; and they built within them edifices of timber, which they defended with palisading.

Like their elder brethren, they selected for their camps, in mountain countries, hill-tops, naturally strong from their very position; and in the lowlands, sites carefully chosen and planned, which they could make defensible by surrounding stream and swamp, such as they had been used to in their earlier home in the Lake districts of the Alps. Of both of these types we have examples in this immediate neighbourhood. Of such hill-forts, we have "Cefn y Castell, above Middletown"—"Alreton," the "Caus" of pre-Norman days, and "Cefn Carnedd," in the upper valley of the Severn.

Of lowland camps there are the 'Berth,' near Baschurch, the "Belan," at Kinnerley; and, I venture to add, the skilful arrangement of fosses at "Y Drewen" (Whittington). But, perhaps, best of all, the spot on which we are now so peacefully and pleasantly assembled. Instead of the fair streets and picturesque buildings, the terraces, and the Quarry of to-day, imagine that the horseshoe formed by the Severn is crowned by an earthwork; that its dyke and fosse occupied the line of the later walls; that within were the rough-and-ready huts of the Ordovices, and without the swamps and alder-groves which gave the site its first name. Strong lines of defence across the narrow neck of the horseshoe formed by the river, and on urgent occasion by damming up the river just below to form a huge lake, would make the place almost impregnable. Such we may picture "Pengwern" in the days of Ostorius and his Roman Army, an ideal fortress of the Ordovician type.

But it was not here the Silures sought refuge. The precipitous height of the Breiddin, with its circum-

vallation of rude, strong walls, and the skilful arrangement of outworks to guard the entrance, was their ideal of a last resort for security, and here Caractacus made his final but unsuccessful stand.

The description of the scene as given by Tacitus (*Annales*, xii, 33), is singularly appropriate to this site.

The Severn with its uncertain, treacherous ford (*vado incerto*), the Rhetescyn (*Fretum Ascensus*), the frowning precipices (*imminentia juga*), the terrifying aspect of the ridge crowded with defenders (*nihil nisi atrox et propugnatoribus frequens*), dismayed the leaders, who doubled their station by adding another square a little higher on the river bank near the "Old Mill," for refuge and for greater protection. But the soldiers were impatient, and winding their way up the dingle of Betheric (the Grave of the Chieftain), they were assailed by masses of rock rolled down from the ramparts above, and by the missiles of the Britons; but the Romans were protected by their shields, and forming a *testudo*, they tore a way through the ill-joined uncemented walling (*rudes et informes saxorum compages distractæ*); and in the hand-to-hand struggle that ensued, the darts of the unarmed Britons were of little avail against the heavy armour of the Roman legions and the spears and javelins of their Auxiliaries, and so the day was hopelessly lost.

The defeat was so overwhelming that we read of no later attempt to retrieve it. And when, some time afterwards, the Romans founded their great station at Vriconium, the town of the Wrekin, they found in their neighbours at 'Pengwern,' if not willing at least submissive tributaries. One element of conciliation, and that of great influence, would be the community of their language: for the Latin and the Welsh are kindred forms of the Aryan stock. Indeed, there is ground for believing that the intercourse between the Romans and the Britons grew into mutual regard and friendship; and that the latter became, to a certain extent, Romanised.

Perhaps it was this friendship with their invaders that led the Goidels of Gwent and Gwynedd to press upon them when the Roman grasp of the kingdom was relaxed, and which in turn induced the Britons to invite their kinsmen from the North to come to their assistance. At all events, we know that in the fourth century, Cunedda, the Gwledig (or Emperor) of the Strathclyde Britons, sent a host under his sons and chieftains into Mid-Wales, and that they settled along its northern and western borders as a buffer garrison against the Goidels of Gwynedd. Their location is witnessed by their names, which thenceforth were attached to their settlements, as Ceredig(ion), Meirion, Dunod(ig), Aruystl(i), (Caer) Einion, Edeyrn(ion), Rhuvon(iog), Oswel(in), and so on.

Southwards, the Ordovices occupied the country to the banks of the Wye, and westwards they extended to the sea; their limits being marked by certain linguistic conditions as stretching from the Mawddach to the Wyrri.

Within this range the inner wedge of the new settlers from the North was driven and extended. The eastern boundary was roughly defined by a line drawn from Chester (Caerllion ar Ddyfrdwy) through Rossett, Iscoed, Bangor, Cricket, Perth in Frankton, Knockin, Argoed, Berth in Baschurch, and Shrewsbury; thence by Cruckton and Cruckmeole south-westwards to Mainston, Clun Forest, Cnwclas, Discoed, Hengoed, and so on by Clyro to the Gelli (Hay) on the Wye.

In connection, apparently, with this pressure from within, we find one of the three notable emigrations from this country—namely that of the host led by Cynan of Mereadog in the Vale of Clwyd, in support of Maxen Wledig (who had married his cousin Elen Lwyddog, daughter of Eudav, Lord of Ergyng and Ewyas in modern Herefordshire), against Gratian, his rival for the throne of the Roman Empire, and their settlement in Armorica on its successful issue. From Mereadog to Ergyng there must have been a considerable

drain on the Ordovician people ; and it is noteworthy that the very expression for an emigration has enshrined their name in 'Cyf-orddwy' (the Joint-Ordovices).

From this period the name of Ordovices appears to have given way to that of Powys, but what the exact meaning of this new name was it is difficult to say ; whether a true variation simply of "Pagus," in the sense of a district, canton, or tribe, and so attesting their former home in Gaul,<sup>1</sup> or whether the termination (g)wys is equivalent to the "inhabitants" of the 'pau' (pagus), as 'Gwentwys' the people of Gwent, Lloegrwys (the men of Lloegr), 'Monwys,' the men of Anglesey (Môn) ; or whether it represents some other lost word, I do not venture to decide. It occurs, however, as a local place name in "Bryn Powys" in Llansilin, and in "Dinas Powys" in Glamorgan.

As the Ordovices were the most thoroughly Brythonic of all the Celtic peoples, so their language, modified by that of Powys, remains as the mother of modern Welsh.<sup>2</sup> Some of its features, as distinguished from the older Goidelic, are illustrated by—

1. The fine sound of *a* in contrast to the broad *ā*.
2. The modification of *c* into *p*, as in 'pen' for cen, Peniarth for Ceniarth, Pandy for Candy.<sup>3</sup>
3. The dropping of the aspirate in ch., e.g., 'hwith for chwith,' 'hwaer (chwaer), hwareu (chwareu).
4. The sound of *c* = *ci* as ciar (car), ciath (cath).
5. The use of the medium M for B, as in Mathafarn (Bathafarn), Machynlleth, Bachymbyd.

One of the most important and permanent issues of this Cuneddan invasion, or rather infusion, was its missionary influence, and the impulse it gave to the spread of Christianity. Of the three great families

<sup>1</sup> "Une des Divisions Territoriales delle Ancienne Gaule." *Lexicon Manuale Mediæ et Infimæ Latinitatis*.

<sup>2</sup> "To the extent here indicated by the pronunciation, the Welsh of Powys is more like that of Ancient Gaulish ; that is to say, it is more purely Brythonic than any of the other dialects."—*The Welsh People*, 21.

<sup>3</sup> Pentridge (Pennocrucium) appears to mark its eastern limit.

commemorated for their multitude of saints and founders, Cunedda, Brychan, and Caw, Cunedda is pre-eminent both for the number and the zeal of his spiritual "Sons." Their names occur as Church founders, from Dewi in Menevia to Einion in Lleyl, and Deiniol in Bangor and Hawarden; while in Powys we have Tyssil (of Llandyssil) and Aelhaiarn (of Guilsfield).

Corresponding to the pressure of the Cuneddan immigration into Wales, and the emigration of the host of Cynan into Armorica, there came at the beginning of the sixth century the invasion of Armorica by Clovis and his army; the result of which was that many of at least the leading ecclesiastics left their own land, and came over—nationally speaking, we might say returned—and landed on the western shore of Powys; such were Padarn and Cadvan, Tydecho and Sulien, and Trinio, and many others who, spreading eastwards from the mouths of the Ystwith and the Mawddach, revived the Christian faith to the Severn and the Dee, and from the Wye to the Irish Sea.

But the border warfare still went on and grew. One after another the Teutonic tribes pressed on westwards, and there were raids and counter-raids, plunder and havoc, slaughter and ruin, on both sides alike; but the strangers gained ground, and encroached further and further still. A graphic picture of these conflicts is given in the "Elegy on Cynddylan" (Marwnad Cynddylan) by Llywarch Hên, the aged poet-warrior of the middle of the sixth century. This poem is essentially Powysian. The events portrayed, the scenes, the characters, all belong to Powys. The poet himself when exiled from his own land found here a welcome and a home, and a share in the Councils of "Powys, the Paradise of the Welsh."

"Gwyr Argoed-ericed am porthes,  
Cyn bum cain vaglawg bum hy  
A'm cynnwysid yn nghyvyrdy  
Powys paradwys Cymry."

CANU IW HENAINT AI FEIBION.

The genuineness of the poem is attested not only by the internal evidence of one who writes as an eye-witness of—and a personal sharer in—the tragic scenes he describes—but also by the irregular triplet form of the composition, and the primitive feature of describing moral qualities by their physical concrete, and that concrete based on the animal world. Cynddylan, the hero of the poem, is described as having the sternness of “winter ice,” the fervour of “a conflagration in spring,” the heart of a ‘hound,’ a ‘hawk,’ a ‘wild boar,’ a ‘lion’: and his bravery by the posts of danger he had to fill, “Cae di y rhiw,” “Cae di y nen.”

The great theme of the poem is the invasion of the Lloegrians, who advanced through Tren, his father Cyndrwyn's town, in the defence of which Cynddylan was slain. This was followed at once by the burning of Pengwern—“Llys Pengwern neud tandde” and the desolation of the Hall of Cynddylan on “Carreg Hydwyth.” The Eagle of Eli, “with loud scream, licks up the heart's blood of Cynddylan, and hurries on to harry the Vale of Meisir in the land of Brochwel Ysgythrog;” and “the Eagle of Pengwern” shrieks for the gore of the men of Gwylawd (The Weald) in the burnt and ruined town of Tren. “The Dre-Wen,” the “White Town” is involved in the general catastrophe, and the blood of its people stains the trodden grass. “The Churches of Bassa” provide a burial-ground for Cynddylan, “Tir mablan Cynddylan wyn,” and enshrine the heart of the warriors of Argoed, “Cledyr cad calon Argoedwys.” But a bitter fate awaits them—they are deprived of their rights and privileges by their heathen victors—

“Eglwysau Bassa collasant eu baint  
Gwedy diva o Loegyryws  
Cynddylan ac Elfán Powys,”

nay, they are devastated, “ynt ddiva heno” and reduced to ashes; “Eglwysau Bassa ynt barwar heno.” Next he mourns his brethren from the marshes of the Severn and the banks of the Dwyriw; but as he

lifts up his eyes to the distant peaks (horns) of the Berwyn—where were “The Kine of his Edeirnion”? Why came they not to the war? Why refused they the command?

“Gwartheg Edeirnion ni buant gerddenin,  
A chan neb ni cherdddynt  
Yn myw Gorwyniawn gwr edvynt.”

He recalls the visions he had seen from the fortress of the Wrekin, and that from “Orsedd Orwynion,” when his son Gwen was slain on the ford of the Morlas.

“Gwen forddwyd tyllfra a wylas neithwyr  
Yn ngoror ryd Vorlas . .  
Ar ryd Vorlas yllas Gwen.”

CANU IW HENAINT.

His thoughts recur—probably they were suggested by the scene with which he must have been familiar—to fatal “Tren,” where his brethren, Cynan, Cynddylan, and Cynwraith fell, and to the “sod of Ercal” which covered Rhys, and the Mount of Elwyddan under which Maoddyn lay, and the “field of Maoddyn,” with the “Grave of Eirinwedd”; and the “Meadow of Battle,” “Gweirglawdd Aer,” where the brave Caranmael proved his prowess as Cynddylan’s son; and Maes Togwy, where Cynddylan should again take part when the fabled host of Llemenig, the son of Mahawen, should restore his country’s fallen fortune.

“Pan glywyv godwryf godaran  
Llu Llemenig mab Mahawen.”

It is noteworthy that in this poem the enemy are named, not as in later times by the generic term of Saxons, but by the specific title of Lloegrians (Lloegyrwys). Who, then, were they that gave their name to the *country* as Lloegr (England), but were themselves superseded by the Saxons (Saeson)? Whence did they come? In legend, they were the descendants of an eponymous ancestor, Locrinus. But who were they in ethnology? Were they a branch of that Aryan family of whom one offshoot settled in northern Greece as the Locri, another in Italy as the Ligures, and



who in central Gaul gave their name to the river and the country of the Loire? Or were they connected with the Schleswig-Holstein tribe of the "Gurways," who settled in the Fens of Cambridge and Northampton? On the latter theory, their natural course would be by the Valley of the Trent towards Tren and Pengwern; but the former or Aryan theory appears to me most accordant with history. The Court of Pengwern (Llys Pengwern) was doubtless the modern Shrewsbury; but was it also the Hall of Cynddylan? and did "Carreg Hydwyth," on which the (Ystavell) Hall stood, mean the rock on which the Castle stands? The accepted interpretation says "Yes:" and it is supported by the correspondence of the name 'Hydwyth' with the popular name of 'Amwythig,' by which Shrewsbury is commonly known, with the 'gwydd' and 'gwern,' which marked its features, as well as by the now lost name of a street, which in a charter c. 1290, occurred as "Candelan" (Cynddylan) Street; and by the "Eagle of Pengwern," which would naturally be Cynddylan, we must understand the Lloegrian leader screaming fiercely for Cynddylan's blood.

On the highest southern spur of the Hawkstone range there is a remarkably strong prehistoric fortress, marked on the Ordnance Map as the "Bury Walls," a name which would imply a Saxon origin; but the position and features and lofty ramparts of dry-stone walling indicate an earlier or Goidelic age; and the name is most likely only a devolution of the earlier "Ber," or "Bêre," a "shank" of the hill. That this is so is confirmed by the name of the hill itself, given on the Ordnance Map as Chirbury. Now, "Chirbury" is described by Eyton as one of three ancient members of Hodnet; but it is only another form of 'Caer-bere'—the "Fortress on the Spur of the Hill;" or, it may be, of 'Caer-bre'—"the Fortress on the Bare Hill Top," and it has its counterpart in Chirbury, near Montgomery. In either form, it enshrines a record of the early Goidelic camp. The position is commanding and the

outlook grand, giving a survey of the country from the Malvern and the Cleve Hills on the south, to the Berwyns and Runcorn Point on the north; and from the Chase of Cannock on the east to Cader Idris and Aran Fawddwy on the west. Out of the western plain at mid-distance rise the striking trio of Moel y Gofa, Cefn y Castell, and the Breiddin. There lie the windings of the marshy Severn (tymmyr Hafren); here around the foot of the hill runs the Roden (Trydonwy), which to the south-east receives the waters of the Tern—Tren (Ydd aa Tren yn y Trydonwy); and many a once “fair town” lay smouldering now in the surrounding plains. There, on the “Edge of the Forest” of Iscoyd (yn mron y coed) was the water-girt “Pan Castle,” that is “Castell Pan”—the White Camp on the outskirts of *Whitchurch*. To the west, among the meres (myr), lay “Elismere” (y drev wen yn y tymmyr), and further on, in the Vale of Meisir, the “White Town of Whittington” (y Drev wen yn y dyfrynt). To the east, between the Tern and Rodway marsh (rhwng Tren a Throdwydd), stood another “White Town,” probably “Wall,” in Kinnersley, whose fighting men came as naturally from the battlefield as the ox from his plough in the eventide. And yet another “White Town,” somewhere between Tren and Traval, whose folk were more used to see bloodstained grass than the ploughed fallow.

“Y drev wen rhwng Tren a Thralval  
Oedd gnodach y gwaed ar  
Wyneb gwellt nog eredig braenar.”

But where was “Tren” itself, the town of Cyndrwyn, in the defence of which Cynddylan was slain? Could it have been the “Bere” Walls? They were a formidable obstacle, and stood across the advance of the Lloegrians, and it is more than possible that to their capture this stanza refers—

“Onid rhag angau ac aelau mawr  
A gloes *glas verau*  
Ni byddaf levawr innau.”

"From death and his great sorrows,  
And from the anguish of the 'Enclosure of Bere,  
I, too, shall not be free."

But we may have to look further east for it. And it may be that it will be found somewhere in the Valley of the Trent, for it is there, I think, that we may identify in "Wall near Lichfield," the *Etocetum* of the Romans, the "Maes Togwy" of Llywarch Hên—

"Gwelais ar lawr Maes Togwy  
Byddinawr a gawr gymmwy  
Cynddylan oedd cynnorthwy."

With the fall of "Pengwern," the Powysians were driven westwards, and Mathrafal, in the Vale of Meifod (the "summer residence" of the Princes), was made thenceforward the seat of government, and the province or principality was described as "Talaith Mathraval." The network of camps and dykes that defend the approaches to this new capital shows how keenly the Saxon line continued to be pushed forward, and how carefully Meigen (Mechain) had to be guarded.

With the close of the century there came another scene upon the stage of the national life, viz., the mission of Augustine by Pope Gregory to convert the heathen Saxons. The touching story of the little fair-haired Anglians in the slave-market of Rome, and of Gregory's beneficent resolve to liberate them and convert their nation to Christianity, has been told by the Venerable Bede, the father of English history. He has also told us of the interviews between Augustine and the British Bishops, and how what might have been greatly blessed as a common undertaking was hopelessly marred by the haughtiness of the one and the natural jealousy of the others. Nor does he omit to state that he regarded the subsequent misfortunes of the Britons as a divine fulfilment of the vengeful threat of Augustine, that, if the Britons would not join with him in converting the Saxons, they should suffer at the hands of the Saxons the judgment of divine vengeance. This was especially the case, he says, in their defeat by

Ethelfrith, of Northumbria, and the slaughter of the monks at Bangor, A.D. 603. Brochwel Ysgythrog, the Prince of Powys, their leader, under Cadvan the King, though defeated now, was able to avenge his defeat, and routed Ethelfrith on the banks of the Dee, near Chester, with a great slaughter. Ethelfrith himself, however, was slain about the year 617 by Edwin, the son of Ella, his rival for the throne of Northumberland.

Later on, this Edwin attacked Cadwallawn, the son of Cadvan, defeated and drove him into exile. This battle was fought hard by the Long Mountain (*yn-gwarthaf Digoll Fynydd*), on the banks of the Severn, and was so fiercely contested that the river was discoloured by the blood of the slain.

“ Lluest Cadwallawn ar Havren,  
Ac or tu draw i Ddygen,  
A breiaid yn llosgi Meigen.”

MAR. CADWALLAWN.

The stress of the Britons is clearly indicated by the fact that their leader was forced to withdraw his camp beyond the steep headland<sup>1</sup> of the Breiddin, and that the fire-bearers were desolating Mechain. Of this advance we have an echo in the “Life of St. Beuno,” who, hearing one day across the Severn the shouts of huntsmen, urging on their hounds in a strange and foreign tongue, resolved to leave his native Berriew, as being no longer safe to dwell in.

The consolidation of the conquests of the Saxons is witnessed about this time first, by the great earthwork known as “Wat’s Dyke,” which may be traced from Basingwerk, at the mouth of the Dee, in an almost continuous line through Northop, Estyn (Hope), Wrexham (G. W. R. station), Wattstay, Henlle, Old Oswestry to Rhydaire (the Ford of Battle), close to Gwern y Brenhin (the King’s Meadow), which *may* have derived its name from an encampment of King Oswald, or of Penda and Cadwallawn; and about a

<sup>1</sup> *Dy. cen.*, i.e., *pen*. This is probably the explanation of the name of Criggion at its foot—Crug-cen.

century later by a further encroachment, marked by the western and parallel line of "Offa's Dyke," which commenced (as far as has yet been made out) at Treuddin, near Mold, and ran through Minera (Mwyn *glawdd*), Gardden (Ruabon), Crogen (Chirk Castle), Selattyn, Llanymynech, Forden, Lymore, Knighton (Trecclawdd), and on southwards to Tiddenham on the Bristol Channel, between the mouths of the Severn and the Wye.

We need not hold that these extensive dykes were actually erected by the men whose names they bore. Dykes existed elsewhere quite independently of the above, and were the usual demarcations of manorial and civil divisions. We find them not only to the west of these Dykes, but eastward also, in the Midlands and elsewhere. What was done by Wat and Offa was to supplement and continue the Dykes in line, and constitute them the boundaries of the Welsh, beyond which they were not to pass, save under the sorest penalties of mutilation and death. The foss or ditch is on the western side and the bank on the eastern, so that they were evidently intended against the Welsh, but were no barrier to the English, who still continued to push their outposts further in; and in the "Laws of Howell the Good," A.D. 928, there is no notice to sanction their international character.

In 894, we have a record of an inroad of the Danes under Hastings, their leader, as far as Buttington, whither they were pursued by King Alfred's army; and between the English on the one side and the Welsh on the other side of the Severn, they met with a terrible defeat, and made the best of their escape to Chester.

To the interminable conflicts in which the borderlands of Powys were thus involved we owe, I think, the pre-eminence of the fourteen tribe-stocks, described as "Gwelygorddeu Powys," and enumerated as Lleisiawn,<sup>1</sup> Gwellig(yawn), Yorweirthiawn, Madogion,

<sup>1</sup> "Eurdorchawc uarchawc ueirch agkraun  
Eryr gwyr 'gwelygort lleissyawn'."

Arotyawn, Llutyawn, Gweirnyawn, Tygyryawn, Gwyrriyawn, Gweilchyawn, Gwryaeth(yawn), Munyd-yawn, and Arddunwawd. Their chiefs were styled "Dragons of Powys;" their prowess had been proved in the bloody fields of Gwytgun, and Caman, and Garthan. Some were distinguished by the ensigns of their chieftains, as eagles, wolves, hawks; others adopted their Christian name, as the followers of Madoc, of Iorwerth, or of Tyngur. Their leader was the chieftain of the Lleisiawn, the Knight of the Golden Torque.

The men of Powys, described as the "hero-cubs of Selyf," had certain privileges, which they had won on the battle-fields of Meigen;<sup>1</sup> they were fourteen in number, like the tribe-stocks, or "Gwelygorddeu." It was their right to guard the van and defend the rear in war<sup>2</sup>; they were the war-dogs of the men of Argoed, the wardens of Powys against the Lloegrians.<sup>3</sup> They were the adjudicators to settle the quarrels of Gwynedd and Dyfed;<sup>4</sup> a third of the spoil of war was theirs;<sup>5</sup> but they were an ungallant people—they held by male succession, and would not admit inheritance by distaff.<sup>6</sup>

Besides these, there were other tribal families, known as the "Pum Cystoglwyth Cymru," and interpreted as the Five Servile Tribes of Wales: tribes which had once occupied a foremost position, but had been

<sup>1</sup> "Pedeir Kynnelyf cadw cadyr vrten  
Ar dec yr dugant o ueigen."

<sup>2</sup> "Ym blaen cadu cadw arvod  
Ac yn ol diwetwyr dynod."

<sup>3</sup> "Cynnetyf y aorgun argoedwys werin  
A warawd rac lloegrwys."

<sup>4</sup> ". . gwyr powys, penn reith ar gymry."

<sup>5</sup> ". . wedi trin traean o anreith."

<sup>6</sup> "Rann y vrawd y vreint ae towys,  
Rann y chwaer ny cheir o bowys."

With this compare the custom that "he who claims land (in Powys) must show his kin and relationship to the land from death to life, and that he descends from that man's body, legitimately and on the male side."—"Defodau Powys," in *Mont. Coll.*, xxix, 17.

reduced by the misfortunes of war to a dependent condition; but I am inclined to think that the interpretation is wrong, and that they are entitled to a more honourable position, won by them in the nation's cause. If we compare the title *Cystog-lwyth* with the kindred term *Cystawc-ci*, we find the latter to be the name of the bulldog; and the *Llwythau* would in like manner represent the tribes of fierce tenacity on the battle-field, the prototypes of John Bull. Two at least of the five belonged to Powys, those of *Gwenwys* of Garth in Guilsfield, and of *Alo* in Caereinion; and it is worthy of note that, after the lapse of many centuries, they continue to 'hold on' in the persons of Captain Mytton, of Garth, and of Major Kerr, who only last year disposed of his inheritance of Trefnant.

Through all the turmoil and conflicts of the times it is well to remember that there was one independent and peacemaking influence at work, one power which held the oppressor in check and shielded the weak and friendless: the Church, under whose protection the innocent was safe; whose "sanctuaries" provided refuges from Pengwern to Mathrafal, at Alberbury, and Llandrinio, and Meifod; and whose churches and collegiate ministries in many directions, though they could not prevent war, could at least mitigate its horrors, and soothe its victims, and promote a spirit of humanity and of Christian civilisation; and it is pleasant to record the testimony of the Chief of the Ancient Bards, "*Taliesin, Pen Beirdd Cymru*," that amid all the disheartenings of defeat and loss, and when penned up in the fastnesses of wild Wales, they clung loyally to their mother-tongue, and they kept the faith.

"Eu ner a folant,  
Eu hiaith a gadwant,  
Eu tir a gollant,  
Ond Gwyllt Walia."

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NOTE ON  
THE DISCOVERY OF PREHISTORIC  
HEARTHES IN SOUTH WALES.

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THE object of the following communication is to record the discovery, in various parts of South Wales, of what are probably the remains of prehistoric hearths, or cooking-places; to offer a provisional explanation of their origin, and to describe their appearance, in order that other observers may be enabled to detect similar vestiges elsewhere.

When, in 1898, the former of us was engaged on the re-survey of the moorland and mountain districts at the head of the Tawe Valley, on the south-west border of Breconshire, small heaps of broken and burnt stones were not infrequently observed, generally near streams—especially where these arose from a strong spring close by. Occasionally, the stream had cut into one of its banks in such a way as to expose a complete section of the heap, which was seen to consist of a mass of stones—generally pieces of sandstone or grit—broken to the size of road-stone, and evidently burnt, inasmuch as they were friable and reddened by heat. The interstices between the stones were found to be filled with fine soil, in which charcoal-dust and fragments were abundant; the heap, of course, being covered with growing turf.

The burnt condition of the stones and the presence of the charcoal at first suggested the idea that the heaps might be carns, or burial-mounds, at which cremation had been practised, though it was not clear why burnt stones should make up the whole heap; but as they were almost invariably situated in low



ground, frequently wet and boggy, instead of in high and dry positions, and as, moreover, they lacked the size and symmetry of a cairn, and had never yielded any trace of bones, pottery, or implements, this idea had to be abandoned, and, for a time, no explanation was forthcoming.

Meanwhile, as the surveying proceeded westward, the position of each mound was marked on the six-inch Ordnance Maps. In time, the distinct association of the mounds with supplies of good drinking-water, and especially with springs, led to the hypothesis that they were prehistoric hearths, or fire-places, and that the burnt stones were in some way used in some culinary operation, possibly as pot-boilers. The uniformity of size of the stones suggested that they had been purposely broken to a convenient form before use; but in this case it was not clear why such large accumulations should have arisen; for, if they were pot-boilers, why should not a small number of stones have served again and again?

Pending a solution of these questions, the attention of other officers of the Survey in South Wales was directed to the matter by the former of us, and they soon began to notice similar remains in their own districts; so that when we met with a particularly powerful spring, it became a matter of course to look out for a hearth somewhere in the immediate vicinity.

In 1903, the presence of several of these heaps of burnt stones in the parish of Eglwys-cymmyn (in the south-west of Carmarthenshire) was mentioned by the latter of us to Mr. G. G. T. Treherne, who at that particular time was reading some descriptions of Neolithic cooking-places in Ireland; and he at once pointed out that the "hearths" we had discovered in South Wales agree closely in character with the Irish "cooking-places." Having referred to the published descriptions of the Irish examples, we have provisionally adopted this hypothesis—in the absence, so far, of any direct evidence of their age and origin.

A typical hearth consists of a heap of burnt and broken stones, of the size and appearance of ordinary road-metal, mixed with fine soil and charcoal-dust. The stones are generally of some hard rock, such as sandstone or grit; and even where such material is exceptional, as in some shale districts, it would seem that it is preferred to softer substances. In many cases, the stones could be gathered as pebbles in the streams, especially where these are bordered by river-gravel or boulder-clay of glacial origin. There is no direct evidence as to whether the stones were broken before they were burnt, or whether this was the result of their being quenched in water; it seems probable that the latter is the true explanation. Although the stones are generally about the size of small road-stone, a few larger pieces are sometimes present.

The lowest of the stones, wherever we have had an opportunity of observing the junction with the underlying surface, differ in no respect from those which make up the bulk of the mound; there seems to have been no preliminary foundation or paving laid down for their reception; it is possible, however, that the turf and soil were first removed.

The shape of the heaps is more or less irregular; there is no definite rising towards the centre, nor is there any special attempt at a circular outline, though this is the form approximately obtained. In some cases we have observed a tendency to the horse-shoe form of the Irish examples noted below, with an irregular hollow about the middle; but this is exceptional. Where this form occurs, the hollow faces the stream or spring.

In size, the mounds range in diameter from 6 ft. or so, to as much as 50 ft.; in height they seldom exceed 3 ft.

The nature of these heaps, where not opened up by some natural or artificial section—a rain-gully, a ditch, or a road-cutting—can often be detected by thrusting a walking-stick into them, when the ferrule will be

felt and heard to grate against the gritty materials below.

As to their position with regard to the surrounding topography, it may be said that they almost invariably lie close to springs, or near the sides of streams not far below some good spring. But in a few cases the nearest water-supply lies several hundred yards away.

Our observations have necessarily been mainly confined to those districts wherein lay our official duties; but their occurrence in other districts far removed leaves little doubt that the hearths are distributed generally throughout the more hilly districts of South Wales; where they are absent, it is probable that they have been in some cases obscured or removed by agricultural operations. Fortunately, however, their proximity to streams, and the wet, boggy nature of the site, over which the plough has never passed, have effectually secured their preservation.

The mounds are generally so inconspicuous that they seem to have escaped notice, even by the farmers themselves; one (No. 31) near Gelli-Siffor Farm, near Llandybie, in Carmarthenshire, conspicuous on account of a small holly-tree growing from its summit, was pointed out as a supposed burial-mound or cairn; another (No. 7) at Parc-Owen, near Gwynfe, Carmarthenshire, had been observed by the farmer, but he could offer no explanation of its origin.

Although we have discovered, up till the end of the year 1904, upwards of eighty hearths, many of which have been laid open in section in the sides of brooks, ditches, etc., in only one case have we met with any object which afforded any clue as to their age. A small flake of flint was found near a hearth (No. 9 in the list) near Llygad Llchwyr, but as it was not found in the hearth-materials, and may have been dropped there quite independently of the hearth-users, it cannot be of any evidential value beyond suggesting the possibility of its having belonged to the same people. Nor can it be said that the flake is of prehistoric age; it might

conceivably be part of a comparatively recent "strike-a-light," or of a gun-flint; but the probability is that it is a small, possibly waste, flake, dating back to Neolithic times.

That these remains are of some considerable antiquity is clear, when we bear in mind that an example (No. 13) occurs in the middle of the ancient encampment of Carn-gôch, near Llangadock; that old hedges and ditches have been carried through them (*e.g.* Nos. 4 and 5); and that, in most cases, even their existence—and in all cases their origin—is unknown to the farmers generally. Beyond this, however, we are left without direct evidence as to their age and origin, and can only fall back on a comparison with the examples reported from various parts of Ireland, of which we give here a brief summary of the more important descriptions.

In 1815, Townshend<sup>1</sup> mentions that in the neighbourhood of Cork burnt stones are found in great numbers; the stones seldom exceed half a pound in weight; small pieces of charcoal are found in the heaps, which are always near water.

In 1856, Dr. Patrick Keatinge<sup>2</sup> described a large whetstone, 2 ft. by 9 in. by  $3\frac{1}{2}$  in., bearing evident signs of much use, which was found among the stones of a heap of calcined or burnt stones; the whetstone itself had not been burnt.

In the same year, Mr. William Hackett<sup>3</sup> described heaps of burnt stones as occurring throughout Kilkenny County, and mentioning that in Co. Cork they are known as "folach fia"; in Tipperary as "deer-roasts", and in Ulster as "giants' cinders", he regarded them as primæval ovens or cooking-places. On exploration, some of these heaps were found to contain in the centre a wooden trough, some 6 ft. long, formed of a hollow

<sup>1</sup> *Statistical Survey of the County of Cork*, vol. i, p. 145.

<sup>2</sup> *Trans. Kil. Arch. Soc.*, vol. iii, p. 11, 1854-5.

<sup>3</sup> *Ibid.*, p. 59.

tree or of planks, the use of which was manifestly to boil water by passing heated stones through it in rapid succession. In one place, nineteen of these heaps were found together. The author mentions one instance, between Midleton and Cork, where a Druidical ring of two or three circles had been built on a heap of cinders. No weapons or tools were found in any of the mounds explored.

In 1887, Mr. John Quinlan<sup>1</sup> in a paper on "The Cooking-places of the Stone Age in Ireland," described examples in Waterford and Cork which he referred to the Neolithic period. He pointed out that wherever a strong well or spring develops into a rivulet, is generally to be found, hard by, a mound by the side of the stream: it is usually hemispherical in form, and has an opening towards the stream. Such a mound presents the appearance of the sole of a horse's foot with the shoe on: the shoe being represented by a protecting wall, and the sole by the flagged floor of the hearth; the heel corresponds to the opening in the protecting wall, with a descending step adjoining, and overlapping a trough by which the stream from a well ran, and into which the meat was thrown. In one instance this trough was an oak tree hollowed out, and was found to contain burnt stones. He supposed the users of the cooking-place lighted a fire, heated small stones red-hot, then moved them into the trough, previously filled with water from the stream. When cooled, the stones were taken out and flung all round the fireplace, to be again heated and returned to the trough till the water boiled, when the meat was put in and kept hot till cooked. He gave a plan and section of such a hearth at Clonkerdon, Decies-without-Drum, Co. Waterford, which he opened in 1885. The whole mound, with the hearth and trough in the middle, had a diameter of 52 ft.; the hearth and trough were together some 18 ft. long. There were about four feet of broken

<sup>1</sup> *Journal R. H. A. A. I.*, Ser. 4, vol. vii, p. 390 (1885-6).

stones and black ashes over the floor and trough. No weapon, cooking-utensil, or ornament was found in the section which he made, but he exhibited three celts found at Clonkerdon, within a few feet in each case of the burnt stones of disturbed and nearly obliterated cooking-places, and concluded that the celts being Neolithic, the cooking-places belong to the same period.

From the analogy of the above-described instances met with in Ireland, it is probable, therefore, that the heaps of burnt stones discovered in South Wales are the remains of Neolithic hearths or cooking-places; that the stones themselves are the discarded pot-boilers which had become too small and friable for further use, and had been reduced to their present angular form and small size by the quenching of larger stones in the water of the cooking-vessel. The nature of this cooking-vessel is still a matter of inference; in some of the Irish instances it was evidently a wooden trough, but in other cases it may have been a rude earthen vessel, a basket made of plaited fibres with a daubing of clay, or even a clay-lined hole in the ground.

In many instances the hearths we have observed have been so well opened up in section by the adjacent stream that it has not seemed necessary to make any artificial excavations; but no trace of any wooden trough or rude pavement such as those described by Mr. John Quinlan (cited above) has been seen: with the exception, possibly, of the oak planks associated with No. 82 of our list, which may conceivably have formed part of a trough; and evidently the instances we have met with are of a ruder character.

At the meeting of the Carmarthenshire Antiquarian Society and Field Club, held at Castell Careg Cennen, near Llandeilo, on June 13th, 1905, two hearths (Nos. 11 and 12) near Cwrt Bryn-y-beirdd were visited by some of the members, as described in a report of the meeting published in *The Welshman* of June 16th following.

The appended list records all the hearths we have met with up to the end of the year 1904. For Nos. 62 and 63 we are indebted to our colleague, Mr. E. E. L. Dixon; for No. 64 to our colleague, Mr. H. H. Thomas; of the remainder, Nos. 65 to 85 were observed by the latter of us; the others were noted by the first-named of us.

### LIST OF HEARTHS.

In the following list we record, after the number of the hearth, or group of hearths, (i) the number of the 1-in. New Series Ordnance Map, (ii) the county in which the hearth is situated, (iii) the number of the 6-in. map, (iv) the position of the hearth, and (v) remarks where necessary.

1 and 2. 231.—Breconshire, 38 N.W.

Left bank of stream, 300 yards north-east of Cefn-cŵl Farm, Tawyneu Valley, one-and-a-quarter miles above Capel Callwen, Glyn Tawe, Ystradgynlais.

Two small mounds, probably hearths.

3. 231.—Breconshire, 38 N.W.

South side of stream, 80 yards above main road on east side of Tawe Valley, one-and-three-quarter miles north of Capel Callwen, Glyn Tawe, Ystradgynlais.

4. 212.—Carmarthenshire, 35 S.W.

East bank of lane, 100 yards south-east of Ty-brych Farm, one-and-a-half miles south-west of Llanddeusant, near Llangadock.

Broken and burnt stones and pieces of charcoal exposed in bank of lane, which has evidently been cut or worn through the hearth. A strong spring breaks out some 20 yards further north.

5. 212.—Carmarthenshire, 35 S.W.

400 yards west of Llan Farm, two miles east of Gwynfe, near Llangadock.

Mound 45 ft. in diameter, of usual materials. The mound is crossed from north to south by a hedge and ditch, and is evidently of earlier date. There are indications

that the small stream now flowing down the ditch originally took a course some few yards further west.

6. 230.—Carmarthenshire, 42 N.E.  
East side of Nant-dwfn, at Pwll-y-fuwch Farm, one mile south-south-west of Capel Gwynfe, Llangadock.
7. 230.—Carmarthenshire, 42 N.W.  
South-east side of stream, 400 yards north-east of Parc-Owen Farm, two-and-a-half miles south-west of Capel Gwynfe, Llangadock.  
Dimensions, 36 ft. by 24 ft.
8. 230.—Carmarthenshire, 43 N.W.  
Bank of small stream at foot of Cylchau, and 550 yards east-by-south of Llwyn-y-wennel Farm, two miles east-south-east of Capel Gwynfe, Llangadock.  
Diameter 40 ft.
9. 230.—Carmarthenshire, 42 S.W.  
Side of small stream, 250 yards north of Llygad Llchwyr, near Forge Llandyfan, four miles south-east of Llandeilo.  
Nearly obliterated. Small flint flake found a yard or so away.
10. 230.—Carmarthenshire, 42 S.W.  
Side of same stream as No. 9, and 70 yards farther up stream; 300 yards east-north-east of Llygad Llchwyr.
- 11 and 12. 230.—Carmarthenshire, 42 S.W.  
450 yards north-west of Llygad Llchwyr.  
Two hearths about two yards apart. The eastern one has two boulders of pebbly white grit on its top. There are two springs about 30 yards to the east. It looks as if these and Nos. 9 and 10 indicate a small settlement here, in an open valley sheltered from the north by a ridge, and in close proximity to the springs and the source of the river Llchwyr, which issues as a powerful stream from a limestone cavern.
13. 212.—Carmarthenshire, 34 S.W.  
South-east side of small pond, in middle of the Upper Camp on Carn-gôch, Llangadock.  
Probably coeval with the camp.



## 14. 230.—Carmarthenshire, 49 N.W.

Side of stream, 400 yards south-by-west of Cwm-ffrwd Farm, three-quarters of a mile north of Glanamman Railway Station, Amman Valley.

## 15. 230.—Carmarthenshire, 49 N.W.

Edge of pond, 50 yards west of Gelli-fawnen Farm, one mile west-by-north of Glanamman Railway Station.

Remains of hearth. The pond is fed by a small stream which rises at a spring (named on the 6-in. map) on the hill-side, 300 yards to the north-west.

## 16. 230.—Carmarthenshire, 49 S.W.

Side of path 200 yards north-west of Hafod Farm, Lower Clydach Valley, four miles north-west of Pontardawe.

Large low mound of broken and burnt stones with charcoal. No stream nearer than 250 yards to the east.

## 17 and 18. 230.—Carmarthenshire, 49 S.W.

South-west side of stream, 300 yards south-south-west of Tresgyrch-fâch Farm, three-and-a-half miles north-west of Pontardawe.

Two hearths about 50 yards apart, in a north-west line parallel to and within 20 yards of the stream. North-west of the north-west hearth is a line of four small circular hollows in the surface of the ground, each a yard or so in diameter, and a foot or so deep; possibly ovens or hut-circles.

## 19. 230.—Carmarthenshire, 41 N.E.

Side of stream 450 yards south-by-east of Tregib House, Llandeilo.

## 20 to 24. 230.—Carmarthenshire, 41 N.E.

West slopes of Cennen Valley, south of Meusydd Mill, two-and-a-half miles south-west of Llandeilo.

Five hearths; one 270 yards south-west of the mill; one on a small stream 400 yards east of Rhyd-y-ffynnon Farm; two others on a stream 300 yards farther south-east (on one of these a large oak is growing); the fifth is 300 yards farther to the south-east. The large number and proximity of these points to a settlement.

## 25. 230.—Carmarthenshire, 41 S.E.

East side of stream, 350 yards west of Pen-rhiw, three-quarters of a mile east of Derwydd Road Station, three miles south of Llandeilo.

The stream is a strong one, and rises at some powerful springs in a wood south of the hearth.

## 26. 230.—Carmarthenshire, 41 S.E.

A few yards below a spring (marked and named on the 6-in. map), close to Naut Gwyddfan, one-third of a mile south-south-east of Garn-bica Farm, one-and-a-half miles north-east of Llandybie.

## 27 to 29. 230.—Carmarthenshire, 41 S.E.

Side of small stream, 300 yards south-west of Cilcoll Farm, half-a-mile east of Llandybie.

One mound probably a hearth; two others immediately south, possibly of the same nature.

## 30. 230.—Carmarthenshire, 41 S.E.

350 yards south of Castell-y-graig Farm, one mile west-by-north of Llandybie.

A strong spring issues from beneath a tree, 60 yards to the north-east.

## 31. 230.—Carmarthenshire, 48 N.E.

400 yards east of Gelli-Siffor Farm, one mile north-by-west of Ammanford.

30 ft. in diameter. A small holly tree grows on the mound, and two large boulders of Millstone Grit lie by its side, probably carried there out of the way of the plough. The hearth stands in low ground, which, before enclosure, may have been traversed by a small stream.

## 32. 230.—Carmarthenshire, 48 N.E.

Within the southern edge of a wood, 170 yards east of Gelli-Siffor Farm.

About 30 yards east of the hearth is a spring (marked on the 6-in. map) which supplies the farm.

## 33. 230.—Carmarthenshire, 48 N.E.

Side of stream at north end of a wood, 400 yards south-east of Gelli-Siffor Farm.

Doubtful.

34. 230.—Carmarthenshire, 48 N.E.  
 300 yards north-north-east of Glyn-glâs Farm, one mile south-west of Llandybie.  
 A peat bog lies a few yards to the south-west, but there is no water nearer than a small stream 100 yards to the north.
35. 230.—Carmarthenshire, 48 S.E.  
 300 yards north of Plâs-mawr, two-and-a-half miles south-west of Ammanford.  
 A large hearth. At the side are signs of an oozing of water, probably a spring.
36. 230.—Carmarthenshire, 47 N.E.  
 10 yards west of the well at Llwyn-Ifan-Parry Farm, Banc-y-Mansel, eight miles east-south-east of Carmarthen,  
 The well is a powerful spring.
- 37 to 39. 230.—Carmarthenshire, 47 N.E.  
 250 yards north-east of Garn Farm, one-and-three-quarter miles north of Pontyberem.  
 A group of three hearths at the margin of a flat peaty hollow in the Carboniferous Limestone outcrop. A strong issue of water breaks out some 50 yards west of two of them; the third is about 150 yards farther east, close to the point where the stream leaves the flat.
40. 229.—Carmarthenshire, 47 N.W.  
 Side of stream 150 yards north-north-west of Tor-y-coed-isaf Farm, three-quarters of a mile east of Llangyndeyrn, five miles south-east of Carmarthen.
41. 229.—Carmarthenshire, 47 N.W.  
 250 yards south-south-east of Blaenau Farm, one-and-three-quarter miles east-north-east of Llangyndeyrn.  
 On a delta of gravel, close to where a small stream joins the Gwendraeth-fâch.
42. 229.—Carmarthenshire, 47 S.W.  
 In a dingle between Cwm-y-dwr and Cil-carw-fâch Farms, half a mile west-north-west of Pontyberem.  
 Immediately below a very strong spring, used for the supply of the farms.

43. 229.—Carmarthenshire, 46 N.W.  
About 300 yards south-west of Llwyn-gwyn Farm, one-and-a-half miles south-west of Llangain, three miles south-west of Carmarthen.  
A well-marked hearth, presenting a crescentic form.
44. 229.—Carmarthenshire, 45 N.E.  
Side of stream 200 yards south-east of Pen-gelli-isaf Farm, one-and-a-half miles west-south-west of Llangain.  
Remains of the hearth well exposed in section. The broken and burnt stones rest on the original surface of the ground without any paving or slabs.
45. 229.—Carmarthenshire, 45 N.E.  
Side of stream 100 yards north-west of Pen-picillion Farm, one-and-a-half miles north-east of Llanybre, six miles south-west of Carmarthen.  
The stream is derived from a strong spring which breaks out on the hillside, 170 yards south of the hearth.
46. 229.—Carmarthenshire, 45 N.E.  
250 yards south-east of Maes-gwyn Farm, one-and-a-half miles east-north-east of Llanybre.  
The nearest water is a small stream 150 yards to the south-west.
47. 229.—Carmarthenshire, 45 N.E.  
Side of stream, 200 yards south-west of Maes-gwyn Farm.  
The remains of the hearth are cut through by an old lane which runs parallel to the stream.
48. 229.—Carmarthenshire, 45 N.E.  
400 yards south-west of Maes-gwyn Farm.  
In the north-east corner of a field. The nearest stream is 150 yards to the south. Between these Maes-gwyn hearths and that near Llwyn-gwyn, No. 43, a hill intervenes; near its summit stands a Maen Llŵyd, an upright grit block, 6 ft. high, marked and named on the Ordnance Maps.
49. 229.—Carmarthenshire, 45 N.E.  
On east side of stream, 120 yards south-west of Cwm-llyfrau Farm, one mile north-north-east of Llanybre.  
Hearth-remains exposed in the upturned roots of some trees blown down in the autumn of 1903.

## 50 and 51. 229.—Carmarthenshire, 45 N.E.

Side of stream, 60 yards below Ffynnon-olewm, quarter-of-a-mile east of Llanybre.

Two overgrown mounds, which may be hearths. The spring is a powerful one, and is resorted to by some of the inhabitants of Llanybre.

## 52. 229.—Carmarthenshire, 45 N.E.

In a hedge, 100 yards south-east of Ffynnon-dagrau, near the Vicarage, Llangynog, five miles south-west of Carmarthen.

The hearth is cut through by the hedge.

## 53. 229.—Carmarthenshire, 45 N.E.

100 yards west-south-west of Gelli Farm, one-and-a-half miles north-east of Llandilo-Abercowin, near St. Clears.

Close to some springs.

## 54. 229.—Carmarthenshire, 45 N.E.

In a coppice 500 yards east-by-north of Llandilo-Abercowin church.

Several springs break out 50 yards up the wooded slope eastwards of the hearth.

## 55. 229.—Carmarthenshire, 45 N.E.

In a thicket, 450 yards east-by-south of Llandilo-Abercowin church.

250 yards south-by-west of No. 54. The hearth is cut through by what looks like the old course of a cart-road, which now passes a few yards further west. As this hearth and No. 54 are both within a few hundred yards of the tidal estuary of the Tâf, they might be expected to yield remains of cockles, which abound in the mud of the adjacent shores, but though carefully looked for in the section of this hearth, none were observed. Several springs break out some fifty yards up the slope to the east.

## 56. 229.—Carmarthenshire, 45 N.W.

300 yards east-north-east of Ty'r-gate Farm, one mile east of Lower St. Clears.

On some low, marshy ground, and within 50 yards of a small stream,

## 57. 229.—Carmarthenshire, 45 N.W.

Side of stream, 50 yards north-east of Broadmoor Farm, one mile south of Lower St. Clears.

A runnel from some springs situated 80 yards to the north joins the main stream at the hearth, which is partially exposed in the main stream.

## 58. 229.—Carmarthenshire, 44 N.E.

North bank of stream, in deep valley (traversed by the Pembroke road), 400 yards south-east of Parcau Farm, one mile south-west of Llandowror, St. Clears.

The remains of the hearth are opposite a point 800 yards west of the twelfth milestone from Carmarthen.

## 59. 229.—Carmarthenshire, 37 S.E.

East side of small pond, 300 yards west of Blaen-gors Farm, half-a-mile south-west of Llangynin Church, St. Clears.

Scanty remains.

## 60. 229.—Carmarthenshire, 37 S.E.

In corner of field and by side of stream, 400 yards south-east of Sabulon Farm, two miles west of Blue Boar, St. Clears.

Covered with turf, and not exposed without digging.

## 61. 229.—Carmarthenshire, 37 S.E.

South side of small pond, 350 yards east-north-east of Forest Farm, one-and-a-half miles east of Whitland.

Scanty remains. The pond lies in a depression which before cultivation was probably traversed by a small stream.

## 62 and 63. 229.—Carmarthenshire, 53 N.W.

150 yards east-south-east of Coleman Farm, one-and-a-half miles west of Kidwelly.

Two large heaps of burnt angular coarse quartzite *débris*, at a strong spring. Noted by Mr. E. E. L. Dixon.

## 64. 230.—Carmarthenshire, 41 N.W.

80 yards south-east of first milestone from Dryslwyn Ford on the Castell Rhingyll road, west of Llandeilo.

Close to a strong spring. Noted by Mr. H. H. Thomas.

65. 229.—Carmarthenshire, 44 S.W.

Side of stream, 280 yards north-east of Crug-y-felin or Crug-y-ffetan Farm, half-a-mile east of Red Roses, three miles south of Whitland.

Several springs break out by the side of the stream, both above and below the hearth.

66. 228.—Carmarthenshire, 44 S.W.

Side of footpath, 200 yards south-west of Cwm-fawr Farm, one-third of a mile north-east of Red Roses.

A few yards from a strong spring. Small, and more or less horse-shoe shaped—the concavity facing the spring.

67. 228.—Carmarthenshire, 44 S.W.

Side of stream, 600 yards south-south-east of Red Roses, at head of stream which flows southwards between Westpool and Sick Farms. A strong spring breaks out 100 yards north of the hearth.

68. 228.—Carmarthenshire, 44 S.W.

East side of stream, 150 yards south-east of Mountain Farm, Tavernspite, three miles south-south-west of Whitland.

Very large hearth, standing conspicuously on the alluvial flat, crescentic-shaped, the concavity facing the stream. About 51 ft. by 38 ft., and about 3 ft. high.

- 69 and 70. 228.—Pembrokeshire, 29 S.E.

East side of stream, 100 yards north-east of Pen-floidd Farm, near Gilfach Cross, one mile south of Lampeter Velfrey.

Two small hearths, about 30 yards apart. The more northerly one doubtful.

- 71 to 74. 228.—Pembrokeshire, 29 S.E.

West side of stream, 300 yards east of Princes Gate, two miles south-east of Narberth.

A series of four hearths; a hedge cuts through one of them.

- 75 and 76. 228.—Pembrokeshire, 29 S.E.

At a spring in a field on north side of highroad, one-third of a mile east of Princes Gate.

A hearth bisected by a stream; another a few yards further north.

- 77 and 78. 228.—Pembrokeshire, 29 S.E.  
Side of stream, 200 yards north-by-west of Hill Farm,  
Ludchurch, near Narberth.  
Broken into by stream and hedge.
- 79 and 80. 228.—Pembrokeshire, 29 S.E.  
Side of stream, 150 yards north-east of bridge at Mountain  
Lake Cottage (on the Ludchurch road), one mile east  
of Templeton, near Narberth.  
Remains of the second, 250 yards further down stream  
towards the west.
81. 210.—Pembrokeshire, 12 S.W.  
About 120 yards east of main road, and in field north of  
lane, about one-and-a-half miles south of Crymmych  
Arms, eight miles south of Cardigan.  
Half carted away—thus exposing a good section. The  
burnt stones rest directly on the underlying boulder-  
clay without the intervention of any paving.
82. 194.—Cardiganshire, 39 S.W.  
By side of pond, 600 yards east of Pant-Einou Farm, half-  
a-mile north-east of Brongwyn Church, two-and-a-half  
miles north-west of Newcastle Emlyn.  
The site of the pond was originally occupied by a boggy  
patch, in which several strong springs had their source.  
The stream from the bog flowed past the hearth, which  
has now been almost obliterated. In making the  
pond, one or two rough oak planks were found under a  
considerable depth of peat.
83. 194.—Cardiganshire, 39 S.W.  
100 yards west of No. 82. By side of same stream, but in  
the next field.
84. 194.—Cardiganshire, 39 S.W.  
180 yards north-west-by-north of Bryn-gwrog Farm, three-  
quarters-of-a-mile north-west of Brongwyn Church.  
Hearth? It once formed a conspicuous mound, but is now  
nearly levelled by long cultivation of the field. It  
shows the burnt stones characteristic of hearths, but  
there is no water near, as the site is on the highest  
ground in the district, and the neighbouring farm  
obtains its water from a deep well. The nearest  
spring is about a quarter-of-a-mile away. No bones  
or implements were found in the field, although it was  
searched after it was ploughed.



## 85. 194.—Cardiganshire, 39 S.W.

In field close to lane hedge, 330 yards north-west of Blaen-silltyn Farm, about a mile north-east-by-east of Bron-gwyn Church.

Hearth? A small heap of stones resembling those of a hearth, but, as in the case of No. 84, there is no water near. The neighbouring cottage obtains its water from a deep well. In winter there is a good deal of surface water lying about.

Mr. G. G. T. Treherne has had limestone pillars, marked I, II, III, and IV respectively, set up on Nos. 68, 66, 65, and 67 of the above list.

Any hearths which we may meet with, as our official duties carry us still farther westwards into Pembroke-shire, we hope to record in a future communication. If any of the hearths in the foregoing list should, on exploration, be found to yield implements, bones, pottery, or other object which would definitely prove their age and origin, it is to be hoped that such discovery may be published, and the objects placed in one of the museums of South Wales. We have deposited a few specimens of the burnt and broken stones in the Museum and Art Gallery at Cardiff, in the Museum of the Royal Institution of South Wales at Swansea, and in the Museum at Tenby.

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## ALLEN'S "PEMBROKESHIRE."

BY EDWARD LAWS, ESQ., F.S.A.

IN 1882 the late Professor Westwood drew attention to copies of three inscribed stones made by Mrs. Emily Allen (these stones are all of great interest, but that is another story). Mrs. Allen had been permitted by the late Mr. Richard Mason,<sup>1</sup> of Tenby, to copy the inscriptions from a collection of drawings which originally came from Ivy Tower, near Tenby.

This house was the home of a well-known antiquary, William Williams (see *Arch. Camb.*, 3rd Ser., iv, 376; v, 13; iv, 380). He died 1813, but I expect Mr. Mason bought his pictures about 1849, after the death of W. W.'s son-in-law, Orlando Harris, who had assumed the name of Williams.

These pictures are said (*Arch. Camb.*, 4th Ser., xiii, 40) to have been made in 1792 for Allen's *History of Wales* and Allen's *History of Pembrokeshire*. Mrs. Allen tells me that, in all, Mr. Mason had about twenty pictures in this collection; but she was at that time only interested in inscribed stones, and does not remember much about the others.

With regard to Allen's *History of Wales*, I know nothing, but some MSS. in the possession of Dr. Henry Owen, of Poyston, throw considerable light on the abortive *History of Pembrokeshire*.

In 1893 Dr. Henry Owen purchased three little MSS. books, at a sale of books and papers, the property of Sir Thomas Phillipps, deceased.

The three little volumes are entitled *Wilmot's Pembrokeshire*, but there is no doubt that they are the original notes from which Allen was to annotate a transcript of George Owen's *Pembrokeshire*; and the

<sup>1</sup> First publisher of the *Arch. Camb.*

probability is that the pictures purchased by Mason at Ivy Tower, and seen by Mrs. Allen, were drawn by Wilmot, not Allen.

The three little books are of no recognised size, but in this paper I will refer to them as F (folio), Q (quarto), and O (octavo). The contents are bound in the most casual fashion,<sup>1</sup> but embrace some interesting matter, and tell the story of a county history which seems to have fallen still-born. Possibly its sad fate is not to be regretted, for had Wilmot published a *History of Pembrokeshire*, based on a transcript of George Owen's work in 1798, Fenton might have been discouraged in 1811, and the grand edition of *The Description of Pembrokeshire*, issued by Henry Owen in 1892, might never have seen light.

Be this as it may, portions of these three little volumes will, I think, interest some members of the Cambrian Archæological Association, notwithstanding their queer diction; so, at the request of their owner, I have displayed their contents in the following pages.

The first—and probably readers will say the most interesting—item is a rough copy of a letter, addressed by William Wilmot to a friend of his, named Cooper, and written December 16th, 1784.

From this it will be seen that William Wilmot was an invalid, suffering apparently from asthma; and that, after travelling through South Devon and South Wales, he settled down at Pembroke. No mention is made of a wife, but from other sources we find he had two sons, George and William E.: but the author tells his own story.

ROUGH COPY OF A LETTER ADDRESSED TO — COOPER.

16th Dec. (17)84.

Perhaps a specimen of Intelligence from this Welch Country may afford you some amusement from a person who has travelled 500 miles since he had the Pleasure of sitting at your Table, and

<sup>1</sup> They were bound for Sir Thomas Phillipps: Bretherton ligavit, 1850.

since which I understand your father has been compelled by those two inexorable Tyrants, Death and Time, to take that Journey from which no Traveler ever returns to tell his Wondrous Tale.

Happy in his Conscience, he gently slid into the cold mansions of oblivion, leaving nothing to his Son or Society to reproach his memory : his honest industry was crowned with that success as may make his son happy in Temporals, as his example has done in honour and virtue—Nature being spent and life become burdensome, the Loss must set the lighter as it put a period to his Pains.

After travesting the West of England and not finding that agreeable Difference in the air I was led to expect, and after Lodging 5 Weeks at the pritty, clean & populous Town of Tiverton, I proceed from thence to Bristol, crossed over a 3-mile Ferry into Monmouthshire, and so through the South of Wales to Haverford-West, being the furthest place that I was in the least likely to approve. This Town nor air by no means suited ; I then crossed to Pembroke, & about the Vicinity of this Town I felt such balmy sweetness and balsamic virtue descending to my Lungs as cannot easily be described, and which has continued ever since, tho' last winter was very rigourous, and a bad Spring and Summer, tho' in neither near so much as in England. Being almost surrounded with Neptune's foaming billows lashing over lofty Rocks that I can often hear as I walk in my Garden, tho' three miles distant. To the North, at about 28 miles distant, we view the cloud-caped Preissilla & her sister mountains.

In a situation so high, the Pleasure of the Prospect like all terrestrial Pleasures is abated by the bleakness and force of prodigious winds from the surrounding Sees ; but as most likely 'tis to this I owe the salubrity of the air, as oweing to its peculiar virtue in the preservation of my health, I make it a part of my happiness to hear its tempestuous Music, as eager huntsmen the Discordant yelping of a pack of Hounds, more joyous Sound than a finished Concert by the ablest Hands.

From a boy I always longed for solitude and retirement ; gracious Providence, by the Instrumentality of Good Friends, has now granted my wish. With gratitude to the Deity & Friends, I am thankful for the high behest. I now Rise and set with the lark, walk, read, garden, and contemplate Nature in all its infinite variety & in Nature's wondrous work ——— many a pleasing Hour. Music sometimes employs my skill, tho' small it be, yet works self done are pleasing all, if Virtue is not wronged. Time never irksome hangs upon my Hands. Temperate my meals, I glide to soft repose & with comfort wake to rising morn ; and if

Hermits were now in fashion, I am vain enough to think I might make one equal to St. Gowen of antient date, who's curious cave and well are just by, near the Sea amongst tremendous Rocks; many legendary wonders of him are told, and of his holy health-restoring beverage. Popish priestcraft being dead here, the healing virtue all is fled.

Fish, flesh, Fowl, Fuel and house rent are all cheap here, but no provisions can be purchased except on market day. Houses are all of stone, Plastered over with curious white lime; few farm-houses have any ceilings, slate being cheap, they are almost the only covering, and then plastered over on the outside to prevent the admission of air, form thro' the Country a neat appearance—but the inside is far from being correspondent, the Floors are hardly any thing but Dirt, the Chamber Floor never washed, every room-kitchen has one or more cubboard beds, with sticks laid across instead of sacking, nor any sheets; the Farmers' servant men lie with the cattle. The women being used to carry buckets of water upon their heads while young, causes them to be short and squab. Girls go to plow and cart, &c., as well as the boys, and without either shoe or stocking, hail, rain, or shine.

In the roads culm or coal is carried upon horses, without saddle or halter, Drove by girls and women bear legged, over stones one would think too rough for a horse to venture over.

The Towns in general are very dirty, their meat shambles dirty, being never washed, and consequently the meat itself not very allureng to an English stomach, and mostly poor, and their Pembroke consists of one principal street and two short ones, it stands upon a rock half moon figure, and the salt tyde washes it on both sides, and the river runs up within a short space of my dwelling; the Castle and river afford a striking view; there are above the genteel houses a few good shopkeepers, who sell their goods at an extravagant profit, the country very pleasant all round, interspersed with many Gothic seats. S'r Hugh Owen, two miles from hence, being the Principal, he is our member, and a very invalid one he is. His dear park is about a mile from me, it being a very pleasant walk, commanding very delightful prospects. I often parade it. He has also an old<sup>1</sup> Castle near, greatly in mien, but venerable in its decay. What melancholy situations did the great formerly reside in. 'Tis no wonder they were such debauchees, and no wonder Nuns had Priests' Bastards when rivers always surrounded their Nunneries, to hide their natural though sinful productions. At a auction of a great house of furniture of a gentleman deceased,

<sup>1</sup> Lamphey Palace.

I had an opportunity of seeing most of the Belles and Beaus of the County ; the men in general are stout and well-made, and have indications of honesty marked in their countenances, but the women mostly short, dowdy, and far from beautifull. I have not seen a beautiful female since here I have been, to my great mortification be it spoken.

Snugled goods are very plenty, even the officers, tho' sent to prevent will do it themselves ; except a whole sloop at a time, few other seizures are made. We have a custom house, the collector, comptroulor, live like princes. Candles almost every one make themselves, & Malt made by the farmers, not half of it pay the duty. Treat the officer well and he can see nothing, but when the farmer would have him ; otherwise a very troublesome fellow. Sloops full of salt & sloops from Ireland are often seized, and for a commutation of 10£ the ship is released to set up another load.

I think the South of Wales for pleasantness is preferable to Devonshire ; the latter indeed in some parts has more game, in great plenty of the most delicate kinds, and Exeter perhaps is the greatest and cheapest market of any in England ; six coaches set out from thence every day with large baskets behind, and take to London from twelve to sixteen pounds of fish each, contracted for by London fish mongers, and brought from all the coast around. The finest fish is picked out for London, the rest sold at a very low Price. Exeter Cathedral is small, but a very agreeable Gothic structure, & the service on the Sunday morning the most striking I ever heard, being composed by Mr. Jackson, the Organist.

The Country Houses, Barnes, &c., are built of clay and straw, tempered together and plastered down with lime, this last article comes high there as 'tis all fetched from Wales to the port, and from thence in a kind of panniers on horseback, which makes it come dear.

Their roads are so steep and stony that most loads and luggage of all kinds is conveyed on horseback.

Whereas here hardly a farmer but can dig what lime he wants on his own ground, on which also is a kill to burn it. 'Tis their constant manure from 100 bushels p'r acre to 300. The people here speake better English than in Devonshire ; few understand Welsh. English prevails thro' all South Wales. In North Wales the people very poor and wretched, and their women & children, cows, hogs & poultry, all in one wretched hovel, with bedding of the same kind of straw for the whole.

Methodism of several kinds prevails very much in Wales. In Cardiganshire, there are a species of them called Jumpers,

for as soon as sermon is over, they all rise and jump for a considerable time, & all the way home. When people discard reason as their conductor in Religious sentiments, what extravagant illusions, like an ignis fatuus, will not Imagination warm their fancy to embrace as real inspiration from heaven.

I wrote to Sparrow, and suppose he will show you my letter, I forebore inserting the same particulars in Jone's that I wrote to him, that by a mutual communication there might be the greater variety.

Four years after his arrival in Pembroke, we find William Wilmot established as a printer. (See address of letter from J. G. Neele, 352, Strand, August 4th, 1788, *re* copper plates, etc., in reference to a *History of Pembrokeshire* Wilmot proposed to issue.)

In preparing for the publication of this work, he expended the following sums:—

	£	s.	d.
600 Quarto Bills . . . . .		12	0
House and Expenses . . . . .	3	7	0
5 quires of paper for different parishes . . . . .		5	0
Paid Reynolds for a list of Sheriff's Expenses . . . . .		5	0
6 sheets demi paper $\frac{1}{2}$ bound . . . . .		1	0
1789.			
Heylin's Help to English History . . . . .		6	0
Humber's Peerage, 3 Vols. . . . .		18	0
Drawing the Map & Chart . . . . .	10	10	0
Printing 500 bills for Ireland . . . . .		10	0
(O, page 12) AN ACCOUNT OF MONIES LAID OUT.			
Subscription books . . . . .		3	0
Quarto book for rough copy . . . . .		4	0
Postage of 2 letters from Neal & Taylor . . . . .		1	1
Cheltenham Spa, 1/6, British Chronologist, 3 vols., 18/ . . . . .		19	6
Doomsday book, 7/, Jones Remains, 2/6 . . . . .		do.	
8 pens, 4d., gr. Foolscap, 1/, 7 1-qr. Book, 8/2 . . . . .		9	6
Expenses at Carew & the Forts . . . . .		6	0
Do. St. David's & Dale . . . . .		15	2
Lambard's Topographical Dic. . . . .		15	0
Printing 1000 Quarto Preposals . . . . .	1	0	0
7 Nos. History Gloucestershire . . . . .		15	0
Account of Crown Lands . . . . .		12	0
House for 16 days . . . . .	2	1	0
Expenses do. . . . .		6	0
Lloyd's Insurance . . . . .		7	0

At this stage of the proceedings, William Wilmot received the following communication from Dr. Lort (O, page 1).

April 18th, 1789.

Dear Sir,—Inclos'd is a large acct. of the MS. history of Pembrokeshire in the British Museum. The author was, if I mistake not, a native of the county, and a celebrated herald and antiquarian<sup>1</sup> in the time of James the first. I believe a transcript would be permitted to be taken of it, for the use of a proper and capable person inclin'd to publish it; and I should think it would be a very good ground work for such a person, who might be inclin'd to add the modern state of the county to it.

I am, dear Sir, yours very truly,

M. LORT.<sup>2</sup>

Wilmot seems to have asked Dr. Lort to make further inquiries. The next letter is from Samuel Ayscough, who writes under date July 8th, 1789, from the "Bell," stating he would get a transcript made for £10. (O, page 2).

From an account of monies laid out (F, page 12), we find Wilmot paid the Doctor £10 for a transcript.

---

	£	s.	d.
Paid Dr. Lort for a transcript . . . . .	10	0	0
Travelling expenses . . . . .	6	6	0
Ware's History of Ireland . . . . .	12	6	
Herbert's Travels in Africa & Asia . . . . .	6	0	
Advertising proposals 3 times in the Hereford and Gloucester Times, Rudhall & Routh's Bristol paper, 8/6 each time . . . . .	6	7	0
	49	15	0

Following this account is another list, which seems to me an estimate for printing expenses, which amounts to £290 13s. 5d. I doubt if this was ever expended.

<sup>1</sup> Dr. Lort, as was usual, confounds George Owen, the historian, with his son, George Owen, the York Herald.

<sup>2</sup> Michael Lort, D.D., Regius Professor of Greek at the University of Cambridge, was son of Roger Lort, Major in the Welsh Fusiliers (killed at Fontenoy), and Ann his wife, daughter of Edward Jenkins, Vicar of Fareham. See monument in Tenby Church.



But on page 132 is another copy of the 1788 account, with certain fresh items included. It is dated July 2nd, 1788.

	£	s.	d.
Sheet of Imperial paper for the map . . . . .	0	6	
Postage of a letter from England, Waltham's Cross . . . . .	0	7½	
4 qrs. of paper for the hundreds . . . . .	5	0	
Pens and ink-horn . . . . .	1	6	
Barton for horse hire . . . . .	2	2	0
May 22.			
Expenses . . . . .	1	6	0
Drawing the Map and Chart, pd. Mr. Allen . . . . .	5	0	0
Do. plan and elevation, a copy of the work . . . . .	18	0	
Paper for drawing Map, Chart, Castle, &c. . . . .	4	0	
Paid Mr. Hughes for drawing 2 views of the Castle and town . . . . .	6	0	
Surveying Manorbeer one do., &c., . . . . .	3	0	
Do. Bangerton & Castle Martin, 3 days . . . . .	4	6	

Who Mr. Hughes may have been I know not. Besides Hughes and Allen, he was assisted by Joseph Collins, Esq., of Pembroke; Wm. Williams, Esq., of Ivy Tower; John Philipps Laugharne, Esq., of Orlandon; Revd. Mr. Evans, Llanghaden;<sup>1</sup> J. Campbell, Esq., Stackpole Court. Mr. Lloyd, of Cwm Gloyne, lately deceased, had collected some MSS. relating to the county, which were placed at his disposal; also a manuscript was sent him by a reverend gentleman, whose name is not given. Mr. T. Meyrick, of Bath, stated that there was a MSS. history of either Ramsay or Skokholm in the British Museum (it turned out to be Skomer.<sup>2</sup>) Mr. Griffiths, of Llanrud, promised to go with young Wilmot to search for the Flemish way which ran from St. Davids and across the mountain (41, Q).

In November, 1788, W. W. writes to a "Revd. Sir," asking if Mr. Mathias has got a license for him

<sup>1</sup> Llawhaden.

<sup>2</sup> See Owen's *Pembrokeshire*, I, p. 111.

relating to Pembrokeshire; and if Mr. Pecket will take in subscriptions for him, as he was so kind as to promise. His son had just returned from his survey of Kilgryn (*sic*) hundred, where he was received and entertained with British hospitality by the following gentlemen: — Griffiths, (?) Esq., Llandgolman; — Griffiths, Esq., Llanrud; — Williams, Esq., of Cwm Gloyne; — Colby, Esq., Founy (Fynone?), etc. He is to return to the above gentlemen in February. Eventually—though we are ignorant as to the exact date—William Wilmot wrote a title-page, an advertisement, and a list of contents as follows:—

## A TOUR THRO' PEMBROKESHIRE.

---

OR A CONCISE ACCOUNT OF WHATSOEVER IN THAT  
COUNTY DESERVES THE ATTENTION OR  
CURIOSITY OF THE TRAVELLER.

---

Heavens! what a goodly Prospect spreads around  
Of Hills and Dales, and Woods, and Lawns, and Spires  
And glittering Towns, and gilded Streams: till all  
The stretching landscape into smoke decays.  
Happy Britannia, when the Queen of Arts  
Inspiring Vigour, Liberty abroad,  
Walks unconfin'd: even to thy furthest cotts,  
And scatters Plenty with unsparing hand.

THOMSON.

---

Compiled by WILLIAM WILMOT,  
Bookseller, Printer and Stationer in Pembroke.

---

TO THE  
NOBILITY AND GENTRY OF PEMBROKESHIRE

This Tour,  
With the utmost Respect and Submission, is most humbly  
inscribed, by their most obliged and most  
devoted Servant,  
W. W.

## ADVERTISEMENT.

Pliny observes, that it is no more than a reasonable piece of justice to acknowledge & to publish the Names of such Authors as a Man quotes from in his own Writings. The compiler is therefore well persuaded that he cannot more effectually recommend the following sheets than by declaring that they almost contain nothing but mere extracts; and when the Reader peruses the List of those eminent and approved Writers from whom he has so liberally borrowed, he apprehends he has little more to answer for than the arrangement of the work.

He hopes no scrupulous mind will be offended at any sentiment or expression contained in it. He has nothing to fear from the Liberal and the Well-informed, and it was his Principal study not to give the smallest offence to any Individual.

He has added, by way of Appendix, from the Political Writings of that learned and excellent author, Dr. Campbell, an extract that concerns the Commerce and Manufactures of Wales in general and of Pembrokeshire in Particular, in which it is believed he was very materially assisted in whatever concerns this County by a gentleman of the same name, lately deceased, of considerable Property, eminent abilities, and most universally respected by all men.

## CONTENTS OF THE HISTORY OF PEMBROKESHIRE.

There is prefixed the Welsh Alphabet, with Instructions for reading that language & observations on the same.

Chap. 1. Of the ancient Name, Inhabitants, Situation, Extent & Divisions of this County, its Longitude, Latitude; also the Names & Inhabitants of the Previous (<sup>1</sup>) age. This chapter will contain also the general history of the County from the earliest times down to the present.

Chap. 2. Of the ecclesiastical divisions there, of Canon Law, etc.

Chap. 3. A Topographical description of the several Hundreds, Baronies, Parishes, Towns, Villages, Castles, Churches, chapels, gentlemen's seats, religious houses or priories, abbies or monasteries, etc.

Chap. 4. Of the County Town of Pembroke, its ancient and present state, situation, extent, walls, castles, churches, etc.

Chap. 5. Of its mountains, air, soils, Trees, vegetables, state of agriculture, etc.

Chap. 6. Of its rivers, mineral springs, with an analysis of their waters.

Chap. 7. Of the harbours, bays, creeks, roads, islands, and noted head lands on the coast, including a full description of Milford Haven, from the earliest accounts, and whatever improvements have been judged necessary to render any of them more safe and commodious.

- Chap. 8. Of the fisheries on the coast and in the rivers.
- Chap. 9. Of the trades, manufactures, &c., that either are or might advantageously be carried on in this county.
- Chap. 10. Of its fossils—whether stones, earths, sands, clays, ores, Mines of Coal and Culm, with the methods of discovering where they lie.
- Chap. 11. Of its animals, land and sea fowl, insects, etc.
- Chap. 12. Of remarkable caves, whether natural or artificial, Druidical, etc.
- Chap. 13. Of ancient monuments, Tombs, Crosses, Barrows, Cairns, Roads, Fortifications, Rafts, Encampments, Inscriptions, Customs, etc.
- Chap. 14. Of Persons famous either for Learning, Longevity, etc., that have been born in this County.
- Lastly. A Glossary for explaining the Welsh and other words, Names of Places, local expressions, etc.
- 

There are notes on all these various subjects, but notes only. Where William Wilmot died I do not know. In 1791, he printed—

A | Catalogue | of | Books | Belonging to the | Pembroke Society | 1791 | Pembroke | Printed by William Wilmot. |

A copy of this list is in the possession of Mr. Arnett, Bookseller, Tenby.

Apparently William Wilmot died about this time. For in the Folio is an Indenture between George Wilmot and Joseph Allen, dated Dec. 27, 1791, in which George Wilmott, of the Parish of St. Mary in the County of Pembroke, Bookseller, engages to pay £61 5s. 5d. to Joseph Allen, of the parish of St. Michael, Pembroke, Teacher of the Mathematics, in consideration of the following work, viz., a work entitled A History of the County of Pembroke, originally compiled by George Owen, with additions; a New Map of the said County, a Chart of Milford Haven, both on a large scale, with five other plates; also that the said Joseph Allen doth acknowledge that he hath received of the said George Wilmot for the service of the said work, sundry books, etc., to be

returned ; and that Joseph Allen doth promise and engage to execute and compile the aforesaid work, and deliver it finished within the space of six months from the 1st day of January, 1792.

Further, that the sum of £61 5s. 5d. is to be paid by George Wilmott as one third part of the profits arising from 500 copies of the said work as the same shall be disposed of, G. W. engaging not to print more than 500 copies without the consent of J. A. Either party binds himself, his heirs and assigns, to carry out the due performance of this contract ; and should either fail to do so will pay £60 to the injured party as an indemnity.

The agreement is signed and sealed by George Wilmot and Joseph Allen, and witnessed by Robert Hooke and John Hood ; and there, so far as I know, the story ends.

In 1801, W. E. Wilmot, Pembroke, printed a genealogical account of the Vaux family [see Library]. William Williams, of Ivy Tower, contributed to Wilmot's notes, and somehow acquired the pictures.

Who Joseph Allen was I know not, but am credibly informed he did not spring from the well-known Pembrokeshire family bearing that name.

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WELSH WOODEN SPOONS  
WITH  
ORNAMENTAL CARVING AND LOVE-  
SYMBOLS.

BY J. ROMILLY ALLEN, ESQ., F.S.A.

THIS subject has already been dealt with in a paper by the Editor in the *Archæologia Cambrensis* for July, 1901, and our only excuse for again returning to it is that we have come across some further specimens which are worthy of attention. The first (fig. 1) belongs to Mr. Edward Bidwell, to whose kindness we are indebted for permission to illustrate it, and the remaining four (figs. 2 and 3) are in the Cardiff Museum. Most of the objects illustrative of old-fashioned Welsh life in the Cardiff Museum were collected by Mr. T. H. Thomas, R.C.A., and deposited there on loan. It is gratifying to learn from the *Report of the Museum* for 1905, that Mr. Thomas has now presented the whole collection to the National Welsh Museum. We have to express our thanks to Mr. John Ward, F.S.A., the courteous curator, for having supplied us with the photographs here reproduced.

The carved wooden spoons which we are about to describe were made, like others of the same class, as wedding or betrothal presents. They were generally carved with an ordinary pocket-knife by young men in their leisure time, and when finished given to their sweethearts. The carved designs nearly always include emblems of love, more especially the heart. In addition, the initials of the giver and the recipient are usually added, and often the date when the present was made. The object of the spoon-maker was to exhibit both his technical skill in the use of the carving-tool, and his capacity as a decorative artist, in

producing effective combinations of love-symbols and geometrical ornament. As an exhibition of skill in the use of the carving-tool, as distinguished from the purely decorative work, we have the rings, loops, chains, and sliding balls cut out of the solid, which are of so frequent occurrence. In the spoons presenting these features, the width of the handle is much less than that of the bowl, and their use as spoons is not interfered with to any appreciable extent by the shapes of the handles. The spoon-maker, however, soon found that by increasing the width of the handle until it was equal to that of the bowl he could obtain a much larger surface for the display of decorative carving. This rendered the spoon less useful, although at the same time more ornamental. The lowest stage of the degradation of the carved wooden spoons as useful domestic appliances is reached when the width of the handle is made two, or even three, times that of the bowl. There are several specimens in the Cardiff Museum, illustrating the evolution of a purely ornamental object out of an originally useful spoon. Some of the most remarkable have two bowls attached to one handle. Mr. John Ward appears to think that these "love-spoons" with double bowls springing from a common handle symbolise "two souls with but a single thought, two hearts that beat as one."

Fig. 1.—The locality whence this spoon came is unknown, but, judging by its style, it is probably of Welsh origin. It is  $9\frac{1}{2}$  ins. long. The ornament, which is concentrated on the handle, is partly pierced and partly carved on the surface. The love-symbols consists of two hearts, the upper one ornamented with three rosettes, and the lower one pierced and placed upside down. There is a pierced chevron pattern along each side of the handle, and a pierced wheel-cross in the middle. The handle is inscribed with the initials I C, and the date 1822.

Fig. 2.—These two spoons came from the Colwyn Bay district, N. Wales. The one on the left is  $8\frac{1}{4}$  ins.

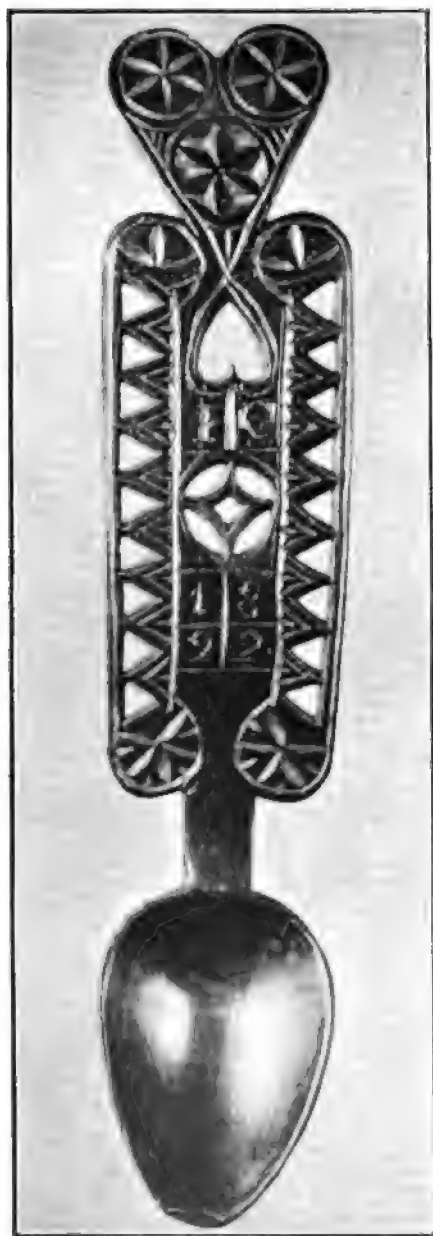


FIG. 1. CARVED WOODEN SPOON BELONGING TO E. BIDWELL, ESQ.  
Scale  $\frac{3}{4}$  Linear.



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TILDEN FOUNDATION

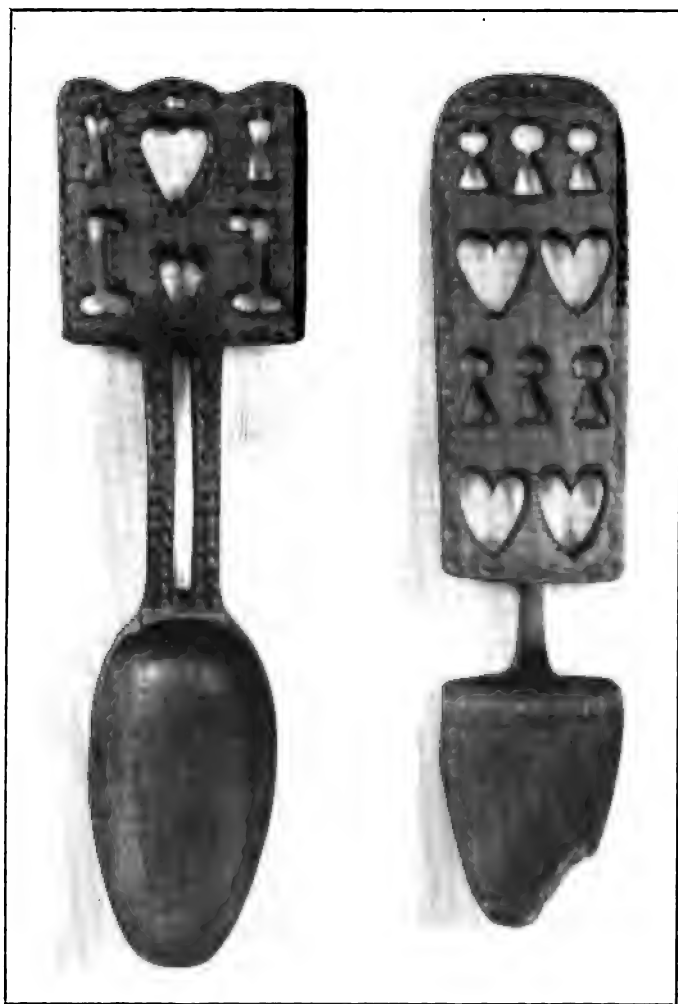
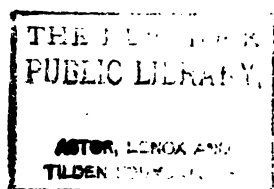
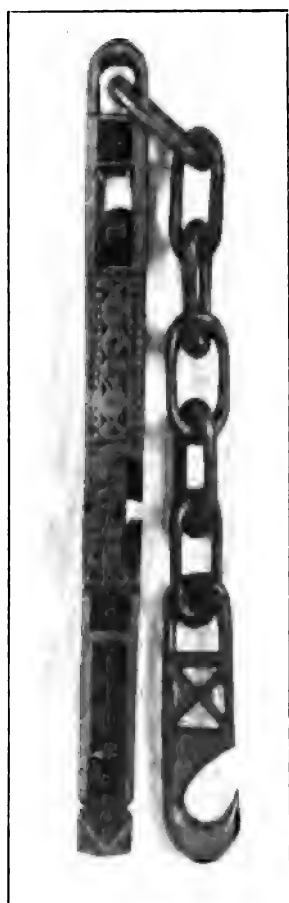
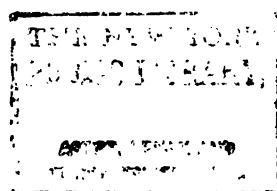


FIG. 2. TWO CARVED WOODEN SPOONS FROM COLWYN BAY,  
NOW IN THE CARDIFF MUSEUM.





**FIG. 4. KNITTING-STICK FROM CAERPHILLY, NOW IN THE CARDIFF MUSEUM.**



long and has a handle with a double stem. The upper part of the handle is pierced with love-symbols, consisting of two hearts, two keys, and two keyholes, the meaning obviously being: "I give you the key to unlock my heart, in exchange for the key that unlocks yours." The rest of the decoration consists of chevron patterns. The spoon on the right is  $7\frac{3}{4}$  ins. long. The general design is similar to that of the other, except that the love-symbols are six keyholes and four hearts, so as to make assurance doubly sure.

Fig. 3.—These two spoons also came from the Colwyn Bay district, N. Wales. The total length, with chain, of the one on the left is 2 ft., and of the one on the right 1 ft. 7 ins. Both are similar in design, and have loops, chains, and sliding balls cut out of the solid. The decoration consists entirely of chevron patterns. There are no love-symbols, initials, or dates.

Fig. 4.—This is a knitting-stick from Caerphilly, Glamorganshire, 7 ins. long, or—with chain—1 ft. 3 ins. It is given for comparison with the spoons on fig. 3, to show the application to a different class of objects of the method of cutting loops, chains, and sliding balls out of the solid. The decoration consists of chevron patterns, and the knitting-stick is inscribed with the initials, M C R I.

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## ON SOME SACRAMENTAL VESSELS OF EARTHENWARE AND OF WOOD.

BY THE VEN. ARCHDEACON D. R. THOMAS, F.S.A.

ASKED by the Rev. C. F. Roberts, Rector of Llanddulas, whether I had seen the old communion vessels of earthenware which had been recently restored to the parish church of Llanelidan, in the Vale of Clwyd, I could only reply that I had not only not seen them, but had never even heard of the existence of any vessels of the kind. I determined, however, to take the first opportunity of seeing and examining them; and on the first of February last I went and found the vessels carefully kept by the Rector, the Rev. John Morris, in a safe in the vestry of the parish church. They consisted of a jug and a two-handled cup, the material of both being a fine reddish ware, covered with hard, black glazing; there was no stamp or other mark on either of them to give a clue to their date. The jug is of flagon form, with a sharp-pointed spout and a handle, its measurements being: height 10 ins., diameter at the top  $5\frac{1}{4}$  ins., at the bottom 4 ins.; the spout is about  $1\frac{1}{2}$  in. long, and the circumference at the widest part 1 ft. 7 ins. The cup is a plain two-handled porringer, but with one of the handles broken off, and a piece broken out of the lip; its height is 4 ins., the diameter at the top  $3\frac{1}{2}$  ins., and at the bottom  $2\frac{1}{2}$  ins. The two vessels are well adapted in form and size for use as communion vessels, and it must be added that they could be kept perfectly clean and pure. The story of their restoration, as related by the Rector, was this: In 1903, William Morris, the parish clerk of the adjoining parish of Derwen, brought them to him, and stated that they had been given to him thirteen years before (1890), by the aged house keeper of Simon Goodman Jones, the last of a family of parish



FIG. 1. EARTHENWARE SACRAMENTAL VESSELS AT LLANELIDAN. [Photo. by D. R. T.]



FIG. 2. EARTHENWARE SACRAMENTAL VESSELS AT LLANELIDAN. [Photo. by D. H.]



“quia provocat vomitum”; brass; “quia contrahit rubiginem.” Tin or pewter chalices, he adds, in a recent communication, “were so often found in the coffins of ecclesiastics that one might think their use in the poorer churches was not unusual; and consequently for the same reason earthenware vessels might have been used.”

Is there, then, any proof of such use? Thinking that the wild moorlands of Hiraethog would be as isolated and desolate a district as any where such vessels might be found, I asked the Rector of Llanfihangel Glyn Myfyr whether he had ever heard of or seen such things; and his answer was that, although he had never heard of any in that part, he remembered distinctly, as a boy, some fifty years ago, seeing earthenware vessels in use in Capel Trisant, in the parish of Llanfihangel y Creuddyn, in the mountainous part of North Cardiganshire, and he had specially noticed the small two-handled cup as being given to the communicant by one handle and taken by the other. He also stated that, about four years ago, vessels of that kind were put aside in favour of more modern ones in metal.

In *Cardiganshire and its Antiquities*, by Geo. Eyre Evans, 1903, we read that, in the church of Yspytty Ystwyth, with the gracefully-shaped silver cup, dated 1768, there “was used as a paten, a *ware plate*, 8½ ins. in diameter, having a pattern of green leaves on a white ground” (p. 297). This was superseded by a modern electro set, made in Bombay, and presented to the church in 1896.

If we turn from the Holy Communion to baptism, we are reminded that, not so long ago, it was a common thing to use an ordinary domestic basin for the uses of a font in administering private baptism; and, indeed, how many of us can remember seeing such a basin of earthenware placed within the font in churches for the public administration: in utter disregard of the witness of the ancient font to the continuity of association, and

the bond by which it joined the rite of to-day with the long roll of centuries gone by.

In the church of Chignall Smealy, in Essex, there is a curious font built up of bricks, believed to date back to the sixteenth century. The absence of stone in the county makes the use of brick common for church building purposes; but it is nevertheless strange that stone for so sacred a rite was not imported, as elsewhere, under similar circumstances. This brick font is unique.

There is another use, however, of a semi-sacramental character to which vessels of this type were sometimes applied. It was an old Welsh custom at funerals to hand round wine or spiced ale and cakes to those present just before starting; and at Llanelidan, Mrs. Roberts, the widow of a former Rector, has stated that some families in that parish used to keep a special set of vessels for funeral occasions—indeed, she herself had one very similar in size and shape to the jug or flagon of the “Hen Lestri.” Those who had none such did as was usual in many parishes; they applied for the church flagon for the purpose. In Bishop Cleaver of St. Asaph’s “Primary Visitation,” the question was asked, with evident allusion to this practice. “Are they (the communion vessels) kept *only for this use*, and *not employed to any other?*” to which the Churchwardens of Llanymynech replied, “They are sometimes used at *funerals*.” Indeed, not a few of the clergy of the last generation incurred much odium in their parishes by refusing to lend it for such a purpose. But what is the meaning and the explanation of the custom? It was not for the mere refreshment of those who had come a great distance: there had already been abundant provision made for them. It was really, I believe, a survival of the “Agape” or Love-feast, which was at first associated with the Eucharist, and subsequently with the commemoration of martyrs and departed friends, its specific name being “Agape funeralis.”

Later I was told that there was to be seen near

Llawrybettws, in Merionethshire, an earthenware cup that had belonged to a lost pre-Reformation chapel in that district: "Hen lestr Cymmun yn perthyn i hen Eglwys Glanyrafon." On the 3rd of March I went in search of it and found it; not indeed as it had been supposed to be—the cup of a pre-Reformation chapel—but one that had been in use fifty or sixty years ago in the modern Calvinistic Methodist chapel, where Mrs. Hughes, the owner, declared she had often seen it used in the time of her father, who had been a deacon there. This cup differed in shape and character from the previous one. It is a two-handled standing cup, but the stem has been broken off; the depth of the bowl is  $2\frac{3}{4}$  ins., and its diameter at the top  $3\frac{1}{2}$  ins. The ground colour is a bright bronze or lustre, with a band around the upper half, of a diamond pattern, the spaces of which were ornamented with a rude attempt at leaves. It was described as Staffordshire ware. Its importance lies in the fact that my informant, Mrs. Hughes, like the Rector of Llanfihangel in the preceding case, testified to having been a personal witness of its actual use.

I think, therefore, we need no longer doubt the genuineness of the two Llanelidan vessels.

After my visit to Llanelidan, I cycled on to Efen-echtyd Church, which lies about two miles to the west of Ruthin, and is remarkable for a large wooden font, which, as far as Wales is concerned, is unique,<sup>1</sup> and it has only one rival in England, viz., that in Chobham Church, Surrey. It is formed out of a single trunk of oak, roughly shaped into as many as fourteen sections, with a sort of projecting roll of rude bosses just above the foot, partly for ornament and partly for stability. The height is 2 ft.  $7\frac{1}{2}$  ins; the external sections are of uneven breadth, with an average of  $6\frac{1}{2}$  ins. The cir-

<sup>1</sup> In the Rural Dean of Marchia's Report for 1791, "A moveable wooden font" is noticed at Selattyn; but this could only have been a temporary substitute, as the earlier font of stone is still in existence and in use there.



**FIG. 3. WOODEN FONT IN EFENECHTYD CHURCH.** [Photo, by D. R. T.]



**FIG. 4. WOODEN PATENS AT LLANWDDYN.** [Photo, by D. H.]



cumference at its widest point, *i.e.*, the top, is 7 ft. 2 in., and at its smallest, just above the bosses, 6 ft. 3 in. The diameter of the font at the top is 2 ft. 2 ins.; that of the bowl, which is lined with lead, 1 ft. 6 ins., and its depth 1 ft. There is no drain to it.

"The great rudeness and absence of architectural details do not enable us," wrote Mr. Barnwell (*Arch. Camb.*, 4th Ser., vol. iii, p. 260) "even to offer a suggestion as to the actual date of this font, which is large enough to admit of the immersion of the child." When he wrote, in 1872, the font "stood on the damp ground;" but on the restoration of the church in 1872, it was supplied with an hexagonal pediment, and placed on a wooden platform.

When we turn from baptismal to communion vessels, we find both records and survivals of their use in the Diocese of St. Asaph. In "A tru note of the goods of the Church delivered by the Churchwardens (of Llangollen) to their successors," in 1626, we find "On silver cupp, on silken cope, . . . on linen wallett, on pewter bottle, and on *wooden* bottle;" by the last of which, as well as by its pewter companion, a flagon must have been intended. With this we may compare a "flagon," 9 inches tall with a wooden bottom,<sup>1</sup> in Llanddewi-Aberarth;<sup>1</sup> "a large block tin flagon," at Llandrillo in Rhos,<sup>2</sup> and "a large copper flagon," at Llansilin,<sup>3</sup> which has lately been recovered for the Church. In the "Clocaenog Terrier," 1801, mention is made of "one pewter flagon and one paten of wood japanned;" and in the presentment of the churchwardens of Llanfair Caereinion, in 1809, "a Japan paten for the bread." And at Verwick, in the Diocese of St. David's, "a paten painted and ageworn into holes."<sup>4</sup> At Llanwddyn, in Montgomeryshire, are "two wooden patens," which the Rev. John Williams, the Vicar, tells me have always been regarded as "collecting plates," and used the one in

<sup>1</sup> *Cardiganshire and its Antiquities*, p. 188.

<sup>2</sup> *Rural Deans' Report*, 1791.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Cardiganshire, etc.*, p. 100.

the church, and the other in the churchyard to receive the clerk's offerings ("offrwm") ; but on close examination one shows the incisions of a knife used in cutting the communion bread, and the other some dark stains, which, however, may not have been caused by wine. The diameter of each is 7 ins., and the height 2 ins., equally divided between the bowl and the stem, a small expanding foot. In the Diocese of Llandaff, at Goytre, St. Peter, Monmouth, "a wooden paten,  $8\frac{1}{2}$  ins. in diameter, slightly reeded on the under-side and edge, was used prior to 1889."<sup>1</sup>

We find a remarkable witness to the use of wooden chalices in the Early Church in the satirical saying attributed to St. Boniface of Mainz, who died in 755 : "Quondam sacerdotes aurei ligneis calicibus sacramenta conficere, nunc e contra lignei sacerdotes aureis utuntur calicibus." ("Formerly golden priests were wont to minister the sacraments in chalices of wood ; but now, wooden priests use chalices of gold.")

In a Canon ascribed to the Council of Rheims, in the beginning of the tenth century, it was ordered "that no one presume to say mass with a wooden chalice;" and in this country Archbishop Lanfranc, in 1071, forbade the use of "chalices of wood or wax." Besides their absorbent quality, another reason militated against their number—their size and their chances of preservation, viz., communion in one kind and the withdrawal of the cup from the laity. Thenceforth, it would be far easier to supply them of more precious material ; and there is no record, as far as I know, of a wooden chalice or communion cup. And yet, I believe, we have good ground for holding that some at least of the mediæval ones have survived under the name of "Mazer cups."

In an article "On the English Mediæval Drinking-Bowls called Mazers," by W. H. St. John Hope, M.A., read January 21st, 1886, and published in the *Archæologia*, vol. l, pp. 129-193, the writer states that

<sup>1</sup> *Llandaff Church Plate*, p. 25.

“ they were drinking vessels for domestic and social use ; that they were very numerous, often distinguished by special names, and frequently handed down as heir-looms.” But judging from their inscriptions and their description, it can hardly be doubted that some of them must have had a religious use. “ The great York bowl bears grants from two bishops of forty days’ pardon ‘ on to all tho that drinkis of this cope.’ ” “ Amongst (the Mazers at Durham) was a goodly great mazer called ‘ Judas-Cup,’ edged about with silver and double-gilt, with a foot underneath it to stand on, of silver and double-gilt, which was never used but on Maundy Thursday at night in the Frater-house, where the Prior and the whole convent did meet and keep their Maundy” (p. 134). They were “ reckoned amongst the church plate in the inventory of St. Margaret Pattens, London, 1479-1486” (*Ibid.*). They “ were probably used at church ales and procession times” (*Ibid.*, p. 135). The print of the one at Edward VI. Almshouses, Saffron Walden, 1507-08, and of one at St. John’s Hospital, Canterbury, is the Crowned Virgin and Child ; of that in Epworth Church, Lincolnshire, a St. Andrew’s Cross between St. John the Baptist and St. Andrew ; of another at St. John’s Hospital, the sacred monogram I. H. S. with a Crown, and of another at Holy Trinity Church, Colchester, with the same monogram, but without the crown. One of the most interesting of these cups in North Wales is that at Clynnog Church, in Carnarvonshire, which is thus fully described in the same article : “ diameter 5 ins., depth 2 ins. The bowl of this mazer is of dark maple wood, and quite plain. The band is of the usual Late form, and measures  $1\frac{1}{4}$  in. in depth outside, and 1 in. inside. It is of silver-gilt, with characteristic belts of four-leaved flowers and rayed fringe, and bears the following inscription in black letter :—

Ehr nazarenus rex iudeorum fili dei miserere mei.

with leaves and foliage for stops.



The print is of silver gilt, and consists of a plainly-moulded boss,  $1\frac{7}{8}$  in. in diameter, enclosing a silver plate  $\frac{3}{4}$  in. in diameter, engraved with a number of flowers, originally enamelled. Nothing is known of the history of this mazer. It is, and always has been, as far as memory goes, used for collecting the offertory at celebrations of the Holy Communion. Date, *circa*, 1480-90.

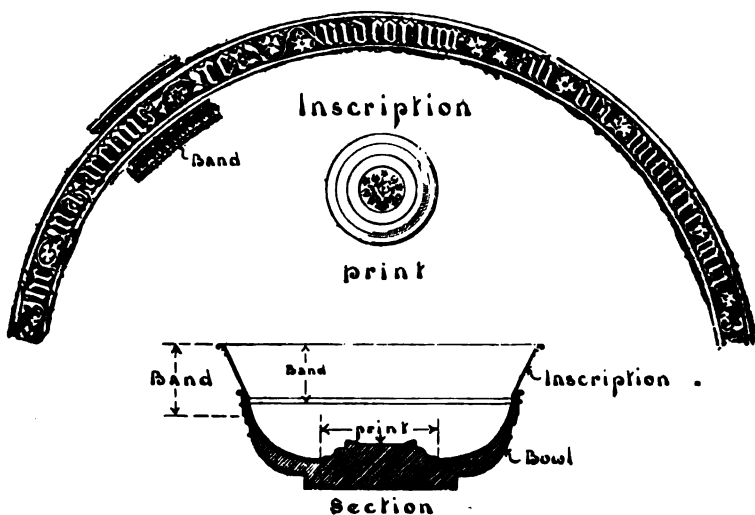


Fig. 5.—Mazer at Clynnog Fawr.  
(Drawn by Harold Hughes.)

But the one which appears to me to be the most significant in this connection is that known as "The Nanteos Cup," which belongs to W. B. Powell, of Nanteos, near Aberystwith, and was exhibited in the local museum at Lampeter, at the Meeting of the Association in 1879, as "remains of Nanteos Cup, supposed to the present time to possess great curative powers, and traditionally said to have come from Strata Florida."

In the volume of the *Archæologia Cambrensis* for 1888 (5th Ser., vol. v, p. 171), an illustration is given

from the pencil of Mr. Worthington Smith, accompanied by the following note by Mr. Stephen W. Williams, the Local Secretary for Radnorshire.

"I was staying at Nanteos for a few days last year, and heard a good deal about the celebrated cup, which is continually in use throughout the district by people who have faith in its healing powers. At the time I was there it was away. The



Fig. 6.—The Nanteos Cup.

borrower is required to deposit a sum of money, and give an acknowledgment for its safe return; sometimes the deposit takes the form of a watch or other article of value. There are a number of the receipts at Nanteos, some of them rather curious, as having endorsed upon them the nature of the cure effected. When the borrower returns the cup, he, of course, gets back the deposit. I did not see the cup, but I am told it is of dark wood, much worn. The tradition is that it came from Strata Florida, and it was probably a mazer cup. The belief in its curative virtues extends over a wide district of Carmarthenshire and Cardiganshire; and numbers of instances of cures supposed to have been effected by taking food and medicine out

of the cup are related, and believed implicitly, by the small farmers and peasantry."

Mr. Williams tells us he did not see the cup; had he done so he would have noticed how difficult, not to say impossible, it would be now for patients to take either their food or their medicine out of it: it is so damaged. But another version of its use which I have heard would obviate any such necessity, and at the same time would account for its attenuated and damaged condition. According to that version, it was considered an infallible cure, but was only sent for when all other means had failed; and that it was enough for the patient to put the vessel to his lips, and nip out of the edge a small fragment with his teeth.

But what did it all mean? Tradition universally assigns it to pre-Reformation days, and generally associates it with the Abbey of Strata Florida: which is probably the fact. In any case, however, I think we shall not be far wrong in looking upon it as having once served as a chalice or Communion cup!<sup>1</sup> Remembering, on the one hand, the absorbent quality of wood, on which account as we have seen, it came to be forbidden for sacramental vessels; and on the other, the later belief in transubstantiation, according to which the very Blood of our Lord would be absorbed by it, we see why it should continue to be sent for "in extremis" as a viaticum; and how the practice of biting a small piece out of it should survive many vicissitudes of times and creeds as an expression of that mediæval belief, long after the original use had been forgotten.

Another very interesting vessel of this type is the "Caergwrl Cup," found during some draining operations about the year 1820, and purchased from the workmen by the Rev. George Cunliffe. It was shown to Sir Samuel Rush Meyrick, who exhibited and described it at a Meeting of the Society of Antiquaries,

<sup>1</sup> It has even been suggested that that it might be "the Holy Grail" itself.—*Cardiganshire*, p. 66.

on June 5th, 1823, and an illustration of it appeared in the *Archæologia*, vol. xxi, Appendix, p. 543. It was also exhibited by Mr. Cunliffe in the Temporary Museum at Wrexham, in 1874; and an article by Mr. Barnwell followed in the *Archæologia Cambrensis*, with a coloured illustration by Miss Cunliffe, of Pant-yockin. The dimensions given of its then state are as follows: length 9 ins., average breadth 4 ins., depth 2 ins.; and its appearance was described by Sir S. R. Meyrick as "richly inlaid on the exterior with thin gold in various devices, the gold-leaf beautifully tooled and extremely pure, the border being formed of concentric circles, and the rest of parallel lines where it was made to double over the edge. The ornament of the under part consists of a central band, very sharply indented both ways; and at a little distance on each side another composed of three lines of zigzag, which is again bounded by another indented border." The wood is dark oak, the form oval. Sir S. R. Meyrick was doubtful whether it was "an ordinary drinking-cup, or was placed on the table that the guests might help themselves out of it." Mr. Barnwell thought it to be of British workmanship, and probably unique. Canon Cunliffe bequeathed it to his nephew, the late Sir Robert Cunliffe, Bart., and we believe it is now safely preserved among the treasures of Acton Park.

It will be objected that before the Reformation Communion was only in one kind, and therefore there would be no need for cups of any size; but this only holds for the one hundred and twenty years that followed the Council of Constance, in 1414, when the cup was denied to the laity; and even for that period it does not apply to the numerous ecclesiastics in the monastic houses; and this bears directly upon the traditional connection of the Nanteos Cup with the Cistercian Abbey of Strata Florida.

It is said of "Ulric Zwingli, the founder of the (Swiss) Reformed Church, that, at Easter 1525, he

restored the Holy Communion to the believers, and that he served the bread on *wooden* trays, and the wine in *wooden* cups;" and such is the testimony of Kurtz, the historian of the Lutheran Church.<sup>1</sup>

This inquiry into the use of earthenware and wooden sacramental and semi-sacramental vessels has been to myself very interesting; and I hope it may lead to a more careful search for other and similar examples, as well as to their more reverent preservation.

<sup>1</sup> *Individual Communion Chalices*, Zartman, p. 14.

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NOTE.—There is in the Taunton Museum a fragment of a wooden cup, which was found in 1852 in the old church of Kewstoke, near Weston-super-Mare, in a hollow in the back of a statue of the Blessed Virgin. Dean Stanley mentions this cup in his *Historical Memorials of Canterbury Cathedral*, p. 111, and gives his reasons for believing that it contained the blood of St. Thomas of Canterbury. It may have been a chalice in the first instance.—ED.

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# **Cambrian Archaeological Association.**

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## **REPORT OF THE FIFTY-NINTH ANNUAL MEETING, HELD AT SHREWSBURY, ON MONDAY, AUGUST 14TH, 1905, AND FOUR FOLLOWING DAYS.**

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### *President.*

J. W. WILLIS-BUND, Esq., F.S.A.

### *President-Elect.*

THE VEN. ARCHDEACON THOMAS, M.A., F.S.A.

### *Local Committee.*

*Chairman.*—REV. PREBENDARY AUDEN, M.A., F.S.A.

### *Committee.*

Mias Auden, Condover Vicarage.  
H. W. Adnitt, Esq., Shrewsbury.  
E. Calvert, Esq., LL.D., Shrewsbury.  
Rev. W. G. Clark-Maxwell, M.A., F.S.A., Clunbury.  
Rev. D. H. S. Cranage, M.A., F.S.A., Cambridge.  
Rev. C. H. Drinkwater, M.A., Shrewsbury.  
Rev. W. G. D. Fletcher, M.A., F.S.A., Oxon Vicarage.  
Charles Fortey, Esq., Ludlow.  
S. M. Morris, Esq., Shrewsbury.  
E. C. Peele, Esq., Shrewsbury.  
Rev. A. Thursby-Pelham, M.A., Cound.  
W. Phillips, Esq., F.L.S., Shrewsbury.  
H. R. H. Southam, Esq., F.S.A., F.R.Hist.Soc., Shrewsbury.  
Henry T. Weyman, Esq., F.S.A., Ludlow.  
Captain Williams-Freeman, Shrewsbury.

### *Hon. Local Treasurers.*

Messrs. Eyton and Co., The Square, Shrewsbury.

### *Hon. Local Secretaries.*

Mr. F. Goyne, Dogpole, Shrewsbury.  
Mr. A. E. Cooper, Dogpole, Shrewsbury.

### *General Secretaries to the Association.*

Rev. Canon R. Trevor Owen, M.A., F.S.A., Bodelwyddan Vicarage,  
Rhuddlan R.S.O., North Wales.  
Rev. C. Chidlow, M.A., Lawhaden Vicarage, Narberth.

## EVENING MEETINGS.

TUESDAY, AUGUST 15TH, 1905.

A PUBLIC MEETING was held in St. Alkmund's Parish Room, at 8.30 P.M.

In the absence of the retiring President, the Chair was taken by Mr. Edward Laws, F.S.A., Vice-President.

Canon Trevor Owen, the Senior General Secretary, announced that he had received a telegram from the retiring President (J. W. Willis-Bund, Esq.), regretting that he could not be present to introduce the incoming President. In those circumstances, Canon Trevor Owen called upon Mr. Laws, one of the Vice-Presidents, and the historian of Pembrokeshire, to perform the duty.

Mr. Laws said it was a great pleasure to him to have an opportunity of introducing as President of the Association his old and valued friend Archdeacon Thomas. The President-elect had given great and valuable service to the Association, and he was delighted that he should sit in that chair. Archdeacon Thomas then took his seat in the Chair.

On the motion of Canon Rupert Morris, seconded by Professor Anwyl, a cordial vote of thanks was passed to Mr. Willis-Bund for his services as President in the past year.

The President then proceeded to deliver his Inaugural Address, which is published in the present number of the *Journal*.

Colonel Morgan proposed a vote of thanks to the President for his Address, and said all who attended the meetings were indebted to Archdeacon Thomas, not only for his antiquarian knowledge, but for the trouble he took to impart it to others. His address was well worthy of his reputation in the antiquarian world: it would be long remembered, and would be handed down in the pages of the Association's *Journal* for the instruction of future generations.

Mr. Romilly Allen seconded the motion. He had received great instruction from Archdeacon Thomas's concise Address, and he also had great pleasure in testifying to the great advantage it had been to have an antiquary of the President's notable attainments as Chairman of the Committee for so many years. It was mainly due to the able manner in which Archdeacon Thomas had discharged his duties that the Association held the high position it did in the Principality.

The motion was carried with acclamation.

WEDNESDAY, AUGUST 16TH, 1905.

There was no evening meeting on this day.

## THURSDAY, AUGUST 17TH, 1905.

The Annual Business Meeting of the Association was held in St. Alkmund's Parish Room, at 8.30 P.M.

The President, the Ven. Archdeacon Thomas, took the Chair, and after the Minutes of the previous meeting had been read and confirmed, he requested the Rev. Canon R. Trevor Owen, Senior General Secretary, to read

## THE ANNUAL REPORT OF THE ASSOCIATION.

*The Journal.*—The following Papers have been published in the *Archæologia Cambrensis* between July, 1904, and July, 1905 :—

*Prehistoric Period.*

- "Discovery of Cinerary Urn at Staylittle, near Llanbrynmair, Montgomeryshire." By E. K. Jones and E. R. Vaughan.
- "Early Cardigan." By J. W. Willis-Bund.
- "Find of British Urns near Capel Cynon in Cardiganshire." By the Rev. John Davies.
- "On Prehistoric Human Skeletons found at Merthyr Mawr, Glamorganshire." By Professor D. Hepburn.

*Late-Celtic Period.*

- "Find of Late-Celtic Bronze Objects at Seven Sisters, near Neath, Glamorganshire." By J. R. Allen.

*Romano-British Period.*

- "The Roman Inscription at Carnarvon." By Professor J. E. Lloyd.

*Early Christian Period.*

- "Discovery of an Early Christian Inscribed Stone at Treflys, Carnarvonshire." By J. R. Allen.
- "The Llandecwyn Inscribed Stone." By C. E. Breese.

*Mediæval Period.*

- "Glimpses of Elizabethan Pembrokeshire." By the Rev. James Phillips.
- "The Vairdre Book." By Dr. Henry Owen.
- "The History of the Old Parish of Gresford, in the Counties of Denbigh and Flint." By A. N. Palmer.
- "Aberystwyth Castle." By Harold Hughes.
- "Carnarvonshire Church Plate." By E. Alfred Jones.
- "The Oldest Parish Registers." By the Rev. James Phillips.
- "Old Stained Glass in St. Beuno's Church, Penmorva." By C. E. Breese.
- "The Church of Penbryn and its Connections and Associations." By D. Prys Williams.
- "Criccieth Castle." By Harold Hughes.
- "Llantwit Major Church, Glamorgan." By G. E. Halliday.

The following books have been received for review :—

- "The Church and Priory of St. Mary, Usk." By R. Rickards. (Bemrose and Sons.)
- "Cardiganshire ; its Antiquities." By the Rev. G. Eyre Evans.
- "Celtic Britain." By Professor J. Rhys. Third Edition. (S. P. C. K.)
- "Cardigan Priory in the Olden Days." By E. M. Pritchard. (Heinemann.)
- "The History of Pembroke Dock." By Mrs. Stuart Peters. (Elliot Stock.)
- "The Byways of Montgomeryshire." By J. B. Willans. (Kegan Paul.)
- Fenton's "History of Pembrokeshire." Reprint. (Brecon: Davies and Co.)
- "The Church Plate of Pembrokeshire." By J. T. Evans. (W. H. Roberts.)
- "History of Caio," Carmarthenshire By F. S. Price. (Swansea: B. Trezise.)



The thanks of the Association are due to the Rev. Canon Rupert Morris for compiling the Index to the volume of the *Journal* for 1904.

*Election of Officers and New Members.*—The retiring members of Committee are :—

Edward Owen, Esq.,  
Richard Williams, Esq.,  
A. N. Palmer, Esq.,

and your Committee recommend their re-election.

The election of the following members who have been enrolled has to be confirmed :—

#### ENGLISH AND FOREIGN.

#### *Proposed by*

E. Neil Laynes, Esq., 121, Warwick Street, Eccleston Square, S.W. . . . .	Mr. J. Romilly Allen.
Mrs. Lloyd, Threakestone, Glanymor., Waterloo, Liverpool . . . . .	Rev. George Eyre Evans.
John Jones Prichard, Esq., 6, Stanley Road, Liverpool . . . . .	" "
Sir W. Henry Preece, K.C.B., F.R.S., Gothic Lodge, Wimbledon. . . . .	Professor Rhys.

#### NORTH WALES.

Mrs. Hampton Lewis, Henllys, Beaumaris . . .	Mr. J. E. Griffiths.
Willoughby Gardner, Esq., Y Berlfa, Deganwy . .	Mr. Harold Hughes.
Humphry Lloyd, Esq., Morannedd, Llanddulas . .	Rev. C. F. Roberts.
Herbert L. North, Esq., Conway . . . . .	Canon Trevor Owen.
Dr. Morris, Holywell . . . . .	Rev. D. Jones.

#### SOUTH WALES.

Herbert M. Vaughan, Esq., Cardigan . . . . .	Archdeacon Thomas.
Captain E. W. W. Evans, Llandyssil . . . . .	Rev. G. Eyre Evans.
J. D. Jones, Esq., Carmarthen . . . . .	" "
P. J. Whildon, Esq., Carmarthen . . . . .	" "
Rev. Griffith Thomas, Carmarthen . . . . .	Rev. C. Chidlow.
Alfred C. Thomas, Esq., 103, Cathedral Road, Cardiff . . . . .	Mr. Pepyat Evans.
Principal Salmon, Training College, Swansea . .	Mr. D. Lleufer Thomas.

Your Committee recommend that the following officers be appointed :—

#### *Local Secretaries.*

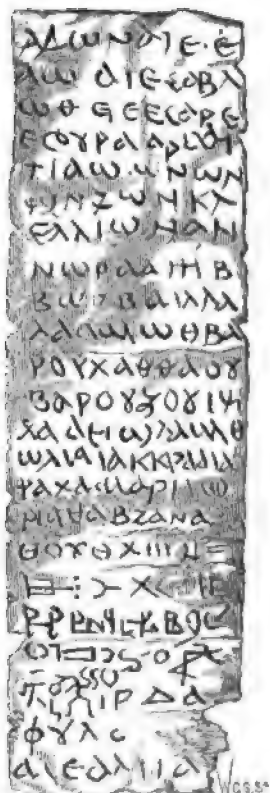
Cardiganshire, Herbert M. Vaughan, Esq.  
Radnorshire, Rev. E. Hermitage Day, D.D.

*Progress of Welsh Archæology in 1904-5.*—The Committee begs to call the attention of the Members to several matters of importance connected with Welsh archæology, which have come under the notice of the officers of the Association, and had been reported by them during the past year.

After much discussion as to the rival claims of various towns in Wales, it has at last been decided that the site of the National Welsh Museum shall be at Cardiff, and that of the National Welsh Library at Aberystwyth. The urgent necessity for a National Welsh Museum

is clearly shown by the number of antiquities which have been removed beyond the limits of the Principality, and by the extremely inefficient means taken in many instances to preserve the specimens in the smaller local museums. As a case in point, it has been reported to the Committee that two objects of great archaeological interest and considerable money value have of late years disappeared from the Museum in Carnarvon Castle, namely (1), a thin gold plate, with a Greek talismanic inscription;<sup>1</sup> and (2) a gold cruciform fibula, of Romano-British fabric.<sup>2</sup> It is to be hoped that some attempt will be made to find out what has become of these objects, and that the influence of the Association will be used to prevent the recurrence of similar mysterious disappearances of valuable antiquities from public museums.

In the paper by the Rev. John Davies on "The Find of British Urns near Capel Cynon, in Cardiganshire," in the *Archæologia Cambrensis* for January, 1905, an account is given of the removal, in August, 1904, of the rubble stones forming a Bronze Age cairn known as Crug Du, by Evan Thomas, a contractor under the County Council of Cardiganshire, in order to utilise the material thus obtained for mending the roads in the neighbourhood. When the stones had been removed, two small cists containing sepulchral urns were found on the natural surface of the ground. The cairn was on the property of Mr. M. L. W. Lloyd Price, of Bryn Cothi, Nantgaredig, Carmarthenshire; and it is stated that "as soon as he was informed of the find, he stopped all digging operations in the place until some members of the Cambrian Archæological Association should take it in hand, or order some competent person to superintend it." The urns and other relics are kept near the spot by two of Mr. Lloyd Price's tenants. The Committee suggest that Mr. Lloyd Price be approached with a view to getting him to deposit the urns in the National Welsh Museum, and to prevent the further removal of prehistoric monuments by the road-contractors to the Cardiganshire County Council.



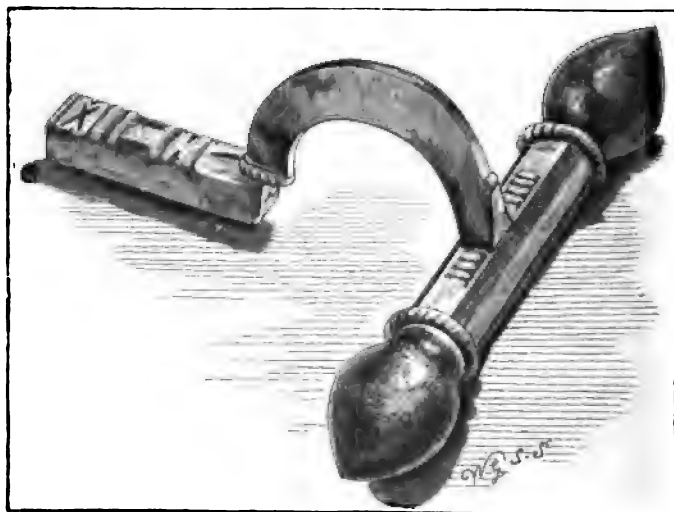
Greek Talismanic Inscription.

<sup>1</sup> See *Arch. Camb.*, 4th Ser., vol. x, p. 99.

<sup>2</sup> Described and illustrated by the Editor in *Arch. Camb.*, 5th Ser., vol. vii. p. 156.

Important light has been thrown on Welsh numismatics during the past year by Mr. P. Carlyou-Britton, whose Paper on the subject is thus reported in the *Athenæum*.

"BRITISH NUMISMATIC SOCIETY. — June 28th. — Mr. P. Carlyon-Britton, President, in the chair. — The President contributed a remarkable Paper upon 'The Saxon, Norman, and Plantagenet Coinage of Wales.' Hitherto it has always been accepted as a numismatic maxim that the sovereign princes of Wales never issued any coinage of their own, but were content to circulate the money of the neighbouring kingdom. Considerable interest was therefore aroused when Mr. Carlyon-Britton, in the course of his Paper, announced that he had discovered a silver penny of Howel the Good, A.D.



Gold Fibula formerly in the Carnarvon Museum.

915-48, struck at Chester, reading on the obverse + HOWEL REX C (with a line of contraction through the last letter), and on the reverse the name of the Chester moneyer GILLYS. He submitted the coin to the meeting, and held the view that, as it was identical in type with the coinage of Eadmund, it was probably issued by Howel shortly before his death; although Malmesbury tells us that in 925 Eadward the elder, whose coins are also very similar to it, subdued the city of Chester, which, in confederacy with the Britons, was then in rebellion. Coming to Norman and Plantagenet times, the writer produced and explained additional varieties of the silver pennies issued from the mint at Rhuddlan, which hitherto had been believed to be the only place of coinage in Wales prior to the seventeenth century. But he had a further surprise for the meeting when he exhibited three coins of the reign of Henry I, struck at

Pembroke. They are silver pennies of Hawkins type 262, which, according to Mr. Andrew, represents the years 1128-31, and in addition to the name of the mint the coins bear that of the moneyer GILLOPATRIC, who is mentioned in the 'Pipe Roll' for the years 1129-30 as then coining at that town. Mr. Carlyon-Britton was thus able to explain an entry in the Roll which had puzzled the author of 'A Numismatic History of the Reign of Henry I,' for no mint at Pembroke was even suspected at the time he wrote. A full discussion followed, in which the views of the writer were unanimously accepted by the many members present."

It is gratifying to learn that the whole of the objects composing the great find of Late-Celtic enamelled bronzes at Seven Sisters, near Neath, have, through the exertions of Dr. W. B. Edwards, been secured for the National Welsh Museum at Cardiff. The proximity of the locality where this find was made to the rectangular camp known as Y Gaer, near Colbren Junction, suggests that its scientific exploration might yield important results. The Romano-British road called the Sarn Helen runs through the camp, and it occupies a similar strategic position on the road between the Roman station near Brecon and Neath, as Gelligaer does on the road from Brecon to Cardiff. It is for the members to decide whether it might not be advantageous to make a grant towards a preliminary exploration of so promising a site.

Mr. F. T. James reports the discovery of Roman remains at Merthyr Tydfil, and promises to contribute an illustrated Paper on the subject to the *Journal*.

The plans of Criccieth Castle, by Mr. Harold Hughes, paid for partly out of the surplus from the local fund of the Portmadoc Meeting, have been already published in the *Journal*, and those of Harlech Castle are in course of preparation.

The Committee notes with pleasure the formation of the Carmarthen Antiquarian Society and Field Club in May last, and anticipates that it has a most useful future to look forward to.

The Committee suggests that Carmarthen be chosen as the place of meeting for 1906.

Professor Anwyl proposed, and Mr. Laws seconded, a resolution that the Annual Report be adopted. Carried.

Mr. Lleufer Thomas proposed, and the Rev. David Lewis seconded, a resolution that the election of new members be confirmed. Carried.

Re-election of retiring Members of Committee was proposed by Mr. Breese, seconded by Mr. T. E. Morris, and carried.

Mr. Pepyat Evans proposed, and Professor Lloyd seconded, the re-election of the officers of the Association. Carried.

Canon Morris proposed, and the Rev. G. Eyre Evans seconded, the following resolution, which was carried :—

"The Cambrian Archæological Association regrets to learn that remains of tumuli, carneddau, and other objects of archæological and national interest, have been carried away for road metalling and other purposes, and desires to draw the attention of County and District Councils and of landowners to the injury done by removing historic remains; and it further appeals to the Councils and the Press to aid in preventing such mischief in future."

"The Cambrian Archæological Association has been informed that some valuable and unique objects have disappeared from the Museum at Carnarvon. It urgently appeals to the authorities of the Museum to take such steps as may be necessary to recover, if possible, the missing objects, and to prevent the recurrence of any such loss in the future." Proposed by Mr. Pepyat Evans, seconded by Mr. T. E. Morris, and carried.

It was proposed by Mr. Brigstocke, and seconded by Canon Morris, that the Secretary of the Cambrian Archæological Association communicate with the owner of the land on which the urns at Capel Cynon were found, suggesting that they be placed for safe custody in the National Museum at Cardiff. Carried.

Proposed by Mr. Herbert Allen, and seconded by Mr. Pepyat Evans, that the 1906 Meeting be held in Brittany. Amendment proposed by Mr. T. E. Morris, and seconded by Professor Anwyl, that Carmarthen be the place of meeting in 1906. Amendment carried.

Proposed by Mr. Laws, and seconded by the President, Archdeacon Thomas, that £10 be granted to the Cilgerran Castle Reparation Fund. Carried.

Proposed by Professor Anwyl, and seconded by Mr. Lleufer Thomas, that the consideration of printing *Llyfr Côch* be left in the hands of the Committee, with power to act. Carried.

FRIDAY, AUGUST 19TH, 1905.

A *conversatione* was held in the Music Hall Buildings, at 8.30 p.m., by invitation of the Chairman and Council of the Shropshire Archæological and Natural History Society.

## Reviews and Notices of Books.

A HISTORICAL TOUR THROUGH PEMBROKESHIRE. By RICHARD FENTON.  
Reprint. Brecknock: Davies and Co., 1903.

As a reprint of Fenton's *Pembrokeshire*, the original edition of which was published in 1811, this volume leaves little to be desired. The type is clear and the illustrations are well reproduced. The additional matter, which consists of a biography of Richard Fenton by his grandson, Ferrar Fenton, and some additional notes by John Fenton, the son of Richard Fenton, are more open to criticism. A valuable feature is the index, compiled by Dr. Henry Owen. The Fentons trace their descent to Sir Richard Fentone, Lord of Fenton, in the county of Nottingham, and the first members of the family to make their appearance in Pembrokeshire were officers in the staff of Oliver Cromwell in 1648. They became possessed of their lands in the county either by grant for military services or by purchase. Mr. Ferrar Fenton makes a characteristic "howler" in the second page of his biography, where he mentions the name of David Ddhu being recorded in Fishguard churchyard as David Meredith. Referring to a note on the "French Stone" at the end of the volume, on p. 376, we find the same error again, but in an exaggerated form. He describes the inscription as being in Norman letters of the eleventh or twelfth century. As a matter of fact, the stone commemorates an excommunicated Vicar of Fishguard, named David Mendus, who died at the beginning of the sixteenth century. The whole matter has recently been threshed out in the "Antiquaries Column" in the *Pembroke County Guardian*. Richard Fenton, the historian, was born in 1747, at Rhosson, near St. David's. Why does not some patriotic Pembrokeshire man follow the noble example of the London County Council, and erect a tablet to commemorate the event? Fenton was educated at the Cathedral School of St. David's, Haverfordwest Grammar School, and Magdalen College, Oxford. In 1783 he was called to the Bar, and after a more or less distinguished legal career, he retired ten years later to lead the life of a country gentleman at Fishguard, and devote his leisure to his favourite pursuits of literature and antiquities. By the death of his uncle, Lieutenant Sam Fenton, in 1796, he was left heir to the greater part of Lower Fishguard and property in other localities. Being thus placed in a position of some affluence, Richard Fenton built for himself the beautiful residence of Plas Glynamel in the Gwaen Valley. He died in 1821, in the seventy-fifth year of his age, and was buried in Manor Owen Church, near Fishguard, with his wife Eloise, who was the daughter of the Baron Pillet de Moudon.

From an archæological point of view the most valuable friendship

made by Fenton was that of Sir Richard Colt Hoare. It was this great explorer of the barrows of Wiltshire who, no doubt, first inspired Fenton with the desire to open so many of the Pembroke-shire tumuli; it is to him that the *Historical Tour* is dedicated; and it was to his artistic ability that Fenton was indebted for some of the most beautiful plates with which the work is embellished. Unfortunately, Fenton lived before the days of scientific barrow-opening, as practised by such men as Canon W. Greenwell, of Durham, and the late General Pitt-Rivers. The pitiable result is that the sepulchral urns and other antiquities derived from the Pembroke-shire tumuli have disappeared entirely; whilst the scientific deductions which might have been made, had more careful methods been adopted, are lost for ever. For instance, how much is it to be regretted that we possess such a meagre account of the very remarkable burials found near the Methodist Meeting-House at the east end of the town of Fishguard, described on p. 318, as follows:—

“They (the graves) were cut out of the solid rock, mostly of parallelogram figure, though some of the smallest were very shallow oval excavations; the bones in all were burnt, and in most of the larger ones were small urns of various shapes, though unornamented, and of much better unglazed pottery than any of those found in the tumuli or Carneddau, which are invariably coarse, half-baked, and always unornamented. These vessels generally lay in one corner of the grave, in which were likewise found several pieces of iron of a pointed form, varying in size from that of a common spike-nail to one of about three or four inches long, so corroded as to crumble at the slightest touch. Among the ashes were several wrought stones of different shapes and sizes, particularly one of a softer texture, circular, with a hole in the middle; the constant concomitant, in this country, of ancient sepulture.”

If the particulars here given are correct, the burials belonged to the Iron Age, and are therefore of the greatest possible rarity in Wales; yet the smaller urns seem to have been “incense-cups” of the Bronze Age. What a pity it is that none of the urns have been preserved, or even a sketch of them taken at the time of their discovery.

The most important feature in Fenton's barrow-opening expeditions appears to have been the sumpter-cart carrying a magnificent cold collation. This is what took place after the cairn on Preceli Top had been most carelessly examined, and a magnificently ornamented sepulchral urn<sup>1</sup> obtained (see p. 193).

“About one o'clock the cavalcade of ladies and gentlemen in carriages and on horseback, with their attendants, followed by the sumpter-cart, made their appearance; and, as they wound their toilsome march up the mountain's side, formed a most splendid and picturesque spectacle, especially as in their train the whole county was assembled, the fields and the harvest being totally forsaken, and the mountain only peopled; but, unfortunately, on their reaching the summit, the aspect of the day suddenly changed, the wind became high and cold, the horizon darkened, and the gathering clouds portended rain; so that instead of having our cold collation, as was intended, in the clouds, it was by unanimous consent agreed to transfer the banquet scene to the little inn in the village of Mânlochog, whither the sumpter-cart was ordered to hurry, the company following in a grand

<sup>1</sup> Also illustrated in the *Arch. Camb.*, 2nd Ser., vol. iv, p. 85.

procession, so that the mountain was soon evacuated. Never did a more superb pageant grace its sides since the scythed cars of our ancestors were whirled round its base, or since Boadicea and her heroines took the field. And I may confidently say, that the miserable public-house that received us never witnessed to such guests, or so plentiful and elegant a collation, succeeded by fruit as a dessert of the choicest kind, as was then spread on its board—a repast which, heightened by the recollection of the mountain scene we all enjoyed, and rose from at parting, highly gratified with the adventures of the day.”

As an example of how not to conduct barrow-opening on proper scientific lines, this would be hard to beat. The sumpter-cart and the “scythed cars of our early ancestors” again make their appearance on p. 284. The ravages committed by John Fenton (the son of the historian) amongst the Dry Barrows at Oriulton, as described in the Addenda, p. 375, are equally painful reading for the modern



Sepulchral Urn found in Barrow on Preceli Top.

scientific archæologist. After the explorations of the Early Iron Age fortified settlement on St. David's Head made by Messrs. Burnard and Baring-Gould, it is surely a mistake to have published John Fenton's futile speculations as to the camp being the work of the Norwegian or Danish pirates of the tenth and twelfth centuries of the Christian era (see Addenda, p. 366). A sketch by John Fenton of an inscribed stone on the north side of Mathry Church is of considerable interest. It may turn out to be one of the MACCUDECCEITI stones. Anyway, a careful search should be made in order to ascertain whether it is still in existence.

If a new edition of Fenton's *Historical Tour in Pembrokeshire* was necessary, we regret that such foot-notes could not have been added as would bring it up to the standard of modern requirements.



## Archaeological Notes and Queries.

### CARDIGAN PRIORY.

*To the Editor of "ARCHÆOLOGIA CAMBRENSIS."*

Sir,—In reply to some of Mr. Edward Owen's criticisms on "Cardigan Priory in the Olden Days," in the *Archæologia Cambrensis* of October last, I would like to call attention to a few points.

First, with reference to the Patent Roll, No. 416, 3 Henry VI, Part M 13, I had that copy and all other copies made direct from the original MSS., and have again verified it since October, and thereby have avoided *some* pitfalls. With regard to the name which I claim to be the present Tanygroes, in the original Patent Roll it is written "Keltic ft." Now, I read this as "Canclauas," and can see no possibility of reading it as "Catlivas." Though Mr. Owen, with the Celtic spirit strong in him, may yearn for battlefields, I fear it is a vain yearn, and that a "cross" is more suitable to a Priory.

A Norman scribe asking a *Welshman* a name, could easily convert "Tan" into "Can," fail to catch the "y," and convert "groes" (very commonly pronounced by the peasants in these parts "graw-es"—Welsh pronunciation) into "clauas." This is not difficult to understand, and one has here an example of the same transposing of names at the present day by the Breton Benedictines. Also, Tan-y-groes was on the Priory estate boundaries. It is marked on the Ordnance one-inch Maps, and is eight miles N.E. from Cardigan, beyond Blaenporth. In all probability it was an old shrine or station.

Secondly, as regards "Lando," I fear Mr. Owen's scholarship is again at fault. "Lando," as written by an Anglicised Norman scribe, might well lead one astray, were it not so simple. That "Lan" is Llan is beyond dispute; but "do" is such a mongrel. However, there is little doubt that "do" is the phonetic spelling of the Norman "d'eau," equivalent to the Welsh "dwr." One thus has the name Llandwr; and the place exists three-quarters of a mile east of the Priory, in one of the most ancient of many ancient cottages around, close to the Holy Well of St. Cynllo. In "The Account of the Official Progress of his Grace Henry, the First Duke of Beaufort, through Wales," in 1684 (photo-lithographed by Messrs. Blades, East and Blades from the original MS. in the possession of the eighth Duke of Beaufort, in 1888), at p. 248 one finds a medallion picture of "St. Trinity Well, Cardigan," which is a good representation of part of the present cottage of "Llandwr," the old "Holy Trinity Lando," and not "Llan Dduw," as suggested by Mr. Owen.

Thirdly, as regards the female head on the north side of the chancel arch of the Priory Church of Cardigan, evidently Mr. Owen

has failed to notice that it is crowned; also he may not be an authority on woman's dress, or know that that head-dress was worn only in the reign of Henry VI. Who could a crowned female head of Henry VI's reign in a Welsh church be but his Queen, Margaret of Anjou?<sup>1</sup> I cannot see how anyone can possibly dispute this. If Mr. Owen will take the trouble to look into the history of that period, he will find that the Welsh chiefly sided with the Lancastrians, and also that for a time Margaret of Anjou took refuge in Wales.

Fourthly, as regards "the *Early Perpendicular* period," which so perplexes Mr. Owen, I thought even the veriest tyro had heard of "*Early Perpendicular*," or "*Late Perpendicular*," or "*Debased Perpendicular*," applied to ecclesiastical architecture. If Mr. Owen will refer to Mr. J. H. Parker's *Introduction to the Study of Gothic Architecture*, p. 196, he will see there a representation of a window at "New College, Oxon., A.D. 1386," and will read: "The windows of New College and . . . Oxford, afford perhaps as fine examples as are to be found of *Early* and perfect *Perpendicular*." If he further searches the volume he will also find "*Early Norman Period*," "*Later Norman Style*," etc. The English language is sufficiently elastic for one to be able to write correctly of a window as "*Early Norman Period*," "*Early Perpendicular Period*," or "*Late Norman*," or "*Late Perpendicular*," etc., with reference to any style or period. One may use in addition the terms "*Transitional*," "*Early*," "*Later*," "*Late*." It can also be verified in "*Bloxam*." The south windows in the Priory Church are exactly represented by this engraving (p. 196), with the exception, that not being such lofty windows as at New College, the lower section has not being reproduced.

Fifthly, the style of stonework of the ancient part of the Priory denotes its approximate date; but as Mr. Owen is evidently a stranger to Cardigan, he, of course, could not know this. Also—lastly—Mr. Owen is evidently unfamiliar with the ground plan of Benedictine monasteries, otherwise he would hardly write that "the remark that there was a covered way from the Priory to the Church of St. Mary" implies that priory and church were two separate buildings: "which is exactly what they were, and are, and will most frequently be found to be, though usually united by a covered way.

I am, Sir, yours faithfully,

December 18th, 1905.

EMILY M. PRITCHARD.

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THE EGLWYS CYMMYN OGAM STONE. (The name Cynin on the Eglwys Cymmyrn Ogam Stone, *Arch. Camb.*, Ser. 5, vol. vi, p. 224. This stone was discovered by Mr. G. G. T. Treherne. The Latin inscription

<sup>1</sup> The head is also at the place that indicates the king or queen in whose reign a church is built or restored.

"Avitoria filia Cunigni," Professor Rhys translated the Ogam as "Avittoriga, the daughter of Cuniguos," and proceeded to say "that the Welsh form is to be found, doubtless, not in Cynan but in Cynin, after whom Llangynin is called. Cynin was a son of Brychan, and the name was evidently a great one in the fifth century. It occurs twice on the monuments of a comparatively small district."

I wish to draw attention to the following interesting points: That the name was long continued in its Welsh form, Kynin or Kynyn, until 1578, and to 1732 in an Anglicised form; that it was strictly localised and found only in the two adjoining parishes of Trelech-a'r-Bettws and Cilrhedin, in Carmarthenhire, and not in any other part of South Wales; and, as Professor Rhys correctly states, the name is Cynin, and not Cynan. There is an Avon Cynin between Trelech and Llanwinio.

Kynin ap Eynon paid subsidies in Cilrhedin in 1544 and 1572. John ap Evan ap Kynin, of Blaendewi, in Trelech—will proved 1638—had three sons, William, David, and Thomas. The eldest son's name occurs frequently in documents as "William ap John Evan Kynyn." The *Golden Grove MS.*, written after 1700, gives the latter name as "Cynyng." On March 8th, 1733, Cunning, the son of Thomas Lewis, was baptised in Trelech. Cunning, probably thus written, according to the playful fancy of the Vicar in the parish register, had a son Thomas Lewis, a surgeon, all of Blaendewi.

In pedigree form I give the dates in which I have found members of this family, mentioned chiefly from wills. Jenkin and Thomas Williams both married members of the Howell family, of Elvet (see *G.G.MS.*). James Thomas, of Parc-y-bediw (1713), in Trelech, left all his lands to his young widow, who re-married, and her descendants carried the property to the present owner, Captain Jones-Parry, of Tyllwyd, co. Cardigan.

As to the origin of this family, although actual proof would be now difficult, I have no doubt they derive from Cadivor Vawr, of Blaenkych, in Cilrhedin, a *regulus* of Dyfed. The *Golden Grove MS.* gives a Jenkin (of Pwlllybrag, in Trelech) ap Jenkin ap David ap Griffith Rees to Cadivor Vawr. His brother, "Griffith ap Jenkin David Griffith," was living in 1425 (see *Minister Accts.* 4 Henry VI.) The pedigree would thus be Kynin ap Eynon ap Jenkin ap Griffith ap Jenken ap Jenkin.

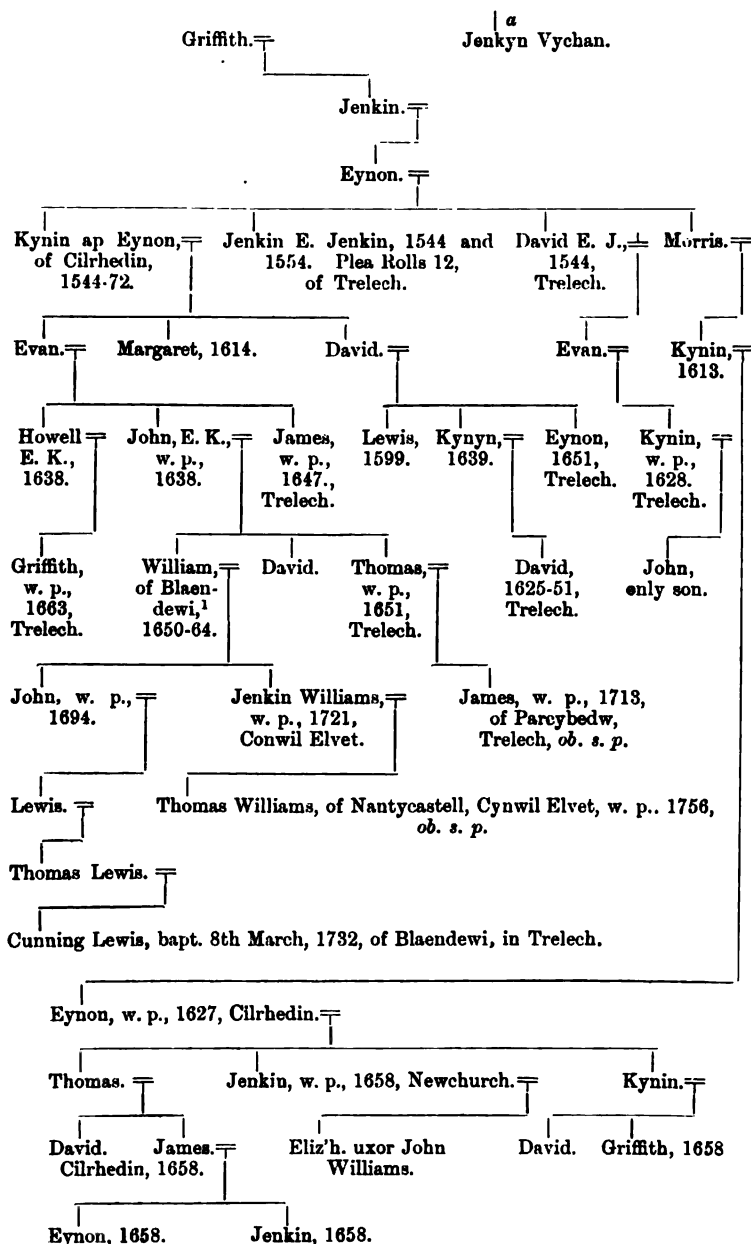
G. TUCKER THOMAS.

Gwenllian, dau. of Griffith	=	Jenkin ap David ap Griffith ap Rees to Cadivor
ap Llewelyn Voethus.		Vawr, 1379-1399, Bedellus de Laugharne.
		Ministers' Accts., 1210.

Jenkin, of Pwlllybrag in Trelech.  
See *G. G. MS.*

Griffith J. D. G., 1425. *Min. Accts.*,  
4 Henry VI. Not in the *G. G. MS.*

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<sup>1</sup> Blaendewi, in the northern part of Trelech, borders on Cilrhedin parish.

KING VO-T-EPORI—In his thirty-first Chapter, Gildas addresses “boni regis nequam fili . . . Demetarum tyranne Vortipori.” This is Mommsen’s text. His oldest MS. (c) reads *uortipor*\*, his next oldest (A), *uortipore*; a third (D) *uertepori*; only c is as old as the eleventh century.

In the *Archæologia Cambrensis* for 1895 are papers by Mr. E. Laws (303) and Prof. Rhys (307) on a tombstone at Llanfallteg, Caermarthenshire, which bears the Latin inscription MEMORIA VOTEPORIGIS PROTICTORIS, and the Ogam inscription *votecorigas*. Prof. Rhys holds—

1. That this is the tombstone of the king mentioned in Gildas;

2. That his name should begin *Vot-* and not *Vort-*, and that the form *Vort-* in our own MSS. of Gildas and in other texts<sup>1</sup> is due to the influence of such a name as *Vortigern*;

3. That he was “descended from the chief of the Déisi, who came over from Ireland in the third century;

4. That the title Protector (found in Greek as Protictor) was a recognised dignity, literally meaning “guardian of the Emperor’s person,” and that its occurrence in *Votepori*’s pedigree indicates that it was a hereditary title in his family.

I shall not think that any of these conclusions need my support, but I propose to go further, and to show that the name is one of a class of official names indicating the rank of the bearer at the time he received it, and that it means Under-Assistant-Master of the Horse.

I.—*Voteporigis* is the Latin genitive of one of those innumerable compounds of the Keltic *rix*, “director,” “king,” gen., *rigos*, answering to the Lat. *rex*, *rēgis*. In Irish of the Ogam period this would have gen. *rigas*; later, it became *rig*.

The only question is as to the form of *nominative* in Irish at this particular date. *-x* in Irish passed through *-ss* to *-s*, and then disappeared: hence Ir. *ri*.

In coins of the Goidel Carausius Augustus (d. 294) *PAX* is written *PAS*: and in the only known coin (*circa* 409) of Carausius *Caesar*, *CONST* is written *CONXT*, while in the Llanaber inscription<sup>2</sup> we have *CELEXTI MONEDOX RIGI* for *Caelesti Monedos rigi*. So that, if our king’s name was still written with *-x*, that was doubtless pronounced *-s*. Indeed, we actually have *-ris* in the Camuloris of the Rhuddgaer stone (Rhys, *Lectures on Welsh Philology*, p. 365).

As we see *-s* still preserved in the gen. *Votecorigas*, it may well be thought that *-ris* was the form of the nominative, and that it had not yet sunk to *-ri*.

<sup>1</sup> The name does not occur in Nennius.

<sup>2</sup> See my *Keltic Researches*, pp. 168, 169.

If, however, the nominative had been *Votecorix* or *Votecoris* in Goidelic, and *Voteporix* or *Voteporis* in Kymric, Gildas's vocative should have been *Voteporix* or *Voteporis*, for both *-ix* and *-is* are Latin vocative endings. And I can only conclude that the nominative was *Votecori* in Goidelic, and *Votepori* in Kymric, and that final *-s* began to be lost after the slender vowel of nominatives in *-is* earlier than after the broad vowel of genitives in *-as*.

This conclusion is strengthened by the undoubted occurrence of *-ri* in *Clotri* for earlier *Clotorix*, and, I presume, in *Rotri* also. Moreover, in one of the Penmachno stones we have "*Cantiori hic iacit*," and both its companion-stones begin with a nominative. If my derivation of his name is right,<sup>1</sup> *-rix* had certainly sunk to *-ri* before the death of *Votepori*.

II.—From *-rix* were formed titular names, such as *Advorix*, "*Assistant under-king*;" *Boiorix*, "*King of the Boii*;" *Cingetorix*, "*Ruler of Marching-men*," *i.e.*, General; *Vercingetorix*, "*Superior Ruler of Marching-men*," *i.e.*, Generalissimo; *Eporedirix* and *Eporedorix*, "*Director of the Horse-Chariots*;" and, finally, *Ateporix*, "*Assistant Master of the Horse*."

*Votepori(x)* is a formation exactly similar to this last and to *Advorix*. It is the title, *Epori(x)*, "*Master of the Horse*," preceded by *t* = *to*, and that again by *vo* = "*under*," just as *At-eporix* is compounded with *ate* = "*further*," and *Ad-vo-rix* with *ad* = "*to*," and *vo* = "*under*."

III.—The title perhaps means that, when the British kings united in battle against the Saxons, its bearer held a high command in the cavalry. Possibly, the Kymric and Goidelic squadrons (speaking separate languages) had separate commanders; and *Votecori* may have been the lieutenant of the Goidelic leaders.

It is, however, just possible that his name was not that of a military command but of a Court-office, say *Equerry*. How easily such posts led to power is shown by the titles *Constable* (*comes stabuli*) and *Marshal* ("*Horse-servant*"). I still hold that his contemporary King *Cuneglasus* was actually described by Gildas as having been the charioteer of Arthur's retreat, and the postilion who rode the mules of Arthur's wife—*Urse* (*gen. fem.*) *mulorum* (*not multorum*) *seissor*, *aurigaeque currus receptaculi Ursi*.

<sup>1</sup> "*Kentish King*"? cf. *Boiorix*, the name of a king of the Boii. He is described as a citizen of Gwynedd, and cousin on the mother's side to the magistrate *Maglus*. I suggest that he was son of *Virangonus*, the king who lost Kent to the Saxons, and that after his father's death his mother came to live with her sister in Gwynedd. His being called a citizen of Gwynedd looks an explanation of how a "*Kentish King*" came to be buried at Penmachno. Had he been a native, the designation would have been superfluous.

IV.—It is notable that, although Votepori was the head of a Goidelic clan, the stem of his name adopted in the Latin inscription is Kymric. It was probably written by the ecclesiastics within whose precincts it stood, and they may have been Kymry ; but the more likely explanation of the Kymric form seems to be that the population was mostly Kymric.

We do not know that the settlement of the Déisi in South Wales was not effected by peaceful arrangement. But, supposing the contrary, we know from the case of the Normans in England that the language of the conquerors can eventually be eclipsed, even for political purposes, by that of the conquered.

E. WILLIAMS B. NICHOLSON.

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## THE HOUSE OF SCOTSBOROUGH, NEAR TENBY.

By EDWARD LAWS, ESQ., F.S.A.

THE reappearance of a building lost to sight for eighty years is a somewhat unusual occurrence. Such, however, has been the fate of Scotsborough House, by Tenby town.

During the first quarter of the nineteenth century this old mansion was in a ruinous condition, but the west front had been patched up, and converted into cottages. A terrible epidemic of confluent small-pox broke out in these tenements in or about the year 1824, and such of the occupants as did not die fled in panic from the place.

Since that time, Scotsborough has not been inhabited, and for many years after the small-pox outbreak was looked on as an accursed place.

In Pembrokeshire, ivy makes rapid and enormous growth; and in the course of years so prodigiously had vegetation spread that it quite concealed two sides of the building at Scotsborough, and so masked the remainder that window-spaces and chimneys were hidden from view.

Mr. Stokes (the owner) has had the ivy and brush-wood cut back, so that now it is possible not only to make out windows and doors, but to trace bondings, and so differentiate the dates of buildings.

Scotsborough stands on the eastern shore of the



eastern branch of an inlet called Ritec<sup>1</sup> in the *Liber Landavensis*. At several periods this creek has been reclaimed from the sea by man, with but indifferent success.

When well-to-do folks abandoned Scotsborough, its grounds were still lapped by the sea. Now, the tide has been shut out, but the land reclaimed is little better than a snipe-bog. There are indications which pretty conclusively prove that the earliest dwelling, or dwellings, on this site were defended by earthworks.

These fortifications were probably erected to protect the inhabitants from pirates, who scourged the western seas until Elizabethan times.

Apparently, the oldest masonry standing is a large room marked A on our plan. It was entered by a well-marked Early English door. This is concealed in Plate I by a comparatively modern porch, and the matrix of a second is to be seen on the southern side. In the north-east corner is the base of a small round tower, which covered the entrance door, and served as a stairway to an upper chamber,<sup>2</sup> which had certainly one original deeply-splayed light. In the eastern wall of this upper chamber a long, low Tudor window has been inserted.

In the angle formed by the little tower and the eastern wall of chamber A, a wall has been built up, part of the fortification of a ward or "bailey," shaped like an inverted T, the house itself forming the top of the letter L.

This wall is pierced with triangular loops, to serve arbalasts. Now, the cross-bow went out of fashion in the beginning of the fourteenth century, so these loops give a rough date. To the southward of chamber A is a room marked B on the plan. This is not bonded to A.

<sup>1</sup> In a Tenby Guide (1810), printed at Swansea by J. Voss, and sold by Jenkins and Oakey; by Griffiths, at Tenby; Daniel, at Carmarthen; and Wilmot, at Pembroke, p. 44, this stream is termed Ulswater: (?) Hoyleswater, after Hoylesmouth Cave.

<sup>2</sup> This latter, like all the upstairs accommodation, is decayed beyond recognition.



SCOTSBOROUGH HOUSE, NEAR TENBY.  
(From a Photograph by H. Mortimer Allen, Tenby.)





SCOTSBOROUGH HOUSE, NEAR TENBY.  
(From a Photograph by H. Mortimer Allen, Tenby.)

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B was vaulted, and had an upper chamber. The lower chamber B was connected by doors with A, and an open courtyard D. B and the chamber above have a turret in the corner, divided into two stories by a vault. The upper was, perhaps, a *garderobe*; the lower a store, or lock-up.

This portion of the house is not bonded to the Early English room. It was evidently built as a fortress, and the eastern wall is a fighting front, pierced with loops and covered by the T-shaped ward.

In the south wall of the vaulted chamber is an opening (window or door), which gave ingress and egress to and from the T-shaped ward in times of danger. This opening was covered by a loop in the turret, so closely placed that a pike or spear could be used to defend the opening.

The vaulted chamber is connected with and bonded into a crenellated wall, which forms the southern side of the little courtyard.

In this wall was once a large gate, which has entirely disappeared. On the western side of the great gate the building of the second period ends, and that of the third begins. This latter is purely domestic, and has no military features at all. It extends along the whole of the western front. The basement seems to have been divided into three chambers—F, G, and H, and a turret E. F and H had huge chimneys. The former has fallen; the latter is of that circular sort common in South Pembrokeshire, and erroneously called Flemish. It is not bonded to the buildings.

This was the part of the house which was converted into cottages. There are no details left in these basement rooms, but upstairs are the remains of a fine chimney-piece (see Plate III), which probably heated the great hall.

The windows of the third house resembled the chimney-piece in configuration. One may be seen on the north front, and there are indications showing that the western front had the same sort of light. These,

however, were blocked up, and mean cottage windows substituted.

The architects built a porch, I, in front of the Early English door. Over this was a room, and the stables, J, J, J, seem to be of this period. In our *Journal*, 2nd Ser., vol. ii, p. 52, illustrations of the north front of Scotsborough (1850) will be found; and in 3rd Ser., vol. xi, p. 231, a picture of the north-west corner (1865).

### THE OWNERS OF SCOTSBOROUGH.

The affix "Scot" occurs in several Pembrokeshire place-names: Scotch Wells, Colby Scot, Scotland Wood, etc.; but as Scotts never were a landowning family in the county, most likely the word is not personal, but means "tax," or "payment," as in the phrases "Scot-free," "Scot-and-lot."

The earliest owners of Scotsborough on record are the Perrots. Lewis Dwnn gives two pedigrees of this family, which are annexed. A generation seems to be missing between John, who died in 1349, and Thomas Perrot, of Scotsborough, who negotiated the truce with Owain Glyndwr, in 1405.

### PEROTTS OF SCOTSBOROUGH.

ACCORDING TO "LEWIS DWNN," vol. i, p. 133.

Stephen<sup>1</sup> Perot, of Jestynton. — Mabel, sole heir to Sir William Castle of Castleton.

Thomas Perot. —

John<sup>2</sup> Perot, died 1349.

Thomas Perot.

Siwan—Sir Harry Wogan.

<sup>1</sup> Stephen Perot. 1300. In *Ancient Deeds*, vol. iii, D. 1173.

1307. Served as juror in Pembroke. *Old Pembroke Families*, p. 52.

1324. Held half a knight's fee at Popton. *Old Pembroke Families*, p. 52.

1327. Indicted for conspiracy against Richard de Barri. *Old Pembroke Families*, p. 52.

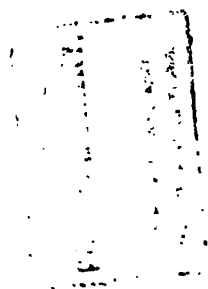
<sup>2</sup> John Perot. 1349. Died. *Old Pembroke Families*, p. 53.

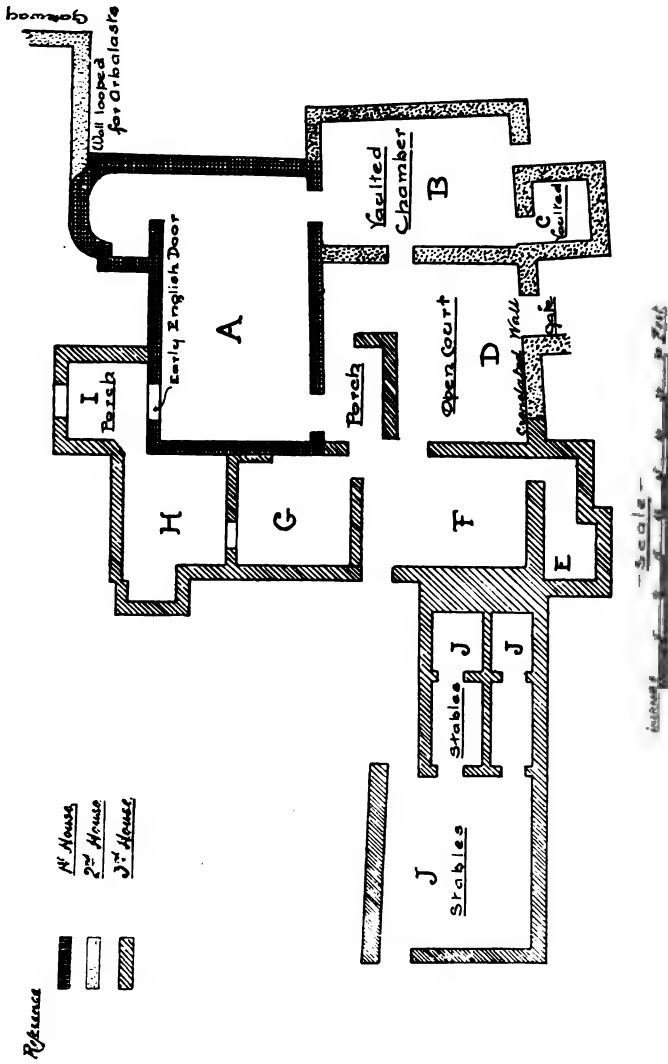


CHIMNEY-PIECE IN SCOTSBOROUGH HOUSE, NEAR TENBY.

*(From a Photograph by H. Mortimer Allen, Tenby.)*

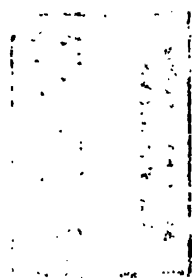






PLAN OF SCOTSBOROUGH HOUSE, NEAR TENBY.

(Drawn by H. T. Morley, Architect, Tenby.)



"LEWIS DWNN," vol. i, p. 134.

Thomas<sup>1</sup> Perot, of Scotsborough. = Jane, dau. of Harry ap<sup>2</sup> ———.

John Perot, of Scotsborough. = Isabel,<sup>3</sup> heir of Robert Vernon, Esq.

David Perot. = Jane, dau. of — Wogan, of Wiston. Jane. = John Herl.

John Perot. = Ann, sister to Harry<sup>4</sup> Wiriot.

William Perot. = Jane Lloyd.

John<sup>5</sup> Perot. = Thomas Perot, of Tenby.

Katrin,<sup>6</sup> wife of John Prya, of Rickart Castell.

Irrespectively of these pedigrees, the earliest notice concerning a Scotsborough Perrot seems to be the grave-slab commemorating Isabella Verney, wife of John Perrot, in Tenby Church. She died in 1413; but there is a document among the Corporation (Tenby) papers by which John Chepman conveys Saltern and

<sup>1</sup> Thomas Perot, of Scotsborough. 1405. Negotiated a truce with Owain Glyndwr. *Fenton, Appendix*, p. 13.

1413. Served as Mayor of Tenby. See List of Mayors.

1415. With Alicia, his wife, signed a Tenby deed. See *Perrot Papers*, p. 67.

<sup>2</sup> Harry ap ——— Lewis Dwnn markedly avoids giving the name of Jane's grandfather. The annotators (Barnwell and others) add Gwylim of Court Henry; if so Jane would have been sister to Eva, wife of Rhys ap Thomas. The latter was born 1451.

<sup>3</sup> Isabel Veruey. 1413. Died August 6th that year. See her tombstone in Tenby Church.

<sup>4</sup> Henry Wiriot. 1548-9. Sheriff.

<sup>5</sup> John Perrot. 1545. Brought an action against John Wogan, his trustee, for waste. *Old Pembroke Families*, p. 61.  
1551. Sheriff.

<sup>6</sup> Katheren ap Rhys. 1614. Died. See her tomb in Gumfreston Church.

other lands to Thomas Perrot, of Scotsborough, and Alicia his wife; and as it is dated 3 Henry V, *i.e.*, 1415, and witnessed by Philip Smith, Mayor of Tenby in that year, Isabella must have died in the lifetime of her father-in-law, and his second wife Alicia. A Robert Perrot was bailiff of Tenby in 1454, and Mayor in 1458; and a Jenkyn Perrot was killed in the Battle of Banbury, 1469.

John Perrot, of Scotsborough, was Sheriff for Pembrokeshire in 1551. He is also styled as of Cornish Down. He was son of William by Anne, daughter of Thomas Wyrriott, and married Jane, daughter of John Lloyd, of Tenby, and had an only daughter, Catherine, who married John ab Rhys, of Rickeston. This account is taken from Allen's *Sheriffs of Pembrokeshire*, and does not quite accord with the story told by Lewis Dwnn. The Deans pedigree seems best to adapt itself to ascertained facts.

Catherine died the 17th day of September, 1614, and was buried in Gumfreston Church. With her disappeared the Perrots of Scotsborough, after an occupation of something over two centuries.

John ap Rhys, who married the Perrot heiress, Catherine, was a great-grandson of Sir Rhys ap Thomas, through a bastard line. He probably was buried in Gumfreston Church, by the side of his wife, Catherine Perrot, though there is no inscription on the stone.

The late Edward Lowry Barnwell published in the *Arch. Camb.*, and subsequently as an independent volume, his *Perrot Notes*, in 1867. They were then "the most complete and least incorrect of existing notices;" but since that date a good deal of information has cropped up concerning the Scotsborough branch of that family, which is embodied in these pages. In *Dale Castle MSS.*, printed by Sir Thomas Phillipps, is a pedigree of the Ap Rhys family, which is annexed hereto.

## AP RHYS OF SCOTSBOROUGH.

ACCORDING TO "DALE CASTLE MS. PEDIGREES."

Alson,<sup>1</sup> dau. and heir of Arnold Martin. = David, nat. son of Rhys ap Thomas.<sup>2</sup>

William ap Rhys, of Rickardston. = ..., dau. and co-heir of Thomas Bateman.<sup>3</sup>

John<sup>4</sup> ab Rhs, etc. = Catherine,<sup>5</sup> dau. and heir to John Perrot, of Scotsborough.

Thomas<sup>6</sup> ab Rhs, etc. = ...,<sup>7</sup> dau. to Mercer,<sup>8</sup> of Oxfordshire.

Perot ab Rhs, Esq. = ..., sister to Sir William Littleton, Knt., Lord Keeper.<sup>9</sup>

John<sup>10</sup> ab Rhs, of Scotsborough. = Elizabeth,<sup>11</sup> dau. to Thomas Newsham, of Aber-  
sanan, Carm'shire.

James<sup>12</sup> ab Rhys. = Elinor, dau. to Captain Pwell, of the Hill, in Ludchurch.

John ap Rhys, the new owner of Scotsborough, served as Sheriff for Pembrokeshire in 1582.

<sup>1</sup> Alson's great-great-grandfather, Robert Martin = Gwenllian, sole heiress of Philip le Mayne of Rickardston. Lewis Dwnn, vol. vi, p. 75.

<sup>2</sup> Rhys ap Thomas, born 1451, died 1527.

<sup>3</sup> Of Honeyborough.

<sup>4</sup> Sheriff, 1582 to 1593.

<sup>5</sup> She died 1614. See her tomb in Gumfreston Church.

<sup>6</sup> Thomas, sheriff 1614.

<sup>7</sup> Margaretta. She died in childbirth, May 1st, 1610, aged 30. See her tomb in Tenby Church.

<sup>8</sup> William Marsser, of Lancashire, according to Lewis Dwnn, vol. i, p. 74.

<sup>9</sup> Sir Thomas, according to Pepys.

<sup>10</sup> John ap Rhys, died June 2nd, 1672, aged 37. See painted legend on tomb in Tenby Church.

<sup>11</sup> Elizabeth repainted the Scotsborough tomb, placing thereon her husband's name. In 1682, she was living in High Street, Tenby, by the Tennis Court, as appears from a paper in the Tenby Corporation box, in which she prosecutes one Henry Philp for stealing *vi et armis unum porcum et unam suam*, of the value of forty shillings.

<sup>12</sup> James ap Rhys, gent., was bailiff for Tenby in 1678; Mayor, 1681. He conveys land to the Tenby Corporation, 1682.

He was succeeded by his son Thomas, who married Margaretta Mercer in 1598 (see her tomb in Tenby Church). The Mercers had been friendly with the Ap Rhys family for some time. In 1596, Alban, eldest son of George Owen, Lord of Kemes, married Lettice (or Miriam), daughter of William Mercer, deceased; and Maximilian Mercer, of Ewelme, in the County of Oxford, was co-trustee with John ap Rhys of the marriage settlement (see Owen's *Pembrokeshire*, p. 525). Margaretta seems to have been sister to Madam Alban Owen; and Rudolph Mercer, who married Anne, daughter of Edmund Smith, Rector of Tenby (see tomb in Tenby Church), was son of Maximilian Mercer, Margaretta's brother.

Thomas ap Rhys was Sheriff in 1610, and the same year lost his wife in childbed, she having borne her husband ten children.

Thomas buried her under a very elaborate monument in Tenby Church, on which is much heraldry.

1. Ap Rhys *argent*, a chevron between 3 ravens *sable*; he inherited the ravens from his grandfather David.

2. Martin of Cemaes *or*, 2 bars *gules*. Thomas's great-grandmother was Alson, the daughter of Arnold Martin, of Rickerston.

3. Marloes *or*, six martlets *gules*, 3 chief, 3 in base. Arnold Martin's mother was daughter of Richard Marloes.

4. Batman, of Honeyborough, *sable*, a chevron between 3 scallop shells *or*. Thomas's grandmother was Elizabeth, daughter of Thomas Batman.

5. Perrot, of Scotsborough, *gules*, 3 pears pendant *or*, on a chief *argent*, a lion issuant *sable*. Catherine Thomas's mother was representative of the Perrots of Scotsborough.

6. Verney (?) quarterly *azure*, 2 *gules*, on a cross *or*, 5 ermines. Isabella Verney—if this is her coat—married John Perrot. See her tomb in Tenby Church, on which there is no heraldry.

7. Levelance (?) *gules*, on a chief indented *sable*, 3 martlets *or*. Isabella's mother was Elenor, daughter of William Levelance; but we do not know that this is his coat.

Roch, *gules*, 3 fishes naiant in pale *or*. Elenor's mother was Lucy, daughter of Thomas le Roch.<sup>1</sup>

On another shield are marshalled the coats of Ap Rhys and Mercer, baron and *femme*.

Thomas ap Rhys seems to have lived to a good old age, and it was perhaps his senility that saved Scotsborough from destruction during the Civil War. Almost every house in Pembrokeshire that was capable of defence was beleaguered during that disastrous period ; but though Tenby town on one side, and Treffloyne on the other, bore full brunt of war, Scotsborough seems entirely to have escaped, and is not even mentioned in despatches. We find from "Mercurius Aulicus," September 26th, 1643, that Thomas Price, Esq., with other notabilities, signed an address, in which they declared that they would, to the utmost of their power, endeavour to reduce Pembroke Town and Castle to His Majesty's obedience, and to the utmost of their power preserve this county from incursions of shipping ;" but it does not follow that Thomas ap Rhys was a Royalist because he signed this document addressed to Lord Carbery, for nearly all of the twenty-four signatories at one time or other bore arms against the King.

Thomas was married in 1598, so he must have been getting on for seventy when he signed this letter, and that was at the commencement of the war.

Perrot ap Rhys succeeded his father Thomas, and married the sister of Sir Thomas Littleton, Lord Keeper, etc.

They left two sons, John and James. It is not very clear which was the eldest. John took Scotsborough, James, Rickerston ; but as James served as Sheriff in

<sup>1</sup> Mr. Egerton Allen, to whom I am indebted for much heraldic help, thinks in these quarterings we may read the ownership of Scotsborough, and that it passed through Roch, le Velans, and Verney to John Perrot ; but I cannot agree, as Thomas, Isabella's father-in-law, is termed of Scotsborough by Lewis Dwnn, served as Mayor of Tenby in 1413, and signed a deed concerning land in 1415, two years after Isabella's death.



1655, and John not at all, it rather looks as if James were the elder brother.

John, at all events, succeeded to Scotsborough, and married Elizabeth Newsham, of Abersanan, county Carmarthen, and died June 2nd, 1672, aged thirty-seven. (See legend painted on Scotsborough monument in Tenby Church by his widow.) His brother James, of Rickerston, who married Anne, daughter of Sir Rice Rudd, of Aberglasney, Bart., was already dead, *s. p.*, so James, the son of John and Elizabeth, reunited the properties. He seems to have taken Rickerston for himself, and left Scotsborough to his aunt.

From a document among the Tenby Corporation Papers, we find that she prosecuted one Henry Philp in 1682: in that he, Henry Philp, had violently broken into her property, called the Old Walls, and carried thence one pig and one sow, to the value of forty shillings. James ap Rhys, of Rickerston and Scotsborough, served as Sheriff in 1688. He married Elinor Powell, of Ludchurch.<sup>1</sup>

October 3rd, 1681, James ap Rice, of Rickerston, granted to the Tenby Corporation lands known as the Cornish Park and Causey Park, but by endorsement reserves the quarry and limekiln in the Clicketts for himself.

September 5th, 1682, James ap Rhys and Eleanor his wife mortgaged Scotsborough to Griffith Dawes, of Bangeston.

In 1689, James ap Rhys and Griffith Dawes let Scotsborough for a term of ninety-nine years to Thomas Smyth, gent., Jane his wife, and Jane his daughter.

On October 8th, 1706, James ap Rhys, of Tenby, and Cecilia his wife, eldest son and heir of James ap Rhys, late of Rickerston, sells the freehold of Scotsborough to John Rickson, of Pembroke, merchant. So passes away the Ap Rhys dynasty. According to

<sup>1</sup> The remainder of this Paper is practically derived from the title-deeds of Scotsborough, kindly shown to me by the owner (C. W. R. Stokes, Esq.).

Fenton (p. 40), Rickerston was also sold early in the eighteenth century, in consequence of the failure of issue. He adds: "When I visited it, about twenty years ago (*i.e.*, 1790), I was told by some of the old inhabitants, who had heard it from their fathers, that in that court had often been seen three or four coaches-and-six at the same time, and that the family were known to attend the parish church of Brawdy in such an equipage."

Be this as it may, probably the failure of cash rather than issue led to the sale of Scotsborough and Rickerston by James ap Rhys and his wife Cecilia—for it must be noted he calls himself the eldest son of his father James. Certainly, in 1770, an unknown Elizabeth ap Rhys restored the Mercer tomb in Tenby Church.

To return to Scotsborough. Thomas Smyth, gent., in a deed dated July 12th, 1693, underlet Scotsborough to Henry Hilling, yeoman; and on February 15th, 1698<sup>1</sup>, the aforesaid Henry Hilling, of Scotsborough, yeoman, disposed of his interest to Walter Middleton, Esq., of Tenby. The lease under which they held was for lives, not for a term. It extended to ninety-nine years, if either John Smyth, Jane his wife, or Jane his daughter, should live so long. When it expired we know not, but as there was no clause enforcing repairs, it proved to be the destruction of the mansion.

The freehold remained in the hands of the Rickson family until 1764, when a William Rickson conveyed Scotsborough to his brother-in-law, Rev. Hugh Thomas, D.D., Master of Christ College, Cambridge.

Dr. Thomas left the property to his son William, whose widow having (March 19th, 1800) married Mathew Campbell, Esq. (cousin of the first Baron

<sup>1</sup> Edward Lhwyd, the well-known naturalist, must have been a guest of Henry Hilling when he wrote the letter from Scochburg, near Tenby, in Pembrokeshire, dated February 28th, 1697, and addressed "For ye Revnd. Mr. John Lloyd, at Gwersylht, near Wrexham, in Denbighs., N. Wales." Printed in *Arch. Camb.*, 2nd Ser., vol. ii, p. 52.

Cawdor), settled Scotsborough, under certain trusts, on Richard Parry, junior.<sup>1</sup> September 3rd, 1810, Richard Parry sold Scotsborough to John Owen, of Orielton, Esq. This gentleman, who was created a baronet in 1813, sold on February 13th, 1817, to Jacob Richards, Esq., of Tenby. Charles William Rees Stokes, and his wife Harriette Jane, daughter of the late Rev. John Phelps, one time Vicar of Carew, and grand-daughter of Jacob Richards, purchased Scotsborough from the representatives of William Henry Richards, deceased, who was grandson of the aforesaid Jacob.

Mr. C. W. R. Stokes is one of the Rees family, originally coming from Roch, who claim descent from David Rhys, of Rickerston: so that the old house of Scotsborough has again become the property of the old family.

<sup>1</sup> Richard Parry, senior, had married Mary, daughter of Dr. Hugh Thomas.

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## THE EARLY SETTLERS OF CARDIGAN. V

BY PROFESSOR E. ANWYL, M.A.

IN dealing with the early antiquities of Cardigan, the first point that calls for attention is that some of its most striking remains—for instance, such camps as those of North Cardiganshire—still await a scientific exploration; and, until these have been investigated by the thorough methods employed by the late General Pitt-Rivers in his classical excavations, there must remain great *lacunæ* in our knowledge of Early Cardiganshire and its inhabitants. In Romano-British times there is ample evidence that the mines of North Cardiganshire were worked, but it is impossible as yet to say whether they were worked at an even earlier period. The study of prehistoric industries and economics is one of the most prominent features of modern archæology, and, from this point of view, light would be most welcome on the mining districts of Cardiganshire. The distribution of the population in earlier times, as indicated by traces of ancient cultivation, is also very important for a thorough understanding of the lines of tribal expansion in past ages. Valuable suggestions of the way in which, at any rate, the Christian population was distributed in the days of early Welsh Christianity have been made by Mr. Willis-Bund, by observing the location of the most ancient churches. The main avenues of influx into Cardiganshire are on the north and the south by land, and across from Ireland by sea. In prehistoric times the latter channel of immigration need not be considered, and the population may be regarded as the resultant of streams of immigrants trickling into the district between the mountains and the estuary of the Dyfi on the north, and fuller streams welling in from the south, together with occasional influxes over the Elenydd

range. In prehistoric times the population was probably nowhere large, and, owing to the comparative isolation of the various localities, there must have been a great deal of intermarriage. The poverty of the soil in many parts tended to develop a type which cultivated strict economy, and which was keenly alive to every advantage whereby it might profit in the struggle for existence. The basis of the population probably goes back to Neolithic times, but intermarriage, and the prepotency of certain stocks as compared with others out of the various streams of population that have flowed into the county, have developed types that are, in a sense, almost new racial blends. Owing to the remoteness of the district, all the successive waves of population which found their way into it through various channels were themselves the result of many blends; so that it is futile to seek here for characteristic specimens of the pre-Aryan or pre-Celtic times, or of the Goidelic, Brythonic, or Belgic Celt as he was when he first stepped on to British soil, except perhaps when some case of reversion reproduces the type of a remote ancestor; but even then we can only surmise what the older type was in the light of its traces elsewhere.

In pre-Roman, and possibly Roman times, a part of southern Cardiganshire was probably in the territory of the Demetae, and this accords with the dialectal peculiarities of the district at the present day. In post-Roman times, however, as Mr. Egerton Phillimore states in a note to Owen's *Pembrokeshire*, vol. i, p. 199, there is no evidence that Dyfed included any part of Ceredigion. Modern Cardiganshire corresponds almost exactly to the ancient principality of Ceredigion. This name is derived from an adjective—Cereticianus—itself a derivative of the proper name Cereticus (Ceredig), known as the son of Cunedda. Though modern Cardiganshire corresponds very closely to the old principality of Ceredigion, yet it would appear that, in the thirteenth and fourteenth centuries, certain places

in Carmarthenshire, situated in the Vale of Cothi, in Cantref Mawr, and far south of the county boundary of the Teifi, were sometimes spoken of as being in Cardiganshire. In a note to Owen's *Pembrokeshire*, vol. i, p. 216, Mr. Phillimore quotes from a MS. of the Chronicon of Adam of Usk, a statement that Cayo (properly Cynwyl Cayo) was situated "in Comitatu di Cardikan." In the Charter of Talley Abbey, 5 Edw. III (Dugdale's *Monasticon*, 1825, iv, 162b), Brechfa is also spoken of as "Lanteilau Brechfa apud Keredigaun." These statements may be pure mistakes, or they may be echoes of the fact, also noted by Mr. Phillimore (in Owen's *Pembrokeshire*, vol. i, p. 257), that the kings of Ceredigion conquered "Y Cantref Mawr" in the eighth century. The same authority on Welsh topography also deals with the statement given in one MS. of the Life of St. Carannog, that the River Gwaun, which flows into the sea at Abergwaun, or Fishguard, formed the southern boundary of the sons of Cunedda, and shows that in an older version of the same Life (*Harleian MS.* 3859, printed in the *Cymmrodor*, vol. ix, pp. 182-3), the *Teifi* is represented more correctly as the southern boundary. The substitution of the Gwaun for the Teifi, he states, is probably due to the inclusion, in A.D. 1291, of the deaneries of Kemes and Emlyn with Ceredigion, in the Archdeaconry of Cardigan.

In the case of some counties, the names of the "cantrefydd" and "cymydau" throw light on old tribal divisions, but in Cardiganshire it seems difficult to glean much information from these names. In the list of the cantreds and commotes of Wales, from the "Red Book of Hergest," printed in the Oxford edition of the "Bruts," p. 410, the "cymydau" of Geneurglyn, Perued, and Creudyn are said to form Y Cantref Gwarthaf, or the Upper Cantred. Meuenyd, Anhunyoc, and Pennard are said to form a cantref, the name of which is not given; while Wenyonid and Is Coet are also said to form a cantref, likewise un-

named. Mabwynyon and Kaer Wedros are named as "cymydau," but are not said to form a "cantref." In Sir John Price's *Description of Wales* the name for the Upper Cantred is Penwedic (Penweddig); Myfenydd, Anhunoc, and Pennarth (Pennardd) are called Y Cantref Canawl; Mabwynion and Caer Wedros are styled Cantref Castell, while Gwenionydd and Iscoed are called Syrwen, that is, Is Hirwen. The name Penweddig occurs, among other places, in one of the "Englynion y Beddau," in association with the name of Peredur, who is there styled Peredur Penwetic (Penweddig). It is said to survive still in the name of Castell Penweddig, near Llanfihangel Station, otherwise known as Castell Gwallter. The name of the commot Anhunyawc is an adjective—Antoniacus—derived from the proper name Antonius, like Rhufoniog (Romaniacus), from Rhufawn (Romanus). The name of the commot Gwynionydd appears to be of the type of Eifionydd and Meirionydd, and is interesting further as being mentioned in the *Book of Taliessin*, in the elegy on the Irishman Corroi, son of Dayry.

The lines along which we may seek to reconstruct the life-conditions of the early inhabitants of Cardiganshire are those of language, folklore, anthropology, and archæology. At the present day the Welsh of Cardiganshire falls into two main dialects: that to the north of the River Wyre, a small stream flowing into the sea at Llanrhystyd, and that to the south of that river. The dialect of North Cardiganshire may have been at one time much more closely akin than it is now to that of Mid-Wales, but the influx of population, and with it that of dialect, appears to have been greater from the south. There are no traces in the dialect of North Cardiganshire of the narrowing of the "a" sound, which is a marked feature of the Welsh of Mid-Wales. At one time it is evident that Welsh was not the only language spoken in the county, for, in its southern portion, Ogam inscriptions, as in the neighbouring parts of Pembrokeshire and in other parts of

South Wales, as well as in two places in North Wales, reveal unmistakable traces of a Goidelic-speaking people. The Latin inscriptions, however, on these bilingual monuments generally give the personal names in forms which attest their Latinisation from Brythonic. It is not within the scope of this paper to deal with the period of the Ogam inscriptions, except in so far as these throw light on the character of the earlier population. The writer sees no reason for abandoning the view that the form of Celtic which was first brought over into Britain about 1500 B.C. was of the Goidelic type, and that in Britain (as was probably the case also in Gaul) the speakers of this ancient variety of Celtic went further and further west, under the stress of a more or less continuous overflow of population from the nearest parts of the Continent. When the men of those parts of the Continent came in course of time to be speakers of a language of the Brythonic type, the overflow from North-East Gaul into Britain was of like speech. From the west of Britain the Goidelic tribes, partly from necessity and partly prompted by the spirit of adventure, invaded Ireland, where their language has remained to this very day, preserving in its isolation numerous characteristics of Celtic speech, which have been supplanted and modified by fresh groupings and new formations in the dialects of Brythonic. It is the highly conservative linguistic character of Irish that has made it so valuable in elucidating not only the Celtic languages, but also the Italic, with which the former have the closest affinities. There appear to be no adequate grounds for thinking that the Goidelic variety of Celtic did not linger in the remoter parts of Wales until the period even of the Ogam inscriptions. There are numerous words in Welsh, of which Principal Rhys has given a list in the pages of the *Arch. Camb.*, 1895, p. 264, which cannot be satisfactorily explained, except on the supposition that they are either borrowed or partially modified from Goidelic. The number of Welsh words which



have been made in earlier times into Brythonic by making the necessary modifications from Goidelic forms is very remarkable, inasmuch as they extend not merely to single words, but also to compounds of a highly specific character. It is this that probably explains why there are far more words in common between Irish and Welsh than between it and Breton and Cornish, the descendants of southern British. At the same time it must not be too hastily assumed that all the wholly or partly Goidelic forms in Welsh have come from the earlier Goidelic of Britain. Some were doubtless borrowed from Ireland along the lines of trade. On the western coasts of Britain, too, emigration from Ireland, as soon as that country was sufficiently thickly populated to send out overflows, is an ethnological factor that cannot be ignored. Such emigration need not always have been of a predatory or warlike character, but in certain places the primitive Goidels may have been reinforced by their kinsmen from Ireland; and, where the Brythonic population was unable to hold its own, economically or otherwise, the Goidels might spread further and further by pacific infiltration. We appear to have some reflection of earlier ethnological conditions in the Lives of St. David and St. Beuno, in their references (1) to the Scot (Irishman) of Gwyddelwern, in the Life of the latter; and (2) to Boia in the case of the former. These Lives, though mediæval in their present form, appear to be based on older materials, just as we find portions of a Life of St. Garmon embodied in Nennius. Along the important trade-routes between Britain and Ireland, two of which passed through North and South Wales respectively, a certain amount of penetration of Irishmen into Wales, and of Welshmen into Ireland, would be almost inevitable. In Cardiganshire itself the traces of Ogam are on two inscriptions: one at Llanarth and the other at Llanvaughan or Llanfechan, near Llanybydder. The word Trenaccatlo, found, however, on the latter inscription, which comes from Capel Wyl

or Y Priordy, on the farm of Crug y Wyl, on the Cardigan side of the River Teifi, might equally well be Welsh, the name Trenaccat being an accentual variant of the later Tringat, and lo (for log) being a variant with the o-vowel-grade for le(g) = lle, a place. The writer has long had a suspicion that the Ogam alphabet as a mode of writing was not necessarily confined to Goidelic speech, though it is usually associated with it, so that each Ogam inscription, in the matter of language, has to be considered on its merits.<sup>1</sup> In the case of Pembrokeshire, we have an account in Irish, attested by the evidence of the genealogies, that the Déisi effected a settlement in South Wales. In Nennius we have references to the settlements of Irishmen in Dyfed, Gower, and Kidwelly; and, similarly, in a passage in the *Life of St. Carannog*, quoted by Professor Kuno Meyer in the *Cymmrodor* for 1896, p. 63, there is a reference (probably, however, anachronistic) to the condition of things in and after the time of Keredic. “Keredic autem tenuit Kerediciaun i. Keredigan, et ab illo nuncupata est. Et postquam tenuerat, venerunt Scotti et pugnaverunt cum eis et occupaverunt omnes regiones.” There are also echoes of Irish settlements, whether tribal or isolated, in some of the place-names of the county, quoted by the late Bishop of St. David’s, in his *Vestiges of the Gael in Gwynedd*; for example, we have Nant y Gwyddel and Waun y Gwyddel, in the parish of Llanfihangel Geneu’r Glyn; Gwern y Gwyddel in Tregaron; Cefn Gwyddel, near New Quay (close by there is a Lletty’r Cymro); Pant yr Wyddeles, in the same neighbourhood; Tref y Gwyddel (for which see *Arch. Camb.*, 1848, p. 197), Llwyn y Gwyddyl and Cwm y Gwyddel, in the neighbourhood of Strata Florida. About a mile from Ystrad-

<sup>1</sup> The Ogam mode of writing may have originated in Gaul, and spread along the south of England across Devonshire and Somerset into South Wales, and thence to the south of Ireland. The instances of Ogams in North Wales may be due to a return movement from Mid-Ireland along the trade-route.

meurig, in the Aberystwyth direction, near the road from Aberystwyth to Tregaron, there is a place in the parish of Lledrod called Llwyn Malis. Malis, as Principal Rhys has conjectured, is not improbably the Irish Mael-Isu, an ecclesiastical name meaning the Servant of Jesus. The *Black Book of St. David's* mentions a Hendref Goithel in Llanddewibrefi (see Owen's *Pembrokeshire*, vol. ii, p. 404); and we have further Wig y Gwyddyl, now on a part of the beach at Aberystwyth, and Craig y Gwyddel, in Cwm Wyre. In the absence of the full history of these names in Cardiganshire, as well as in other parts of Wales, it would be unwise to attempt to establish any sweeping theory based upon them; but here, as elsewhere, they form very important links in a chain of probabilities.

Another method of investigation which has been employed in the search for clues to the early ethnology of Cardiganshire and the adjacent parts, is that of folklore and local tradition. There is a very suggestive discussion as to the mediæval and modern folklore of Cemmes, in their bearing on the ethnology of that district, and of South Cardiganshire, in an article by the Rev. A. Wade-Evans, M.A., in the *Arch. Camb.* for 1904, p. 33. The suggestion is there made that there is a distinct line of demarcation between the main racial stock of Cemmes and that of South Cardiganshire. This article deserves to be read in close conjunction with the discussions of Cardiganshire fairy tales and superstitions in Rhys' *Celtic Folk-Lore*. In that interesting and valuable work the learned author discusses very fully the various superstitions, legends and folklore of the following districts and places in Cardiganshire: Atpar, Bronnant, Cadabowen, Llanwenog, Llyn Eiddwen, Moeddin, Ponterwyd, Swyddffynnon, Tregaron, Troed yr Aur, Y Verwig and Ystradmeurig. The main contention of the author is that the folklore in question has preserved the memories, not only of earlier religious beliefs, but also of earlier ethnological conditions, at a time when the Celtic-speaking invaders

were face to face with inhabitants far more primitive than themselves. The reminiscences of racial distinctions may quite well be reflected in local folklore, but the difficulty now is to disentangle the ethnological material from that which is due simply to the play of the imagination and to primitive speculation. There also interesting examples of the continuance of racial recollections in folklore in such a description as that of "Cochion Caio," contributed to the *Arch. Camb.* for 1854, p. 119, by the late Mr. Jellinger A. Symonds, and in the account of the Gwyddyl of Llanwenog, contributed to the *Arch. Camb.* for 1859, p. 306, by a writer signing himself "D. J. of Gwynfryn." His account is as follows: "In Llanwenog there is a colony of people who are regarded by their Welsh neighbours as a distinct race. They are almost exclusively confined to a tract of country about four miles long on the bank of the Teifi. They are chiefly farmers' families, and have been on the farms now from immemorial times. From their marked characteristics, they can be picked out at a glance in a crowd from their Welsh neighbours: black hair and dark eyes, in which a fierce restlessness of expression reminds one of the look of a wild animal; brilliant teeth and high features, and clear red and white complexion—sometimes seen in Italian faces—mark them decidedly as a distinct race. They are generally large and powerful men, with a look of restless energy about them: which is very striking in contrast to the usual apathetic, spiritless bearing of the Welsh, at all events of the middle-aged and harder-worked among them. These 'Gwyddyl' are famous for 'wild blood'; they are an impetuous but warm-hearted race; they are much intermarried among themselves, and seem quite to acquiesce in their comparative isolation as a distinct people. The tradition of the Gwyddyl is so general in Wales, that the existence of these people, still bearing the name amongst their neighbours, may be a new and interesting fact to some of your readers." It is not improbable that further inquiry

might lead to the discovery of similar traditions in other localities. From the anthropological point of view, one of the most marked characteristics of the population of South Cardiganshire is the prevalence of a type with very strongly-marked cheek-bones. This type seems to be found as far north, at any rate, as Tregaron. Further investigations on the lines of the anthropometric observations now being carried on from the University College, Aberystwyth, may result in more definite information on this and other points. In this connection, mention may be made of a curious frontal bone found at Strata Florida, which is discussed by Mr. Worthington G. Smith, F.L.S., in the *Arch. Camb.* for 1896, p. 94. This frontal bone appears to be exceedingly like that of the Neanderthal type of primitive man; and Mr. Smith suggests that it was dug up when the Abbey was being built, and then re-interred. The frontal bone is that of a highly dolichocephalic skull. The results of certain preliminary anthropometrical investigations into the types of the county will be published when completer evidence has been collected.

We next turn to the archæological evidence as to the condition of early man in Cardiganshire. In contrast to some of the other counties of Wales, the remains of the Stone Age in Cardiganshire are very rare and uncertain. In the *Arch. Camb.* for 1858, p. 213, it is stated that in the parish of Llanddeiniol, seven miles from Aberystwyth, not far from the Aberayron road, there were standing within the memory of men then living three *meini hirion*, with another stone lying horizontally on the ground. It was further stated that all these stones had been removed. This account, if correct, seems to point to the remains of an ancient cromlech. In the *Arch. Camb.* for 1859, p. 329, Professor Babington calls attention to the cromlech called "Llech yr Ast," near Blaenporth, which had then nearly vanished: only one stone remained, the others having been converted into gate-posts. In the *Arch. Camb.* for 1861, p. 308, there is an account of a *maen*

hir (8 ft. in height and 16 ft. in circumference) in the hedge of a field above Llanio at Bryn y Maen, and another, "Hirfaen" (16 ft. in height), on the hills between Llanycrwys and Cellan.

Of the discovery of flint implements in Cardiganshire, we have again but the scantiest of records. This deficiency of remains of the Stone Age tends to create a strong presumption that in that stage of civilization the country was only very sparsely populated. In the *Arch. Camb.* for 1898, p. 287, there is an account of the late Mr. Stephen Williams, of a flint scraper found on the window-sill of a cottage near Gogerddan. The woman who lived in the cottage told Mr. Williams that one of her children had picked it up in the brook opposite the house. No flint occurs naturally in the district, and Mr. Williams accordingly thought that the stone was probably one imported in Neolithic times; though in style he says it was not unlike the Palæolithic examples from Reculver, and from the Palæolithic floor at Stoke Newington. Doubtless, so capable an antiquary as the late Mr. Stephen Williams had scrutinised the "find" closely before making these statements; but the circumstances under which the stone was originally found show the need of great caution with such "finds." How difficult it often is to determine the age and character of what appears—or purports to be—an early stone implement is well brought out by Sir John Evans, in his Presidential Address on "Forged Antiquities" reprinted in the *Arch. Camb.* for 1891), and by Mr. C. H. Read, in his *Catalogue of the Stone Age Objects* in the British Museum. A similar caution is also given by a distinguished archæologist in the *Archæological Journal* for 1899, p. 325, who states that the Romans used flint flakes in the tribulum for threshing corn.

In the mines of North Cardiganshire stone hammers are said to have been found, but the writer has not been able to discover any record of the precise circumstances of this discovery, so that there is no satisfactory

evidence available as to their date. In the *Arch. Camb.* for 1856, p. 366, there is an account of a stone hatchet, or hammer, upwards of 7 lbs. in weight, which was found on the farm of Glanystwyth, near Aberystwyth, and exhibited by Mr. T. O. Morgan, of Aberystwyth, at the Welshpool meeting of the Association. At the Machynlleth meeting of 1866 (*Ibid.*, p. 544), there were exhibited by Mr. T. O. Morgan, in addition to the afore-mentioned stone hammer, a stone and hammer from the Blaendyffryn mine, together with three other stone hammers found in the same mine in the same year. In the absence of precise information, it is difficult to say whether the stone hammers in question were hammers of the Stone Age that had fallen into the mines, or the stone tools of a later period that were used in mining.

Man of the less advanced Stone Age, if he had penetrated into Cardiganshire, probably lived under conditions not unlike those revealed by the caves of Pembrokeshire and Gower, except in so far as the conditions of life inland would differ from those on the sea-shore. In later Neolithic times he grew corn and such plants as flax and hemp, which provided him with garments other than skins. He had learnt to make pottery and to build habitations. At times, for safety, he built his dwellings in the shallow water of lakes and rivers; and there may, at one time, have been such pile-dwellings on the brink of Cors Fochno and Cors Goch Glan Teifi, as well as on the banks of such rivers as the Teifi, the Ystwyth, and the Rheidol. In that later period he no longer held his stone weapons with the unaided hand, but had learned in various ways to fit them into handles. For some purposes, though not for others (such as knives, scrapers and arrow-heads), he generally polished the stones which he used. He seems to have had no spade, but he used a tool like an axe for breaking clods. In forming pictures of the life of man under conditions less advanced than our own, very valuable light has been given us by ethnography;

and it is most instructive to observe, how, in the life of man, like necessities give rise, as a rule, to like inventions, if the capacity for invention be present. After the lapse of a certain period of time, a natural equilibrium arises between man and his surroundings.

The duration of the prevalence of the Stone Age type of civilization in Britain has given rise to much discussion. In this country and for Scandinavia, the Bronze Age began about 1500 B.C. It has to be borne in mind, however, that the advance of civilization was far from homogeneous in ancient times, as at the present day, and economic conditions made themselves felt then as now. The advance in the use of metal varied very greatly in its rapidity in different districts. Distance from metallurgical centres, and the nearness or remoteness of trade routes, made a great difference in early times; and even for primitive man the distinction between wealth and poverty was a very real one. Nor was it in the spread of material civilization alone that differences arose: they might also show themselves in the extension of such a custom, for example, as the burning of the dead. In Yorkshire and Westmoreland we find in the Bronze Age clear indications of an elaborate system of cremation, whereas in Wiltshire and Gloucestershire the burials were unburnt.

When we come to the Bronze Age we find much clearer traces of early man in Cardiganshire. The sequence of stages in the civilization of the Bronze Age has been patiently studied by numerous archæologists; and those who wish to find a succinct account of them, and the lines upon which they have been studied, cannot do better than consult Mr. C. H. Read's Catalogue to the bronze objects in the Prehistoric Room of the British Museum. For the Bronze Age a system of chronology, relative and absolute, has been worked out with a fair degree of accuracy, and various zones of this type of culture in Europe and in Asia have been mapped out. In this work of bringing system and arrangement into the discoveries of the Bronze



Age, a very important part has been played by the close study of apparently trifling objects, such as potsherds, pins, and the like, owing to the light which they throw on local manufacturing centres and trade-routes. Sometimes these "finds" are associated with coins of known or easily ascertainable date, and thus materials are found for establishing chronological starting-points. The greatest possible stress was laid on these methods by such an archæologist as General Pitt-Rivers, and admirably exemplified in his researches.

Viewed temporally, the following is a classification of the chief stages of Bronze Age civilization, as given by Sir John Evans :—

1. The period of the barrows: markedly primitive forms.
2. The period of the flanged celt and stanged spear-heads, as exemplified in the Arreton Down "finds."
3. The period of which the bronze hoards containing swords and socketed celts are the most conspicuous features.

To this last period, Sir John Evans is inclined to assign four or five centuries. The Barrow Period he would regard as ending about 900 B.C.; while cremation, he thinks, was introduced not long before 1000 B.C. Regarded topographically, the Bronze civilization divides itself into the following zones, given by Mr. Read in the aforementioned Catalogue :—

1. That of Western Europe.
2. That of Scandinavia and North Germany.
3. That of the Lake Dwellings of Central Europe.
4. That of Italy, the Balkan Peninsula, and the Danube Valley, a zone in close conjunction with the South-Eastern Mediterranean.
5. That of the islands of the Ægean, Asia Minor, Egypt, and the Nearer East.
6. That of South Russia, the Ural Mountains, the Altai Range, and the western frontiers of China.

Some zones of Bronze civilization reached a higher standard of culture than others; and it should be noted

that in some districts the early introduction of iron checked the more ornate elaboration of bronze objects. Scandinavia and Eastern Hungary—which lay off the trade-routes in iron—reached in this respect a very remarkable level of development, in striking contrast to such districts as the South of France and Upper Austria, which were on the lines of the iron trade-routes.

In dealing with the Bronze Age, special attention is now being directed by archæologists to the transition periods between it and the Stone Age on the one hand, and the Iron Age on the other. Certain practices, such as cremation, to which reference has already been made, were adopted in Britain, with varying completeness in different districts. On the absence of uniformity in different districts of Britain, together with the variation in the use of the cinerary urn, Mr. Read's Catalogue may be consulted with advantage. We learn from it the following points of interest:—

1. That in Derbyshire, Staffordshire, and Yorkshire, the unburnt burials slightly preponderated; but that in Cleveland (the extreme North-East district of Yorkshire) the method was that of cremation.

2. That in Wiltshire and Dorsetshire the unburnt burials were less than a quarter of the total number explored.

3. That cremation was the more common method in Cornwall; but that in Denbigh, Merioneth, and Carnarvon, it appears to have been universal.

4. That in Northumberland the proportion of burnt to unburnt bodies was two to one.

5. That the practice of depositing the remains in cinerary urns varied in different districts. In Wiltshire, for example, a quarter of the cremated bodies were deposited in cinerary urns; while in Dorsetshire the proportions were almost exactly the reverse, or as three to one.

6. That in Cleveland the burnt bones were collected in urns in thirty-two cases out of fifty. That urns were

employed much less often in the Yorkshire Wolds than in other parts of England ; but that, where employed, no rule can be formulated as to their upright or inverted position in the barrow.

It is a mistake to suppose that Bronze Age burials always contain bronze articles. Many burials contain no articles at all. Of those which contain bronze objects, many graves contain only such objects as buttons and pins. It is but natural to find that the metal is most frequent in the parts most accessible from the Continent. In Wiltshire, Mr. Read points out that a fifth of the burials contain bronze implements—weapons or ornaments ; whereas only a tenth contained stone objects. In another county—Derbyshire—however, the burials containing stone implements were nearly twice as frequent as those containing articles of bronze. On the Yorkshire Wolds, again, only about four per cent. of the burials contained articles of metal of any kind, while seventeen per cent. contained implements of stone. All these indications tend to show that the supply of bronze was earlier and more accessible for the tribes of the South of Britain than for those of the North. In the barrows, the proportions of the types of bronze weapons that have been found is very small, and seem to be confined to the plain axe or celt, the knife-dagger, the awl, and the drill.

All these discoveries point to the fact that the barrow type of burial belonged to the period before bronze had spread into general use. In the Barrow Period, metal seems to have been scarce, and to have been usually manufactured into the smaller articles. When the characteristic groups of objects of the fully-developed Bronze Age have been discovered together, as in the important "find" of the Heathery Burn Cave, Durham, the plain celt or dagger of the period of the barrows is not found, having, to all appearance passed out of use altogether.

All indications point to the conclusion that the population of Britain in the Bronze Age was very

mixed, both dolichocephalic and brachycephalic skulls being very frequent. The chief types are a dolichocephalic variety, with an average height of 5 ft. 5½ ins., and a much robuster brachycephalic type of 5 ft. 8¼ ins. How far the beginning of the Bronze Period was independent of the invasion of the island is a difficult matter to decide.

After these preliminary considerations regarding the Bronze Age generally, we turn now to the recorded remains of Cardiganshire. To these an addition has been recently made by the discovery of a Bronze Age interment near Wstrws. The first record of a "find" of the Bronze Period in Cardiganshire given in the *Arch. Camb.* is in the volume for 1850, where we are told that in November, 1840, an earthen vase and burnt remains were found in the centre of a tumulus on the farm of Pyllau Isaf, in the parish of Llanilar, six miles from Aberystwyth. The vessel was broken when an attempt was made to raise it. Mr. T. O. Morgan, who gave the account, stated further, "the fragments have been put together, and are in the possession of an archæological friend here." The reconstructed vessel was exhibited by Mr. T. O. Morgan at the Welshpool Meeting of 1856. At this exhibition Mr. Morgan also showed two cinerary urns—a large one and a small one—found together on the farm of Pwll Isa, in Llanilar parish. In the *Arch. Camb.* for 1851, p. 164, there is a letter from Mr. T. O. Morgan, giving an account of the discovery of a sepulchral urn, or vase, on the farm of Penyberth, five miles north of Aberystwyth, in the parish of Llanbadarnfawr, on Tuesday, February 11th, 1851. The account was given to Mr. Morgan by Mr. Claridge, the tenant, and it is here given in Mr. Morgan's own words:—"In the centre of a level field, on the above-mentioned farm, near the village of Penrhyn Coch, was a space occupied from time immemorial by a carnedd, or heap of stones. The stony space was of circular form, 16 yards in diameter, and this spot was generally left untouched during ploughing. Many

of the best stones had been taken away at different times for building purposes ; and, Mr. Claridge being desirous of further clearing the spot on that day, had hauled off some loads, when a pitched paving was observed leading from the circumference towards the centre of the heap ; and, at the end of the pitched stones a flagstone was found, which sounded hollow under the crowbar : on carefully removing which an earthen urn was discovered in an inverted position, the open end or mouth being downwards, the receptacle in which the urn stood being pitched around. On raising the urn, it was found to contain human bones, which are still preserved. Amongst the bones was likewise found the pin of a brooch, of a metal like pinchbeck : it was proved not to be gold, from not withstanding the usual test. Underneath the urn black ashes were found, as if the process of cremation had taken place ; the bones, likewise, had been calcined by the same process. The urn being of clay, unburnt, apparently only dried and hardened in the sun and air, broke to pieces, though carefully handled ; but the fragments which remain show under the rim a diagonal chequer design, figured. It should be stated that Mr. Claridge's father, some years before, had found a similar urn in the same heap. From the "carnedd" being the burial-place of more than one individual, it is presumed to have been the resting-place of some chieftains of distinction in their day."

In 1859, according to an account in *Arch. Camb.* for that year, p. 328, three urns containing ashes were found in a small camp adjoining Castell Nadolig, near Cardigan ; and it is also stated that, in the same spot, there might be seen on the surface of the ground a considerable number of bones, which had undergone the action of fire. Funeral urns, it is also stated, had been found in the fields near Blaenporth.

According to an account in the *Arch. Camb.* for 1862, p. 215, there was also found a sepulchral urn in another tumulus in the same locality. In the absence of the

landowner, the workmen broke the urn in pieces in the hope of finding treasure. In the *Arch. Camb.* for 1865, p. 395, Mr. E. C. L. Fitzwilliams, of Tenby, gives an account of an interment discovered at Ffynnon Oer, Llandyfriog. The account is given in a letter dated April 12th, 1865. From this we learn that the grave lay north and south. The body was burnt *in situ*, and there was no external appearance of any tumulus. The floor was two feet or a little more below the surface of the ground. Some weeks afterwards, two other graves were found. In the *Arch. Camb.* for 1867, p. 284, Mr. Graham Williams states that a cairn was removed when the turnpike-road was made at Penygarn, near Aberystwyth. It contained a number of unburnt bones, which were removed to Llanbadarn Churchyard. A smaller cairn, in a field called Cae Ruel, not far from Penygarn, was also found to contain unburnt bodies. In the *Arch. Camb.* for 1875, p. 415, a cinerary urn from Cardiganshire is said to have been exhibited at the Carmarthen meeting, but the place where it was found is not stated. Another important "find" is that known as the Abermeurig cup, described in the *Arch. Camb.* for 1879, p. 222, by the Rev. E. L. Barnwell. This object, which is of the "incense-cup" variety, was found in the time of the father of Mr. J. E. Rogers, of Abermeurig, on his property in a field near Talsarn. Concerning it, Mr. Barnwell says :—" It may have been turned on the wheel, but this is not quite certain. The material is fine-grained sand, of a yellowish colour. It especially resembles that found in a sepulchral urn near Bryn Seiont, Carnarvonshire, in the possession of the Rev. Wynn Williams, of Menaifron, in Anglesey. In form, however, it approaches the coffee-cup of modern times, while the other is more like a tea-cup. The dimensions are : height  $2\frac{1}{4}$  ins., in diameter, at mouth  $2\frac{3}{4}$  ins., and at base  $1\frac{3}{4}$  ins."

At the Welshpool meeting of 1856 there were exhibited a celt and palstave of unusual form, by Mr. T. O. Morgan, of Aberystwyth ; and also a celt and

palstave by Mr. T. Hughes, of Lluest Gwylm, Aberystwyth; but, unfortunately, nothing appears to be on record as to the place from which they came. Again, a little outside the Cardiganshire border, we have the important Glan Cych Bronze hoard described in the *Arch. Camb.* for 1864, p. 221, by the Rev. E. L. Barnwell. The nearness of this "find" to Cardiganshire incidentally throws light on the military civilization of the Teifi Valley, and some account of this important hoard may not be out of place here. In 1859, a few days after the Cardigan meeting of that year, a farmer, who was draining a bog at Hen Feddau, found a number of bronze weapons and broken fragments. These objects came into the possession of Walter D. Jones, Esq., M.D., of Glan Cych. He communicated a brief account of them to the *Arch. Camb.*, vol. vii, p. 313. Mr. Barnwell states that the exact spot where they were found was Pant-y-maen, near Henfeddau farm, exactly between two small earthworks of military character. Except for one article of copper, these articles are of a light yellow bronze; and Mr. Barnwell calls attention to the fact that they retained "that peculiar lustrous lacquer found especially on sword-blades." On none of the weapons were there any traces of ornament. Some of the ferrules still retained their oaken shafts. Some of the swords were twisted and bent, as well as broken. The following list of these weapons, given by Mr. Barnwell, may be of interest.

1. A leaf-shaped sword, in three pieces, having its extreme tip and lower portion of the handle broken off.
2. Three portions of a similar sword, but without any portion of the handle-plate.
3. The upper fragment of another sword.
4. The handle-plate of a sword; probably belonging to No. 2.
5. Four ferrules, two of them crushed in, and having their open ends broken. These retain their wooden shafts.
6. Sockets of five spear-heads, perfect at the lower but mutilated at the upper ends, four of them retaining the lower part of the shoulders of the blade.
7. One spear-head, having its tip broken off, but found with it.

8. One very short lance, or spear-head; perfect, except that the faces of the blade have been battered in.

9. A similar one, but the lower part of the socket is battered and partly broken.

10. Four heads of spears, or lances; one of them of copper, and two with straight and not curved edges.

11. The central portion of a large spear-head.

12. The tip of a scabbard; perfect.

13. Three small rings; perfect.

14. Various fragments of sockets, or spear- or lance-heads.

Mr. Barnwell calls attention to the differences between these and the weapons of the Guilsfield hoard in Powysland. It would be well if the articles of the two "finds" could be systematically compared in the light of modern knowledge of the Bronze Age. The conclusion to which Mr. Barnwell came regarding them, owing to their resemblance to Irish weapons, was that they were either "the relics of an Irish chief, who had attacked that part of Wales, or the property of a native Goidel resisting the assault of the invading Cymry." Their resemblance to Irish weapons may, however, be due to the fact that they were made on an ancient trade-route between Britain and Ireland through South Wales. In all questions of outward resemblance in implements or weapons, the lines of trade are of prime consideration.

In the *Arch. Camb.* for 1874, p. 13, the Rev. Hugh Prichard calls attention to the resemblance between a bronze weapon found on Pendinas Hill, near Aberystwyth, and one found in Anglesey, near the boundary between Cerrig Ceinwen and Llangristiolus. In the volume of the same *Journal* for 1879, p. 68, we are told that Mr. J. E. Rogers, of Abermeurig, exhibited at the Lampeter meeting a lance-head dug up near Abermeurig. At the same meeting, too, there was exhibited by the Rev. D. H. Davies, formerly of Cenarth, and now of Newcastle-Emlyn, a small bronze vessel, found in conjunction with some remains, believed to be Roman, at the Goginan lead mines. This little vessel gave rise



to considerable discussion, and the Rev. E. L. Barnwell suggested that it was used for holding unguent.

In the *Arch. Camb.* for 1891, p. 235, there is an account by Vice-Principal (now Dean) Davey, then of Lampeter, of the "find" by a man while digging of a yellow bronze dagger, in 1886, in the valley of a stream called Nant Clywedog Ganol, about three miles above Llanfaircydogau, Cardiganshire, and also of a spear-head found a week later by the same person. The dagger was found by a man digging peat in a bog, near a farm called "Roman Camp," and the road called Sarn Elen. The dagger was 8 ins. long,  $1\frac{1}{2}$  ins. broad at the hilt end,  $\frac{1}{8}$  ins. thick, and it weighed  $1\frac{1}{2}$  ounces. The edges were very much worn, and had been sharpened very much. The spear-head was found about two miles lower down the valley. This, like the dagger, was of light-coloured bronze. It was  $3\frac{1}{2}$  ins. in length, and weighed  $1\frac{1}{2}$  ounces. There were in it no traces of rivet-holes. This absence of rivets in the case of daggers appears to be an unusual feature.

In dealing with the Bronze Age remains, no mention has been made of the "camps" of the county, especially those of North Cardiganshire. These, if thoroughly excavated, might lead to some very important results; but without such complete excavation, carried out by expert excavators, it is very unsafe to base any archaeological or ethnological inferences upon them. General Pitt-Rivers—than whom no one was more competent to speak on this question—says, in one of his writings, that camps are very deceptive. The undoubted Bronze Age camps, which he himself excavated, were square or rectangular; and he gave it as his view that the people of the Bronze Age lived in this country, as in Italy, in enclosures of squarish shape and slight relief, probably strengthened by stockades on the banks. They were, he thinks, mainly a pastoral people; but it must be borne in mind that in making these statements, General Pitt-Rivers was referring strictly to the camps which he had himself excavated. He further remarks, with

respect to camps generally, that isolated encampments on the tops of hills were only places of refuge for local tribes in time of danger. The Belgæ, the Atrebates, the Dobunni, and the Durotriges of the South of England were, he says, in the hill-fort stage of fortification. The more advanced methods of defence, he also states, were by means of long lines of bank, entrenchment, and stockade. It is in this connection that he makes the remark, that continuous entrenchments are evidence of a higher civilisation defended against a lower, and that it is associated with open villages.

One of the most artistic and striking developments of European culture in the West during the later Bronze period and the Iron Age was that known as the Late-Celtic. Mr. Arthur Evans thinks that this type of culture was introduced into Britain by the Belgic Gauls, who, according to Cæsar, had settled in some parts of Britain. The same archæologist, too, finds links of connection between this type of culture in Britain and that found, for example, at Frasnes, in Belgium.

Whether we account for the striking prominence of Late-Celtic art in Britain by means of commerce or of invasion, or both, the fact remains that it testifies in pre-Roman times to the development not only of a considerable degree of material civilization, but also to the refinement of taste on lines very far removed from mere barbaric splendour. The beautiful curves of this form of ornamentation bear eloquent testimony to the artistic spirit of those who made and of those who admired them. It is only very gradually, and almost grudgingly, that the Celtic countries are receiving their due for their contributions to European civilization. It is to be hoped that a work like that of Mr. J. Romilly Allen on *Celtic Art* will do something to remind students of history and others of the truer view.

In the matter even of material civilization, it is interesting to note that the Romans themselves learned a great deal about horses and vehicles from the Gauls ;

as the Latin words of this type that are borrowed from Celtic show. Rome, indeed, owed much of her greatness to her power of borrowing judiciously from the civilizations of other races. She borrowed much from her nearest neighbours, the Greeks of Magna Græcia and the Etruscans ; but she did not shrink from borrowing even further afield.

Returning now to a consideration of the Late-Celtic Period, Mr. Arthur Evans has held that this type of culture was introduced into Britain by the Belgic Gauls, who, on the evidence of Cæsar, as well as on that of the British tribes, had settled in some parts of Britain. The same archæologist, too, finds evidence of relation between this phase of culture in Britain and that found, for instance, at Frasnes, in Belgium. A great deal of attention has been deservedly paid to this important phase of civilization in the pages of the *Arch. Camb.*, in the articles of the Editor and others. In Britain, the arrival of this form of culture appears to synchronise with the introduction of iron ; and in the explorations of Aylesford and Glastonbury important links of communication have been discovered between the Late-Celtic culture and that of La Tène. The writer has for several years been of opinion that Goidels and Brythons had long been settled in Britain before the later Brythonic wave of Belgic Gauls settled in the country, equipped with all the implements of a remarkable civilization. The taste for "Late-Celtic" objects spread rapidly along certain routes in Britain and Ireland, and clear traces of its influence have been discovered in Cardiganshire. It is to this period that Mr. J. Romilly Allen assigns the beautiful bronze shield stated, in the *Arch. Camb.* for 1896, p. 212, and in the Catalogue to the Bronze Antiquities of the British Museum, to have been found at Rhydygors, near Aberystwyth. I have made careful enquiries locally as to the place where this shield was found, but have entirely failed to obtain any information. The British Museum label says that it was found about

1804, in a peat-bog. Should any reader of the *Archæologia* be able to clear up the mystery, I shall be extremely grateful. This bronze shield is now one of the ornaments of the Prehistoric Room of the British Museum, where it is exhibited side by side with a similar shield from Moel Siabod, near Capel Curig, also found in a peat-bog. Neither of these shields has the characteristic curves of the Late-Celtic Period; but, in his *Celtic Art*, p. 10, Mr. Romilly Allen mentions that among the typical arms found at La Tène is an oval shield of thin bronze plates, ornamented with bosses.<sup>1</sup> He also, in the same work (p. 82), classes Castell Nadolig, near Cardigan, with "Celtic *Oppida* and fortified villages." In view of the Capel Curig shield from Carnarvonshire, it is of interest to recall the Late-Celtic bead of Treceiri, also placed by Mr. Allen in the same category as Castell Nadolig. In this connection, it is noteworthy that Sir John Evans, in the Supplement to his *Coins of the Ancient Britons*, p. 433, Plate A, No. 9, mentions an uninscribed British coin found at Penbryn, Cardiganshire. This is the coin mentioned in Meyrick's *Cardiganshire* (1810, vol. ii, p. 179). Sir John Evans calls attention to its likeness to a coin found near Ixworth, Suffolk, in 1864 (see Gough's *Camden*, vol. iii, Plate VIII, Fig. 12; Gibson's *Camden*, p. 697, No. 21). Among the undoubtedly Late-Celtic objects found in Cardiganshire are the spoon-shaped articles of unknown use, now in the Oxford University Galleries (Ashmolean Collection). These were found at Castell Nadolig, near Penbryn, in 1829, and were presented by the Rev. Henry Jenkins, of Magdalen College, Oxford, to the Ashmolean Museum, in 1836. These and similar spoon-shaped articles found elsewhere in Britain and Ireland, have been very fully discussed—but with no very

<sup>1</sup> Mr. Romilly Allen does not include the "Rhydygors" and "Capel Curig" shields among Late-Celtic shields in his *Celtic Art*; and Mr. C. H. Read assigns them to a late period in the Bronze Age. As he points out, the difficulty is, that no objects have been found along with them that help to fix their date.

decisive result—in the *Arch. Camb.* for 1862, 1864, 1870, and 1871. The account of them in the *Arch. Camb.* for 1862, pp. 208-219, is from the pen of the late Rev. E. L. Barnwell, and similarly that given in the *Arch. Camb.* for 1864, p. 57. His suggestion is that they were Christian, and used for sacramental purposes; but he calls attention at the same time to the difficulty caused by the character of the material and of the ornamentation. The paper of 1870, p. 199, is a reprint of an article entitled “Notices of Certain Bronze Relics of a Peculiar Type, assigned to the Late-Celtic Period,” by Mr. Albert Way.

This article is a valuable discussion of various phases of Late-Celtic art. Of the spoon-shaped articles in question, Mr. Way expresses his view that they were probably not more ancient than the introduction of coinage into Britain—from 200-100 B.C.—and not much later than the close of the first century after Christ, when the Roman dominion in this country was firmly established. The cruciform markings on these “spoons,” he thinks, were not necessarily associated with Christian symbols. Among the uses suggested for these spoons is that of chrism, a view advocated by Canon Rock, the author of “The Church of our Fathers,” in an article reprinted in the *Arch. Camb.* for 1871, p. 1, from the *Journal* of the Archæological Institute. For a further account of these “spoons,” and the localities where they are found, see Allen’s *Celtic Art*, pp. 120, 121.

A glass bead, probably Late-Celtic, found at Llandyssul, was exhibited at the Lampeter meeting of 1879 by Mr. Fulford; and the Ven. Archdeacon Thomas, F.S.A., President of the Cambrian Archæological Association, in his article in the *Arch. Camb.* for 1879, on the “Prehistoric and other Remains in Cynwil Gaio,” also mentions one which was found at Caio. In the Late-Celtic grave called the Queen’s Barrow, in Yorkshire, one hundred glass beads were found, and in a barrow in the parish of Cowlam, seventy of a blue colour. In this connection it may be stated that the “finds” at

Aylesford, through the association of bronze objects of Italo-Greek manufacture of the second century B.C. with Late-Celtic burials, clearly indicate the existence of a much closer trade connection between Britain and the South of Europe than was at one time thought. In his *Celtic Art*, p. 125, Mr. Allen points out that, so far as available evidence goes, it tends to show that glass was used by the Late-Celtic people only for the manufacture of personal ornaments, chiefly in the form of beads for necklaces. On p. 141 of the same work, it is stated that these beads were made by twisting together fine rods of different-coloured glass, and then bending the composite rod into loops round a mandril, so as to form the bead.

Another striking form of Late-Celtic art represented in the antiquities of Cardiganshire is a portion of a bronze collar, with characteristic Late-Celtic ornamentation, found in 1896 at Llandyssul by a ploughman. This was presented by the tenant of the farm to a visitor, and is now in the Bristol Museum, side by side with the beautiful bronze collar found in 1837 at Wraxhall, in Somersetshire (see *Arch. Camb.*, 1901, p. 83). For a further account of these and similar collars, see Allen's *Celtic Art*, pp. 111, 112. The date of a collar found in the Isle of Portland (now in the British Museum) is fixed approximately by its association with a dish of Samian ware.

It does not enter into the scope of this Paper to consider the state of Cardiganshire in Romano-British times, but there are abundant indications that the mines of North Cardiganshire, for example, were worked, and this doubtless had its effect on the state of trade and on the population. The Teifi Valley, too, probably lay on one of the trade-routes between South Wales and Ireland, as it had doubtless lain in earlier times. It is to be hoped that any "finds" that are made will be promptly reported to a member of the Association, so that the precise circumstances may be ascertained immediately after the discovery. Every care, too,

should be taken to see that objects when found are examined as soon as possible by competent observers, so that no indication of their age shall be overlooked or destroyed. The "finds" already discovered in Cardiganshire show that its antiquities deserve the most thorough consideration.

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#### ADDITIONAL NOTE.

I had hoped to incorporate in my Paper the results of anthropometrical investigations into the physical types of Cardiganshire, chiefly made by two of my colleagues, Messrs. H. J. Fleure, D.Sc., and T. C. James, M.A.; but they, with myself, are of opinion that the number of measurements so far made are not adequate to establish any satisfactory generalisations. In course of time, we hope to have the results of a large number of measurements. The records taken are carefully kept and tabulated. Of the sixty-five Cardiganshire measurements taken so far, it may be noted that the lowest cranial index is 72.75, and the highest 83.25. When a large and adequate number of measurements have been taken, I hope to communicate the results later.

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## THE LLANDECWYN INSCRIBED STONE.

By PROFESSOR E. ANWYL, M.A.

THE Llandecwyn Inscribed Stone has been already described in the pages of the *Archæologia Cambrensis* by Mr. C. E. Breese, of Portmadoc. At the Shrewsbury meeting of the Society he was kind enough to call my attention to it, and I promised to try to go over to see it. In September last, he and Mrs. Breese were so good as to meet me at Talsarnau station, and we walked over to Llandecwyn Vicarage, where we were permitted, by the courtesy of the Rev. D. T. Hughes, B.A., to inspect the stone. Hearing of our proposed visit, Mr. R. Jones-Morris, J.P., of Ty Cerrig, met us, and materially contributed by his hospitality to the pleasure of the excursion. Mr. Breese gave me an excellent photograph of the stone ; and, in November, I was again enabled to examine it at Llandecwyn. On the latter occasion, in the absence of the Vicar, we were well received by the Rev. Robert Jones, B.A., at the Vicarage, and treated with much kindness.

The Llandecwyn inscription is in predominantly minuscule characters, and may perhaps belong to the eighth or ninth century A.D. My interpretation of it is as follows :—

(Crux [represented by the figure of a cross] Scti [= Sancti, or possibly Sacti] Tetquini [= Tecwyn] Pri [= Presbyteri, or, as then often written in Welsh, Prebiteri] (h)(o)n(o)ri [the omitted o's are represented by two horizontal strokes of contraction] Dei claris(im)i [the superlative with one 's' occurs on Welsh inscriptions] 7 [an abbreviation for -que] Dei s(e) rvi Heli diaco(n)i [the omitted 'n' is indicated by a stroke of contraction over the word] me fecit [the 'fe' is represented by a ligature, and the upper stroke of the F was intended to cross the 't,' but was not prolonged far enough ; a. b. c. d. e. f. (in minuscule characters.)



The translation is as follows :—

(The Cross) of St. Tecwyn, presbyter ; to the honour of God and the most illustrious servant of God, Heli, deacon made me.

The formula 'me fecit,' which occurs on this stone, occurs also on two inscriptions given by Hübner in his *Inscriptiones Britanniae Christianae* (Nos. 33 and 179 respectively), in both cases in conjunction with a design, as here. No. 33 is an inscription at Patrishow, near Crickhowell (Menhir me fecit in tempore Genillin); while No. 179 is an inscription on a sun-dial at Old Byland, near Helmesley, in the North Riding of Yorkshire.

As to the writing of the inscription, Mr. Breese has called my attention to the curious variation in the size and form of 'd', and to the form of the 'a' in *diaconi*. It may be noted that an 'a' of a similar type is to be found in Hübner's work, in the following inscriptions : 6, 15, 26, 35, 175, 179, 180, 205. An 'e' of the form '€' is found in the same work on inscriptions 27, 28, 64, 69, 154, 197, 198, 199. We find also 'h' in the form in which it occurs in 'Heli' on inscriptions 6, 26, 29, 35, 52, 64, 71, 77, 108, 112, 197, 199, 230, 233. The 'c' of 'Scti' seems to be written as a small curve beneath the 't,' but the 'i' may perhaps be only the cross-stroke of the 't.'

The inscription shows the use of a horizontal 'i' in the following places : (1) Above tetquin, being the final 'i' of the genitive. (2) Above the 'e' of the first Dei. (3) Above the 'v' of s(e)rvi. In the second Dei the middle stroke of the '€' is prolonged to do duty for 'i', while the final 'i' of 'Heli' is attached as a short stroke to the 'd' of 'diaco(n)i.' The 'i' of the contraction 'pri' (for presbyteri) occurs as a slanting stroke beneath the upright stroke of the 'p,' while the 'i' of (o)n(ori) occurs as a short stroke attached to the 'r.' On the inscriptions given by Hübner, horizontal 'i' is nearly always found at the end of a word or a line.

A noticeable feature of this inscription is the fact that, in addition to the main cross, there is a small

cross at each end of the second line, at the beginning of the third line, and at the beginning and end of the letters of the alphabet. The greater part of the main cross forms the diagonals of a rough rhombus, in whose upper triangles two small circles are found. The Rev. Robert Jones, B.A., who was present when we visited the stone in November, ingeniously suggested that the design was meant to represent a flat-fish, as well as a cross, and that the two circles were meant to represent the two eyes. If the design was meant to represent the familiar Christian symbol of a fish, it will prove a unique instance of the kind on an inscription in Britain, unless such a symbol has been discovered since 1876, when Hübner published his work, for in that he says: 'Reliqua symbola (in addition to the symbol of a cross) in aliarum regionum titulis christianis obvia, palmæ aves pisces similia, in titulis Britannicis prorsus deficiunt. Itaque illud tantum ex signorum illorum observatione perspicuum est, abesse ea a vetustioribus titulis Britannicis christianis. Unde si aliis indiciis nullis christianos eos esse constaret, incertissimo sane opinio illa niteretur fundamento.'

Among the other points of interest in the inscription is the abbreviation 'Pri' for 'presbyteri,' as compared with PRR of the Cefn Amwlch stone (Hübner, 145), PRR of the Wearmouth stone, now at Durham (*ibid.*, 197), PRSB of the Gors stone, now at Cefn Amwlch (*ibid.*, 144), (PR)SB, on a stone from Ripon, now in the York Museum (*ibid.*, 178). The word 'presbyter' in Wales came to be pronounced as 'prifder,' or 'prydfder' (from a form 'prebiter'), from which an Irish form, 'cruimther,' was made, apparently by a mistaken idea that 'prydfder' was a derivative of 'pryf'—a worm (Irish, cruim). The form 'prifder' occurs in the *Book of Taliessin*, poem VIII, line 8, where the poet says, in reference to the metamorphoses of Gwion: 'Bum llyfyr ym prifder' (I have been a book for my presbyter). According to Schuchardt, it occurs in Latin as 'previter', 'prebeteri' (gen.) in 445 A.D., and as 'prebiter' in 517 A.D. Professor

Loth gives this form as the origin of the old French 'provoire.'

In the abbreviated form, 'cl(a)ris,' for 'claris(s)imi,' the 's' is written horizontally. Had the word been written in full, it would probably have had a single 's,' as in the words 'opinatisimus' and 'sapientisimus' on the Cadvan stone (Hübner, 149), and 'pientisimus' on the Paulinus stone of Dolau Cothy (*ibid.*, 82). The name 'Heli' is merely a variant for 'Eli,' a name found in the *Book of Llan Dáv*. The unmistakable use of the genitive 'diaco(n)i' as a nominative is valuable, as throwing light on the interpretation of other inscriptions, such as 'Turpilli ic iacit' on the Glanusk bilingual stone, and 'Latini ic iacit filius Magari' on the Worthyvale stone in Cornwall (Hübner, 17), where the natural construction is to treat 'Turpilli' and 'Latini' as nominatives. The degeneration of inflectional endings in late colloquial Latin led to great confusion of case-endings, and of this confusion there is abundant evidence on late Latin inscriptions everywhere.

With regard to the letters of the alphabet from 'a' to 'f,' Mr. Breese has sent me a quotation from a lecture by Dr. Kuno Meyer ("Lecture on Celtic Churches of Britain and Ireland," October, 1902, Lecture IV), which reads as follows: "But the most remarkable inscription is that on a tombstone at Kilmalkedar, not far from Gellernus, on which an alphabet, or abecedarium, of Continental Roman letters is incised. It was the practice of the first teachers of Christianity in Ireland to furnish their disciples with such an abecedarium, as a first step towards their acquiring the arts of reading and writing." In the present case, however, the letters may have been put in, not from any didactic purpose, but only to fill the space.

In conclusion, I desire to express my cordial thanks to Mr. Breese for the keen and intelligent interest which he has taken in this inscription, and for the promptness and perseverance with which he has taken steps to secure its preservation and its interpretation.

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THE  
RELIGIOUS AND SOCIAL LIFE OF FORMER  
DAYS IN THE VALE OF CLWYD

AS

ILLUSTRATED BY THE PARISH RECORDS.<sup>1</sup>

BY THE REV. J. FISHER, B.D.

IN the old oak chests of our parish churches are preserved records which, with a little patience, could be made to tell a most interesting tale of the life and doings of every parish during the period they cover. They are unique, authentic records, indispensable to anyone writing the history of a parish or district, and as time goes on their value will become all the more recognised. They usually comprise the Registers of Baptisms, Marriages, and Burials, Banns Books, Churchwardens' Accounts, Vestry Minute Books, terriers, indentures, brief receipts, burial affidavits, and, occasionally, other records. By the courtesy of my clerical brethren I have, since I came into the Vale of Clwyd, had opportunities of going through the records of a good many parishes in the district, and the information, particularly the extracts, which I shall lay before you are "selections" from the mass of matter which the years have accumulated.

These records cover roughly three centuries, during which period time has wrought many changes; but they are specially valuable for the two earlier centuries. Those were not days of high pressure. The railway, the motor, the telegraph, the telephone, and all the

<sup>1</sup> This Paper was read, with some omissions, before the Denbigh Literary and Social Society, on February 2, 1906, and is printed here in deference to the expressed wish of several members of the Cambrian Archaeological Association. It stands as originally written, with the exception of a few verbal alterations.—J. F.

other inventions we call by Greek and Latin names were unheard of. The schoolmaster was, in a sense, abroad, but there was no liveried attendance officer. Some of his scholars could just get over their Horn Book, and so, like Thomas Bartley, they got a "Crap ar y llythrene a dim chwaneg"; whilst his more fortunate and persevering pupils got through their "Reading Made Easy," or Vyse, into the New Testament. Those days could not boast of a halfpenny Daily, racy and sensational, and so our forebears had to be satisfied with their annual Almanac, which first appeared in 1680, and, by the variety of its contents, served the purpose of the magazine, and even the newspaper, of to-day. They had their markets, their fairs, their Gwyliau Mabsantau, and their occasional gala-days and functions to attend, and they seem to have made the most of them. The Denbigh and Ruthin markets and fairs were celebrated. The Ruthin corn market was important enough to have a dry measure of its own, called "Hôb Rhuthyn," which I have found mentioned under 1552 and 1587.

We to-day, with our increased means of locomotion, our cheap excursions, our rush, and our excitement, would think all this very "tame;" that life must have been very dull and uninteresting for those poor people penned up in our hillside parishes—

"Dim i'm weled  
Ond mwg, a mawn, a mynydd;  
Dim i'w glywed  
Ond gwynt, a chlec, a chelwydd."

But people's needs and requirements were not so numerous and various then as now, and we may well believe that they were every whit as contented and happy as we are, to say the least. "Cyfoethog pob boddlon."

But I must cut my preamble short.

## PARISH CHEST.

The parish chest, the receptacle for the registers and records of the parish and valuables belonging to the Church, is a venerable piece of furniture, to be found in most of our older parish churches. It is the chest ordered by the 70th Canon of 1603—"and for the safe keeping of the said book (the register) the Church Wardens shall provide one sure coffer, with three locks and keys, whereof the one to remain with the minister, and the other two with the Church Wardens, severally." This Canon was a natural sequence to the injunction of 1538, enjoining the due keeping of parish registers: but Grindal had already, for the province of York in 1571, and for that of Canterbury in 1576, demanded "that the Church Wardens in every parish shall provide a sure coffer with two locks and keys for keeping the register book." And, moreover, there are still existing several good examples of "hutches," or chests, which date back from the thirteenth century, or even earlier. They are quite rough coffers hollowed out of a single log of wood, with a massive lid. Cyff Beuno at Clynnog and Cyff Eilian at Llaneilian may be mentioned as examples. Llangynhafal in 1678 paid £1 "for the Chest to the Church," and in 1736-7, 10*d.* "for making three keys to the Church Chest."

## PARISH REGISTERS.

Parish Registers were unknown in this country until the reign of Henry VIII, when the duty of keeping them was imposed on the parochial clergy by an injunction published by Thomas Cromwell, the Vicar-General, in 1538. But the monasteries had kept registers of their own previous to this, and Cromwell, as Visitor-General, must have known of them. There are not very many registers to-day which date back to 1538. We have one parish in this Diocese whose registers begin with that year—that of Gwaenysgor;

but there is a fair number of parishes in the Diocese with registers of the second half of the sixteenth century. The registers are invaluable as genealogical records in connection with the rights of property and the assumption of titles. Lord Chief Justice Best said that "all the property in this country, or a large part of it, depended on registers." The present statutory registers are a mere dry record of dates and names, but many an old register is a "*Chronicon Mirabile*," illustrating local history and social life. Since the Civil Registration Act of 1836 the registers have lost much of their importance, but previous to that date they are every year becoming of greater value as national records. The 70th Canon of 1603 not only ordered "one parchment book" to be procured to make the three kinds of entries in, but also that a true copy of all the entries should be transmitted annually at Lady Day for preservation in the episcopal archives, so that any defects in the original registers may often be remedied. The earlier registers are in Latin, which was then the universal language of the Church and the Law, as well as of scholars. During the Civil War and the Commonwealth the registers shared in the general confusion, and in many of them little or nothing is then entered. During that period there are great gaps in the registers of—for instance—Ruthin and Llanfwrog. A good many parish registers only begin after the Commonwealth, the older portions having been then lost. Generally, such entries of the Commonwealth as the registers contain are very few, and are in English; but the universal change to English did not come about until the first quarter of the eighteenth century.

#### PERSONAL NAMES.

It is very interesting to run one's eye through an early Welsh register simply to watch the gradual development of our present personal name system. At first it is all "ap" (son) and "verch," "vz," "uch," or

"ach" (daughter). "Ap" or "ab" is still affected by our bardic friends especially, but "uch" or "ach" is only known to us through certain historic names, such as "Marged uch Ifan," the Welsh "strong woman" of Llanberis, who lived in the eighteenth century and died at the age of 102, and Lewis Morris' "Mallt ach Owen." By 1650 there is a very perceptible dropping of the "ap." The following may be taken as examples of the seventeenth century from the St. Asaph registers:—"John ap John ap John Griffith of Gwick-waire" (1602), "John Pugh Shion ap Harry" (1656), and "Ffoulk Piers Probert Morys" (1663). But better light upon our name-system as a whole, for the middle of that century, would be an extract from "The Legend of Captaine Jones," published in 1656, a very amusing burlesque by Dr. David Lloyd, Warden of Ruthin, and afterwards Dean of St. Asaph. Captain Jones, being requested by the English Government to "reduce Tyrone," the Irish rebel, chose the following among others to accompany him. (I should preface the list with the remark that "Dap" was an occasional contraction for "Dafydd ap.")

"But all respects put by, h'inlisteth ten  
Of his old gang, all hard bred mountain-men,  
For his Life-guard, Thomas Da Price a Pew,  
Jenkin Da Prichard, Evan David Hugh,  
John ap John Jenkin, Richard John dap Reese,  
And Tom Dee Bacgh, a fierce rat at green cheese,  
Llewelling Reese ap David, Watkin Jenkin,  
With Howell Reese ap Robert, and young Philkin."

It has been said that in the reign of George I not one grown-up person in two hundred amongst the aristocracy, and not one in a thousand of the general population, had more than one name. That being so we could readily produce ample "documentary evidence" to prove Taffy's older and nobler "gentility."

To form surnames "ap" or "ab" became a useful prefix. For instance, Ap Hywel became Powell, and in the same way we got our Bowen, Beynon, Bithel, Prichard, Parry (also Penry), and a good many more.



Practically speaking, there is but one class of surnames among us; namely, those called patronymics, which are derived from the father's Christian or Baptismal name, and are for the most part Biblical and Norman. These are the great majority. A small number is derived from certain personal characteristics, such as Wynn, Lloyd, Gough, Gethin, Vaughan, Gam, etc.; and there is a sprinkling derived from place-names, found more especially in North Wales, such as Mostyn, Conway, Nanney, Pennant, Glynne, Blaeney, Kyffin, Yale, Maysmore, etc.

I may observe that the so-called typical Welshman, John Jones, is conspicuously absent from the registers until comparatively late. The further back we go the less and less we see of him—in fact, in the earlier registers we do not meet with him at all. John Jones is a latter-day hybrid, neither Welsh nor English. He was just born in the seventeenth century, but did not reach maturity much before the end of the eighteenth. John is, of course, English, and Jones, we must suppose, is Welsh for English Johnson. He is the Ivan Ivanovitch of the Russians, and identically the same person as our other friend Evan Evans, only that there is much more of the Welshman about him under that guise.

The following personal names from the Ruthin registers, which begin in 1592, may interest you as borne by persons there in the seventeenth century. Male names—Rhydderch, Gwalchmai, Rheinallt, Emmanuel, Bevis, and Peregrine; and there was a labourer distinguished by the grand name of "Ffardinnando Jones" (1655). Female names—Dyddgu, Morfydd, Mallt, Gwenhwyfar, Marred, Marsley, Dority, Arbella, Sabella, and Dulcibella. A few were called after Christian virtues—Faith, Charity, Patience, and Grace, but none after the type of the celebrated "Praise-God Barbone," and we should certainly look in vain for either Lily, Rose, or Daisy.

## OCCUPATIONS.

The registers give us the best possible idea what the occupations of the inhabitants were at certain periods. I give a few as instances from the Ruthin registers during the seventeenth century and first quarter of the eighteenth, and a list, practically identical, could no doubt be made from the Denbigh books. Some of them represent now "lapsed industries," or are unfamiliar to us locally or by name. The following among others might be mentioned—flax-dresser, felt-maker (*ffeltiwr*), card-maker, glover, dyer, fuller (*panwr*), friezer, mantua-maker, cooper, smelter, tallow-chandler, corvicer, skinner, white-smith, drover, *pibydd*, tobacco-cutter, and "barbour-chirurgeon." As regards the last-named, I would remind you that barbers were, in days gone by, our surgeons, and they did all the blood-letting which was then supposed to do people so much good. The barber's pole of to-day, with its two painted spiral ribbons, simply represents the official staff of the old "barber-surgeons." They had also at Ruthin a person or persons called "*scriba*," "*amanuensis*," and "writing master," and more than one "dancing master" is mentioned. At Llandyrnog they had a "*halenwr*" in 1698, and a "*telynwraig*" in 1798.

## TAXED REGISTERS.

The Parliament of William III made a novel use of the Parish Registers to replenish the exhausted Exchequer by passing, in 1694, "An Act for granting to His Majesty certain rates and duties upon Marriages, Births, and Burials, and upon Bachelors and Widowers, for the term of five years, for carrying on the war against France with vigour." A graduated scale of duties was imposed—upon the marriage of every person, 2*s.* 6*d.*; upon the marriage of a Duke, £50; upon the birth of every child, 2*s.*; upon the birth of the eldest son of a Duke, £30; upon the burial of

every person, 4s.; and upon bachelors and widowers, yearly, 1s. each. The tax-collectors were allowed to have free access to the registers, and the penalty of £100 was imposed upon the clergyman for every case of neglect in making the proper entries. This Act caused a great deal of friction and discontent, and every means was adopted to avoid it. Payment of the duties was entered in the Registers or the Wardens' Accounts. The Clocaenog Wardens in 1696, "p<sup>d</sup> his ma<sup>ties</sup> Collectors for y<sup>e</sup> Burials" of three paupers, 12s. At Llanfwrog in 1702, and some years later, to meet the case of paupers, they allocated part of the rate "towards y<sup>e</sup> Buriall Tax." In the St. Asaph Registers, against a marriage entry in 1700, is written, "Kings duties paid, 2s. 6d.," but at the end of four entries in 1701, "noe duties paid." I have not come across any payment after 1705. The duties paid under this Act form the subject of a ballad printed in "Blodeugerdd Cymru" (1759), in which the two following verses occur:—

"Fe ranwyd Treth eleni erioed ni ordeiniodd Duw,  
Treth am gladdu'r meirw, a Threth am eni'r byw;  
A Threth am ddw'r yr afon, a Threth am oleu'r dydd,  
A Threth am fyn'd i'r cwlwm, a Threth am fod yn rhydd!

"A chwedi geni'r plentyn, yn fethiant ac yn wan,  
Mae deu-swllt wedi selio i'w talu yn y man!  
A phedwar swllt am gladdu, aeth hyny'n arian mawr,  
Y Gwyr a'r Gwragedd mwynion, a rowch chwi'r chwareu i lawr!"

In 1783 the Stamp Act was passed, which imposed a duty of 3d. upon every entry in the parish registers. These sums were received by the clergy, who periodically paid them into the hands of the collectors. This obnoxious Act, which pressed lightly on the rich but heavily on the poor, was repealed in 1794. The Registers reveal its unpopularity. Twm o'r Nant, Ellis y Cowper, John Thomas (Pentrevoelas), and Jonathan Hughes, satirised it in biting verse. They called it "Y Dreth Fedydd."

## BAPTISM.

During the latter part of the seventeenth century, and throughout the eighteenth, the date of the birth, as well as the baptism, of a child was commonly entered in the registers, which enables us to see the age at which it was baptised. Baptism then was administered very soon after birth, occasionally on the very day the child was born, frequently on the second day, and generally within the week. From "Y Cwitta Cyfarwydd," the Chronicle of Peter Roberts, the notary-public of St. Asaph, for 1607-1646 (edited by Archdeacon Thomas), we learn that the same custom prevailed in the early part of the seventeenth century; a child born in the morning was not infrequently christened in the afternoon, and very commonly on the next day. What the Rubric states is, not later than "the first or second Sunday next after the birth, or other Holy Day falling between." We gather, however, from the Episcopal Charges of the eighteenth century that a large proportion of the baptisms were then administered privately. The entries look a little strange as they occur in some registers—baptism first, birth next—reminding one of the phrase, "bred and born."

## MARRIAGE.

Down to the passing of Lord Hardwicke's Marriage Act in 1753 a clergyman could marry a couple at any place and any hour. Peter Roberts, in the "Cwitta Cyfarwydd," throws a more vivid light upon this than the Registers could be expected to do. The following instances will suffice. In 1626 a couple were clandestinely married in St. Mary's Well Chapel "about twilight," and another couple in the following year "w'thin night." In 1653 a couple were married in St. Asaph Parish Church by one of the Vicars "by candle-light." A couple in high life were married in 1631 between 10 and 11 A.M., "in the upper parlour" of

Plas Newydd in Meiriadog, by one of the Vicars of St. Asaph in the presence of a numerous company, "whereof ten or eleven maids did accompany the bride." Peter Roberts' own daughter was, on a fair day at Denbigh, in 1633, "clandestinely married in the house of W'm ap Hugh shoemaker scituat in Denbigh by S'r Will'an Lloid cl're by report;" but they "were eftsoones lawfully married in their owne p'ish church of St. Asaph," by one of the Vicars, "by force of a licence unto him graunted" by the Chancellor of the Diocese. In 1637 he had the misfortune to have another runaway match in his family—another daughter being clandestinely married in Denbigh.

During the Commonwealth an Act was passed "touching marriages and the registering thereof," which made marriage merely a civil contract. It came into force in 1653, and was annulled at the Restoration in 1660. The names of the parties were to be proclaimed either in Church after morning service on three successive Sundays, or in the market-place, usually by the bell-man, on three successive market-days, according to the wishes of the parties. They were granted a certificate of publication, which they took to the nearest Justice of the Peace, who would marry them. As an instance, at Llanferres, in 1654, a couple's banns of marriage "were published three several Sundayes by John Meredith, and they were married at Plasywarde" (by a J. P.).

#### BURIAL.

I come now to the bygone burial customs illustrated by the parish books. Enclosing the dead body in a coffin is what may be truly called a recent custom, of not older date—as the general practice—than the second half of the seventeenth century—in some rural parts even well on into the eighteenth century. Of course, people were buried in coffins before, but that was the exception and not the rule. The body was simply wrapped in a winding-sheet—of plain white linen, or

woollen, as we shall presently see—and that in the case of the well-to-do, as certainly the poor. Earlier, the winding-sheet was a canvas. In a poem attributed to Dr. Sion Cent, who flourished about 1400, occur these lines :—

“ Ag yna yn ei gynfas  
I'r ty o glai â'r to glas,  
A gwely o hyd gwialen,  
A chau'i borth uwch ei ben.”<sup>1</sup>

In a book called *The Crafte to Lyve Well and to Dye Well* (printed by Wynkyn de Worde in 1505), the title-page is embellished with a rough woodcut showing a burial chariot, which is quite open, and within it lies a corpse at full length, wrapped about and sewed up in a winding-sheet. I may state, what very few people do observe, that the Burial Service of the Church of England is worded on the apparent supposition that no coffin is used. The word never once occurs : it is always “corpse” or “body.” Two of the rubrics run, “When they come to the grave, while the *corpse* is made ready to be laid into the earth,” etc., and “While the earth shall be cast upon the *body*,” etc. The wording is practically the same as in the First Prayer Book of Edward VI (1549). Owain Gruffydd of Llanystumdwy, Carnarvonshire, who died in 1750, was very much against coffins for burial, and gave strict orders that he himself should be buried in a linen shroud, giving the following reason :—

“ O ffeil gwaith ffaidd o'i go'—wneyd eirch,  
Nid archiad Duw mo'no;  
Mewn llian, graian, a gro  
Bu gorff Iesu'n gorphwysao.”

The parish books corroborate all this. At a Wrexham Vestry, in 1663, it was ordered, “That the grave-maker shall have j<sup>s</sup> for makeinge of ev'y grave in y<sup>e</sup> Church & vj<sup>d</sup> for ev'y grave in y<sup>e</sup> Churchyard unless y<sup>e</sup> p'ty to be buried bath a Coffin then the grave-maker is

<sup>1</sup> *Cefn Coch MSS.*, p. 13.

to have xij<sup>d</sup>." The terrier of Ystradgynlais, Brecknockshire, as late as 1739, states, "There is 1s. due to the clerk for digging every grave with coffin, but without there is but 6d. due." Indeed, coffinless burial survived in Ireland until about 1818, as a traditional family custom of the Traceys, the Doyles, and the Dalys, all of co. Wexford. The comparatively modern use of coffins (and also tombstones) will account for the fact that, whereas a graveyard now fills up very rapidly, old burial-grounds served their purposes for many centuries. The grave-spaces were, before very long, ready for use again.

The dead body seems to have been generally conveyed to church in a wooden coffin provided for the general use of the parish, which was kept at the church, and sent for when required, just as the bier is now. At the graveside the lid was taken off, and the corpse lifted out. The Churchwardens of Flint, in 1807, "Paid for a Burying Box, £1 17s. 0d.," and in 1822, 1s. 6d. for mending it. Its use by then was most probably confined to the very poor.

### HORSE-BIER.

Instead of the bier or hearse of to-day, most, if not all the parishes in the Vale possessed what is called in the parish records, a "horse-bier," "horse-litter," or "corpse-litter;" in Welsh, "elor feirch," which occurs in the Bible in the last chapter of Isaiah. It was in use up to the early part of last century. It had long arms or shafts behind and before, into which the horses were put, one in each shaft, and secured by specially-made gear. The corpse was placed between the two horses, the hind one having its head towards it. The Llanrhaiadr D. C. books contain an order for one, in which the actual details are given. At a Vestry held there the 3rd of May, 1796, "It was ordered and agreed that the new Horse Litter be set to Peter Williams to be made by him after the following form

and manner—the blads to be of red Dale, the length thereof to be 20 ft., the breadth of the blades without sides, 2 ft. 10 ins., the height of the chest, 2 ft., the length of do., 7 ft. And Iron plates and scrues in the 4 corners of the chest, and iron screws for the tops of the knobs, and the slotes of oak and all the chest of red Dale, and that a Craft's man to pass his opinion before the work be painted, and if the work be not according to the approbation of the officers to be void of payment, the work to be completed by the 1st of August for £4 18s. 0d." In the case of this one, the coffin formed part of it. The St. Asaph Vestry, in 1729, made an order for "buying an Horse-litter."

This kind of bier was very necessary, not only because of the long distances and the hilly character of some of the parishes, but also because of the badness of the roads of those days, the country roads being not much better than pack-horse or bridle paths. The bier and its harness continually occur in the Churchwardens' accounts, especially during the eighteenth century; *e.g.*, Llanfair D. C., in 1728—"To the Clerk for Cleansing, rubbing, and Oyling the Horse-Bier for this year, 10s." Now and again it wanted mending, or some outsider paid for borrowing it, which was usually 5s. It has now disappeared almost entirely, but two, in a dilapidated condition, may still be seen, the one at Llangower, near Bala, and the other in the disused Church of Llangelynin, between Barmouth and Towyn.

#### DAY OF BURIAL.

Burial took place formerly—at any rate, in the seventeenth century—very soon after death. The interval to us would appear indecently short. Owing to the absence of coffins it could be easily effected. "Cwitta Cyfarwydd" throws much light on this, showing that during the earlier part of that century, burial the next day after death was quite a common practice; further, it contains a record of a woman of the township of



Meiriadog dying about 4 or 5 A.M. on January 3, 1607, being buried the very same day in St. Asaph parish church. To go a little further afield, at Llandderfel, a girl-child of the Lloyds of Palé, who died on Palm Saturday, 1612, was buried next day, Palm Sunday, "in her grandfathers pewe." I may observe, in passing, that burial on Sunday was, down to last century, a very common practice, especially in country districts. Night burial was not at all uncommon in the seventeenth century, and that even among the better class; for instance, we are told in the "Cwtta" that Bishop John Hanmer of St. Asaph, who died in 1629, was buried next day "w'thin night" at Selattyn; and in 1632, a Vicar Choral of St. Asaph was also buried "w'thin night." The "Cwtta" gives another instance, of local interest. "Md' that upon Wednesday at night, being the first day of August, 1632, S'r Henry Salusbury, Baronet [of Lleweni], was buried, having departed this life upon Monday or Tuesday before." And we are further told that on Sunday, the 12th of the same month, "the funerall or commemoration of the afore-named S'r Henry Salusbury, Baronet, was made, etc." It should be noted that the simple burial was then followed, after an interval of two or three weeks, by a more public ceremony, called in the "Cwtta," "the commemoration" or "solempnization," when in the case of the well-to-do a sermon was preached, for which provision was usually made by them in their will. The pre-Reformation masses and prayers for the souls of the departed were made up for by a funeral sermon and a great burial feast.

#### PLACE OF BURIAL.

Intramural sepulture—burial within the church—was formerly about as often as in the churchyard. Some registers denote the burials in the church; for instance, in the Ruthin Registers, between 1597 and 1620, a good proportion of the entries have the marginal "in ecclesia" against them, and four entries, in 1620-1,

have "in adyto" (in the Sanctuary); whilst a tablet in the same church affixed to the south wall, relating to a burial in 1636, has these words inscribed on it: "*Hic iacet et (sedes cum sua) iure iacet*" (Here he lies, and, since the pew is his own, he lies in it by right). It was not until about the middle of the eighteenth century that we find people beginning to set their faces against this revolting though well-meaning custom of burying inside the church, usually underneath the pew they sat in. "Yr Eglwys i'r byw a'r Fynwent i'r meirw" was the epitaph of the Rev. Wm. Skinner, of Llangattock, who died in 1757; and Dr. Wm. Wynne, of Tower, near Mold, who died in 1776, wrote his own epitaph, to be seen on a tablet in that church, as follows: "In conformity to an ancient usage, from a proper regard to decency, and a concern for the health of his fellow-creatures, he was moved to give particular directions for being buried in the adjoining churchyard, and not in the church."<sup>1</sup> The custom of burying the body outside, and setting up a memorial inside the church, has survived to our day in a somewhat singular form: I mean that of removing the coffin-plate (purposely a smart one) before lowering the coffin into the grave, and having it hung up on the wall inside above the family pew. Most country churches, the first half of last century, had their walls decorated in this weird fashion, but I have noticed a coffin-plate in Llannefydd Church with a date as late as 1896. Inscribed tombstones in our churchyards are rarely older than the middle of the seventeenth century, and they are usually in English or Latin. The favourite side of the church for burying was the south—for preference under the shadow of the churchyard cross. There was something "uncanny" about the north side, and so it was re-

<sup>1</sup> The Rev. J. Williams, M.A., Vicar of Llanwddyn, reminds me that, notwithstanding his directions, his body to-day lies within the church. When, in 1856, the present apse was added, his grave, which was just outside the east wall, became included within the chancel.

served for suicides, highwaymen, vagrants, nondescripts, excommunicated and unbaptised persons. Suicides and highwaymen were only admitted after the four-cross-road graves had been discontinued. This last was regarded as the most ignominious burial possible. A would-be elegy of Iolo Morganwg's to an attorney who had angered the peppery old man, and in which he pours the vials of his wrath upon his head, very graphically describes this inhuman mode of burial :—

“ A'i wyneb lawr canfyddwch e'  
Yn tremio ar annwn fel ei le,  
A thrwyddo curwyd cygnog fyllt ;  
Mewn croesffyrdd cloddiwyd iddo fedd,  
Lle'r uda'i ysbryd—gnaf dihedd—  
Nes gyru pob hen wrach yn wyllt ! ”

But an abused lawyer, like the proverbial cat, I suppose dies hard ; at any rate this one, to old Iolo's mortification, was granted many years to ruminate quietly over his own “ marwnad.”

### BURIAL IN WOOLLEN.

In 1666 Parliament passed a singular Act relating to the burial of the dead—an Act which has left a conspicuous mark upon the parish records. I refer to the stringent statute which ordered the dead to be buried in woollen only, instead of linen or other material. It proved so ineffective that a second had to be enacted in 1678. It was professedly passed “ for the lessening the importation of linen from beyond the seas, and the encouragement of the woollen and paper manufactures of this Kingdom.” It decreed that “ Noe corpse of any person or persons shall be buried in any Shirt, Shift, Sheete, or Shroud, or anything whatsoever made or mingled with Flax, Hempe, Silke, Haire, Gold, or Silver, or any Stuffe or thing other than what is made of Sheep's Wooll onely, or be put in any coffin lined or faced with any sort of Cloath or Stuffe or any thing whatsoever that is made of any Materiall but Sheep's Wooll onely, upon paine of the forfeiture of

five pounds of lawfull money of England." To ensure obedience to the statute, it was provided that an affidavit should be made in each case before a justice of the peace, or some other authorised person, and that the clergyman of every parish should keep a register wherein to enter all the burials and affidavits of such persons as had not been "put in, wrapped or sewed up, or buried" in anything but woollen. Half of the £5 was to go to the informer, and half to the poor of the parish. In default of the affidavit being brought to him within eight days after the interment, the clergyman issued a certificate to the Churchwardens to that effect. With the uncoffined dead it was easy to discover whether the enactment had been complied with. The Act was never universally obeyed. The rich, from choice, ignored it, and paid the penalty in order to wrap their dead in linen, according to the older usage. Pope wrote these lines of Mrs. Oldfield, the actress, who died in 1730, and was buried in Westminster Abbey in a Brussels lace head-dress, a holland shift with tucker and double ruffles of the same lace, and a pair of new kid gloves:—

"'Odious! in woollen! 'twould a saint provoke!'

(Were the last words that poor Narcissa spoke)

'No, let a charming chintz and Brussels lace

Wrap my cold limbs, and shade my lifeless face'."

Gradually the insistence upon conformity relaxed, so that the Act had been practically in abeyance before it was finally repealed in 1814. There is continual reference to it in some respect or another in the parish records; e.g., Derwen, in 1678, paid "for a booke to enter y<sup>e</sup> Certificates of y<sup>e</sup> Interred—00.01.06;" and Llandyrnog, in 1683-4, paid "for a flanen to bury Gwen Thellwall—00.03.00." It is rather curious to note, in face of what we have gone through in Wales since the passing of the Education Act of 1902, that there was living in the township of Vaynol, in the parish of St. Asaph, a person actually bearing the name "David Lloyd George" (died 1734), who, like his

distinguished namesake, was apparently something of a "Passive Resister," for there is no record of an affidavit having been brought to show that he had been buried in "Sheep's Wooll onely," according to the Act.

### "YR OFFRWM."

I should like to refer briefly to what is mentioned in the terriers as the "Voluntary Offerings" at funerals for the parish priest and clerk, popularly known as "Yr Offrwm." It would be waste of words on my part here to attempt to describe this custom as it obtains. It is now peculiar to the Welsh parts of North Wales. But this voluntary funeral offertory is very ancient—much older than any fixed burial fee—in fact, the statutory fee of to-day has only taken the place of the offertory as its commuted equivalent—and this "peculiar" Welsh custom is nothing more nor less than a survival of what was once universal.

The ancient Sacramentaries all show that it was customary in the Primitive Church to have a celebration of the Holy Communion at funerals, a custom that would naturally result from the article in the Creed which declares our belief in the "Communion of Saints." In the mediæval Church of England the same custom was observed, the burial of the dead being always either associated with the Holy Communion at the time, or within a few days. The First Prayer Book of Edward VI (1549) provided for a continuance of this pious primitive custom, for at the end of the Burial Office is placed "The Celebration of the Holy Communion when there is a burial of the dead," with a special introit, collect, epistle, and gospel. This order has long been removed from the Prayer Book. An offertory is always made at a celebration of the Holy Communion, and the Welsh "Offrwm" is simply the survival of this offertory at the old Funeral Communion.

The offerings at funerals in time became the subject

of very definite regulations. In "The manner at the offering at the interment of noblemen," as set forth at length in the *Booke of Precedence* (ed. Furnivall for the Early English Text Society), are given specific directions as to the order, and even the amount, of the offerings. The chief mourners offered first, "then all the other to offer that will, the greatest estates to offer first, next after the executors." To give just one historic instance in illustration. At the funeral obsequies for Henry VII (1509) in Westminster Abbey, "The Archbishop of Canterbury came from the altar to the second step of the said altar, where he received the offerings in manner following. The chief mourner. . . . Then came the Bishops and Abbots and offered in their order. . . . After whom came the Lords and Barons, making their offerings, every man in his degree."<sup>1</sup> So also the funerals of Queen Catharine Parr (1548), Queen Mary (1558), and other instances I might adduce. Exactly the same manner of offering obtained in Wales. This is how it was made the latter part of the eighteenth century, as described by Evans in his *Letters written during a Tour through North Wales in the Year 1798, and at other times*. "The nearest relation of the deceased comes up and deposits an Obituary Offering. If it be a person of consequence, the sum is a guinea or more; if a farmer or tradesman, a crown; if a poor man, sixpence; the next of kin then follow the example, offering sometimes as much and sometimes less than the first; the rest of the congregation, who intend to offer silver follow, when a solemn pause ensues; and the rest of the congregation offer pence; but pence are never offered at genteel funerals."<sup>2</sup> In some parishes the amounts were entered in the registers. At Llangynhafal, during the rectorate of Wm. Wynn (the author of a *Cywydd y Farn*, of equal merit, according to some good critics, with Goronwy Owen's masterpiece), who died in 1760, the "Offerings

<sup>1</sup> Leland, *Collectanea*, iv., 306.

<sup>2</sup> Ed. 1804, p. 364.

to y<sup>e</sup> Minister" are entered in separate columns in the register for both burials and marriages. But it was not unusual for the minister to hand the "Offrwm" received by him back to the relatives, if in poor circumstances. Ehedydd Iâl, the author of the hymn, "Er nad yw'm cnawd ond gwellt," who was born at Derwen in 1815, wrote of his sister's burial :—

"'Rwy'n cofio un peth am y claddu,  
Sef gweled y Person bach cam  
Yn tywallt bob dimai o'r offrwm  
O'i wenwisg i ffedog fy mam."

### HAND-BELLS.

The terriers and Wardens' accounts of a great number of parishes in the Vale and district mention a small hand-bell, which is called, among other names, "corpse bell" and "bier bell." The following parishes were possessed of such a bell—Llanfair D. C. ("a little bell to be rung before the corps," terrier of 1739), Llangynhafal ("a bier bell," 1719), Rhuddlan ("small corps bell"), Llangar ("hand-bell for funerals," 1730), Llanfwrog (1683, 1713), Llanynys (1749), Tremeirchion (1774), Llanbedr (1788, 1814), Caerwys, Gwytherin, and Gwaenysgor. Llangynhafal, in 1676, paid 7s. for "a little bell," and Llandyrnog 2s. 6d., in 1688. The Caerwys Wardens, in 1677, paid 6d. "for ringing of y<sup>e</sup> little bell before p<sup>r</sup>cession," i.e., the Rogation-tide perambulation. Some of these bells mentioned may still be seen, others have disappeared.

The corpse or lyche bell was rung before a funeral procession by the clerk, who walked a short distance ahead, tolling it at intervals. Such ringing of a hand-bell is very old: it was so rung by the Romans before the Christian era. In the Bayeux Tapestry is a representation of the funeral of King Edward the Confessor, who died in 1066, wherein are to be seen walking beside the bier, as the procession wends its way to the newly-consecrated Westminster Abbey, two little boys bearing hand-bells, which they are ringing. Chaucer,

in the fourteenth century, in his *Pardoneres Tale*, refers to this ritual usage, making some of the youthful wantons of his day to be scared at its tinklings :—

“And as they sat they herd a belle clinke  
 Beforn a corps was caried to the grave.”

Archbishop Grindal, in his injunctions of 1571, ordered, “at burials, no ringing any hand-bells.” He also forbade, in perambulation, “carrying of banners or hand-bells.”<sup>1</sup> The original object of the lyche-bell was to awaken the attention of the neighbourhood, and ask the prayers of the people for the soul of the deceased ; but the reason given for its use latterly was the narrowness of the roads. The bell is still rung in many places on the Continent. Portable hand-bells were well-known in the Celtic Church, both in Wales and Ireland. Many of the Welsh Saints possessed treasured hand-bells ; for instance, Gildas, Illtyd, Teilo, Oudoceus, to which we may add, “Cloch Felen Beuno.” Giraldus Cambrensis, in the twelfth century, found at Glaschw, Radnorshire, “a portable bell, endowed with great virtues, called *bangu*, and said to have belonged to St. David.” A Peniarth MS. calls the lyche-bell “*bangu*.”

In concluding this note on the hand-bells, I might be allowed to add a few of the references to ringing the church bells. Caerwys was very loyal, and had its bells rung for many years—from 1675, at least—on the 5th of November and 29th of May (Royal Oak Day) ; and in 1691 the Wardens “paid towards bonfire and ringing of bells when King William routed the Irish in Ireland.” Clocaenog, in 1697, paid “for ringing the bell on Q. Mary’s funeral ;” Llanfair D.C., in 1781, for ringing “when Charlestown was taken ;” and Ruthin, in 1815, “on Sir Watkin’s return from the seat of war in France.”

<sup>1</sup> Wilkins, *Concilia*, iv, pp. 269-70.



## CHURCH FABRIC.

I now come to what the parish books have to say about the Church fabric, and I will begin with the roof. In the terrier of Llanfair D.C., dated 1729, it is stated, "the church is decently Flagg'd, and the Roof covered with shingles." That tells us that the churches were shingle-roofed, but it was not the case with the glebe buildings. The eighteenth-century terriers of Llanarmon yn Iâl, for instance, show that some of these were thatched with "straw and grug," or heather. By shingle is meant a piece of wood sawed or rived thin and small, with one end thinner than the other, in order to lap lengthwise, and was formerly used instead of slate or tile. In Welsh a shingle is called "astell do." In the Churchwardens' Accounts of the seventeenth and eighteenth centuries, shingles generally formed a somewhat heavy item, recurring almost every other year. Here is a small bill paid by the Wardens of Llanynys in 1657-9—"for fowr hundred & a halfe of singles to mend y<sup>e</sup> Church, 1 . 7 . 0; for nayles being sengle spickes to ioyn the singles, 0 . 3 . 7; for setting y<sup>e</sup> singles, 0 . 5 . 8." Clocaenog, in 1687, "paid for 3,500 shingles at 5s. per hundred, one hundred and twenty being reckon'd for every hundred." Llanbedr repaired their roof with shingles in 1747, and probably there are later instances.

## HIGH PEWS AND LONG SERMONS.

The 85th Canon of 1603 ordered "The Churchwardens or Questmen shall take care and provide that the churches be well and sufficiently repaired, that the windows be well glazed, and that the floors be kept paved, plain, and even." Wrexham Church floor was, in 1671, laid with "stones or flagges," and in 1707-8, the Wardens of Clocaenog paid for "paving the church floor." But there were small hopes of any "floor being

kept paved, plain, or even " whilst it was being continually dug for burials. In the Middle Ages little or no provision was made for seating the congregation, and the naves were generally devoid of all furniture, being simply large, open spaces, such as are still to be seen in some of our Cathedrals. The sermon then was much shorter than it afterwards came to be, and the Scripture lections were also short; so that the people were kept continually standing or kneeling. Pews, and even open benches, were very rare in the fifteenth century, being permitted only in special cases, and their subsequent introduction was very gradual. They were fairly frequent in town churches in Queen Elizabeth's reign. But the long sermon, which became the fashion among clergy of Puritan leanings, made a restful seat absolutely necessary; and the origin of those unsightly erections, the high box pews, we must attribute to the long sermon. By 1700 pews were very general, but not in country parishes, for Swift, in 1725, enumerated "a church without pews" among "the Plagues of a Country Life." In the eighteenth century it was the universal custom to allocate pews for the exclusive use of certain persons, which were erected according to the fancy of the owners, generally presenting an ugly and irregular appearance. As an instance, the Llandyrnog Vestry, in 1781, agreed and allowed "to be built and erected a Pew or Seat upon (a certain) part of the waste ground." Permission had to be obtained, but afterwards their private ownership was fully recognised, and could be conveyed from one person to another, like any other property. For instance, in a deed, dated 1612, Sarah Snead, spinster, of Hope, conveys to Robert Davies, of Gwysaney, all her right and title in certain "seates, roomes, benches, kneeling places, burialles, and burying places" in the parish church of Mold. The common sittings, however, were merely low, narrow benches or planks, without backs. The Wardens of Llangynhafal, in 1725, paid for "40 ft. of Plankes for benches," and of Clocaenog, in 1720-1,

for "raising and mending y<sup>e</sup> Benches," as well as for "Pegs to hold hats."

### THE PULPIT.

In the Mediæval Church the pulpit was by no means a universal piece of church furniture, as the sermon was often delivered from the altar, and where pulpits did exist they were usually light, moveable structures. But the Canons of 1603 not only directed that "every beneficed man, allowed to be a preacher, and residing on his benefice, shall preach one sermon every Sunday of the year" (45th), but that "the Churchwardens or Questmen shall provide a comely and decent pulpit to be set up in a convenient place within every church, and to be there seemly kept for the preaching of God's Word" (83rd). This in time resulted in the "three-decker," comprised of the clerk's desk below, the parson's above it, and the preacher's castle on the "upper deck." The prominence given to the sermon in the seventeenth and eighteenth centuries will explain why the condition of the pulpit, and that of its cushion, and, I believe, sometimes the number of tassels thereon, were objects of so much solicitude to Archdeacons and others. In 1729 the Llangynhafal Vestry ordered "that y<sup>e</sup> pulpitt be raised higher, and y<sup>e</sup> Sounding board be altered and amended."

In the seventeenth century the hour-glass became a necessary addition to a church's furniture. The Llanynys Wardens, in 1657-9, paid 2s. "for an hour-glasse, and for an Irne case to hould it." Its bracket may still be seen in some of the older or "unrestored" churches, either on the pulpit, or on a pillar or a wall near. An hour was then the recognised sermon limit. Gay, in his "Dirge," says, in reference to the burial of the fair Blouzelind, that the good man, in his sermon, "spoke the hour-glass in her praise quite out." To-day, for an hour-glass read quarter-of-an-hour-glass.

## RUSH-STREWING.

As already stated, the church floors were ordered formerly to be "paved," but with the continual grave-digging this could only be partially or roughly done. Even when later they were flagged, carpets and matting were practically unknown. In olden times the floors of grand banqueting-halls were strewn with rushes in place of carpets, and so were private houses generally, for instance, in the reign of Edward VI. Naturally it became the custom to strew the church floor also; so that Thomas Newton, in his *Herball to the Bible*, published in 1587, speaks of "Sedge and rushes, with the which many in the country do use in summer time to strawe their parlors and churches, as well for coolness as for pleasant smell." In the fifteenth century the sacrist of Westminster Abbey had thrice a year to find hay to put on the floor of the Abbey and Cloisters; and at St. Margaret's, Westminster, they paid 1s. 5d. in 1544 for rushes. Strewing the church floor with dried rushes was universal. It served the double purpose of warmth and filling up inequalities made by interments. Rushes were paid for at Llandyrnog in 1648; and the Wardens of Llanynys paid the following sums in 1768—"for rushes for y<sup>e</sup> church, 0—2—6; for mowing y<sup>e</sup> s<sup>d</sup> rushes, 0—1—0; for carrying them, 0—1—0; for carrying out y<sup>e</sup> old rushes and putting in the new ones, 0—1—0." In 1757 they also paid 2s. "for a place to mowe rushes." Similar payments occur annually in the Wardens' Accounts for a long stretch of years in the Vale, but the latest parish that I know of to pay for rushes is Gwaenysgor, where the Wardens paid 3s. in 1839. It was the custom to put fresh rushes in at least twice a year. At Caerwys, for Easter and Michaelmas (the latter the Gwyl Mabsant, or Patronal Festival); Llanynys, for Whitsunday and Michaelmas; and Llandyrnog in August, are occasions which I have observed mentioned. The renewal of the rushes was called the "Rush-

bearing," and in earlier days took place but once a year, generally at the feast day of the patron saint of the church. At Wrexham the Wardens, in 1663, made a payment "to make clene the Church and Churchyarde against the Rushbearing." In England especially the home-bringing of the annual supply of rushes was a great occasion, accompanied with much ceremony and merriment. The custom has survived to our own day in some few places, as at Ambleside, and, until recently, in several other parishes in the Lake District. Fentanton Church, Cambridgeshire, was strewn annually with rushes down to 1890.

### WHITEWASH.

I now come to a custom which only ceased about the middle of last century in the rural parts—I mean whitewashing the church walls inside and outside. The glorious era of whitewash, as well as of inscribing Scripture texts on the inside walls, had begun in England at least as early as 1547.<sup>1</sup> Payments for whitewashing continually occur in the Wardens' Accounts, especially during the seventeenth and eighteenth centuries. Sir Stephen Glynne, in his "Notes on the Welsh Churches," observes that a great proportion of those visited by him in both North and South Wales were whitewashed externally. He mentions Llanrhaiadr D.C. (1847) and Llangynhafal (1864), and you have your own Eglwys Wen. The 82nd Canon of 1603 ordered that "chosen sentences be written upon the walls of the Churches and Chapels in places convenient." These were painted in black letter over the whitewash, and examples in Welsh may still be seen in some churches in the Vale (*e.g.*, Efenechtyd and Llanbedr Old Church). Dr. Johnson, in 1774, noticed the Welsh texts in Tremerchion Church. At Wrexham, in 1663, they paid £4 2s. to "the payntor for

<sup>1</sup> Gasquet and Bishop, *Edward VI and Book of Common Prayer*, 1891, p. 272.

wrighting the 10 Comandments & culloringe the petishins & wrighting 10 Sentances."

The original object of the whitewash was to conceal the fresco or mural paintings, which were common before the Reformation. All such pictures and figures as could be removed were taken out of church and destroyed. During restoration, the removal of the layers of whitewash has now and again brought to view some fine frescoes which had been long concealed. A good example of about the fourteenth century (illustrating St. Matthew, xxv, 35, 36) was recovered in Ruabon Church in 1870. Lewis Morris (the elder) refers to the picture of Death in Llanelilian Church, Anglesey, in the amusing poem in which he describes "Bol Haul" :—

"Crafangau'r gwag Angen gwan  
Llun ail i un Llanelilian."

Possibly Williams, of Pantycelyn, had such a painting in his mind's eye when he wrote the words "siglo llaw ag Angen glâs." But the great masterpiece of latter-day rural art was

"Moses and Aaron upon a Church wall  
Holding up the Commandments for fear they should fall."

### THE PELICAN.

The Llanrhaiadr D. C. Vestry in 1762 ordered that "an intire new Alterpiece" be made; "also to have the Creed, Lord's Prayer, and Ten Commandments done in Gold Letters on the same. And also to have two Urns and a Pelican provided to finish the same." The last part sounds a little curious to us to-day. But the pelican in her piety, feeding her young with the blood of her own breast, was formerly a common symbol of our Lord shedding His precious blood for us, especially in the Holy Communion. There is a legend that the pelican, when a serpent has bitten her young, tears open her breast and revives her brood with her own blood. The bird, too, has a crimson stain on its beak,

and its breast is frequently bare of feathers, giving it the appearance of self-wounding. References to this emblem in Welsh literature might be given from the fifteenth century down, but it was a particularly favourite illustration with Vicar Prichard (died 1644), for he employs it quite half a dozen times in his "Canwyll." To quote one instance—

"Crist yw'r Pelican cariadus  
Sydd â gwaed ei galon glwyfus  
Yn iachau ei adar byohain,  
Gwedi'r sarph eu lladd yn gelain."

Llangynhafal also had a pelican in her piety, which may still be seen.

#### BALL-PLAYING.

In the seventeenth and eighteenth centuries, glazing the church windows was in some parishes (*e.g.*, Llanfair D.C.) rather a heavy item, almost annually, occasioned principally by the persistent ball-playing against the church walls by the young men of the parish. Glass would, of course, be considerably dearer then than now. In many parishes, iron bars or shutters were put on the windows to protect them, and the hinges and staples of the latter may even yet be seen fixed to the windows of some of our country churches, especially on the north side, where there would be hardly any graves in the churchyard. There is a marked absence of windows generally in the north walls of our older country churches, with which, however, the ball-playing had nothing to do. In 1714, the parishioners of Llanfwrog put in a new window, with "iron bars" to protect it; and in 1779, they paid for a "new shutter" and "shetter hingis." The vestry of Llanfair D. C., in 1754, agreed and ordered "That if any person or persons whatsoever at any time or times hereafter shall be found to play at any Game upon the Lord's Day or any other day whatsoever within the Church Yard of the said parish of Llanfair D. C., That such offender or offenders shall be prosecuted according to Law, and every Informer of

such Disorder shall have a reward of one shilling for every Information and conviction that he shall make to the Church Wardens, who are hereby orderd to pay the sayd reward, and carry on the prosecution at the Expence of the parish." Llandyrnog vestry, in 1753, made a similar order for the prosecution of "any persons that shall play at ball any time upon the Church or in the Church Yard; or any other game." So did the Newtown vestry, in 1722, inflicting a fine of 5s. upon the offenders. The Llanfair order had no effect, for the vestry in the next year (1755) had to get a "carpenter to fix boards under the Eves of the sayd Church to prevent the playing of ball thereon." One finds that the parish vestries in all parts of the country, during the eighteenth century especially, were doing all they could to put down this ball-playing nuisance. I imagine the Churchwardens of Llanfair Discoed, Monmouthshire, were driven to desperation when they had the following ominous warning inscribed on the stile leading into the churchyard :—

" Who Ever hear on Sunday  
Will Practis Playing At Ball  
It May Be be Fore Monday  
The Devil will Have you All."

No two Churchwardens could have said more than that.

### DOG-TONGS.

I would now wish to make a few remarks about the dog's church attendance, as to which the parish records have something to say. His attendance at church has been under a ban ever since the canons of King Edgar's reign, 960, when it was ordered, "Let not any dog come within the verge of the Church, so far as man can govern."<sup>1</sup> The farmer and his dog had been inseparable throughout the week, and it was very hard that his faithful canine friend should not be privileged to accompany him in his Sunday best, just the one day in

<sup>1</sup> Wilkins, *Concilia*, i, p. 226.



the week. When by stealth he managed to get to church, we can well understand that it would be a great temptation to a dog if he saw a good chance of wiping off an old score with a neighbouring farmer's dog—forgetting for the moment where he was—to allow his behaviour to become what could not be described as strictly decorous. Necessity once more became the mother of invention, and some ingenious person evolved out of his brains that wonderful dog-gripping instrument known as the “gefail gwn”—in English, dog-tongs or lazy-tongs. I find from the *Dysgedydd Crefyddol* for 1822 and *Seren Gomer* for 1827, that the dog was also in the habit of following his master to chapel, and that he was just as “true to nature” there.

At Llanynys, in 1757, they paid 2s. 6d. “for y<sup>e</sup> Dog's Tongues for the use of y<sup>e</sup> Church,” and at the neighbouring Llanrhaiadr, in the same year, also 2s. 6d. “for an Instrum<sup>t</sup> to drive Dogs out of Church.” But nowhere, so far as I know, had the church-going dog so much attention as at Llanfair Talhaiarn. At a vestry there in 1747, “It is ordered that whosoever brings a Dog to Church in the time of Divine Service within a month after the date hereof shall forfeit to the poor of the said parish one shilling for every such offence; in default of such payment the Dog of every such owner to be immediately seized and executed by the Churchwardens for the time being.” This order does not appear to have remedied the nuisance, for in May, 1749, a man was still paid quarterly “for driving the Dogs out of the Church, and keeping the Church clear of em;” and not only that, the Wardens were so considerate as to pay, in August of the same year, “for a stool to be sett at the church door for the officer that clears the church from dogs.” In 1751, he was still at his post, being paid half-yearly 2s. for “Driving the Dogs out of the Church.”

A good many parishes in the Vale, as elsewhere, were possessed of a dog-tongs, and there are a few still

in existence. They are usually of oak, but sometimes of iron, and are all of similar construction. Some of them are dated. Tongs may still be seen at Llanynys (one of the best preserved now existing), Gyffylliog, Bangor Cathedral, Llaneilian (1748), Llaniestyn (1750), and Clodock (Herefordshire). There are iron ones at Clynnog (1813) and Penmynydd, the latter being a very formidable one, with wooden handles. The Derwen and Llanelidan tongs are remembered, but are now gone.

The official was usually known in England as the "dog-whipper," and many parish books have such an entry as "New clothes for the dog-whipper." There is evidence of the "whipper" also in Wales. At Wrexham, in 1663, they paid a man for "Tending the Churchdoor for the whiping of dogs out of Church;" at Llanfwrog in 1712 "ffor a whip to whip doggs—00-00-04;" and at Llangynhafal in 1739 "for a whip and Bell—00-01-00."

At Llanfair D.C., in 1728, they paid 3s. "To the Clerk for making the Clothes of William Prichard, the parish beadle." "Dog-whipping" would probably form part of his duties.

#### THE PLYGAIN.

An annual item, never to be missed, in the Churchwarden's accounts was the payment for candles for the Plygain service on Christmas morning, to which may be added another item, almost as regular, payment for carol singing. "Plygain" is sometimes Englished in these books "Xmas Mattins." It is the proper Welsh equivalent to-day for Mattins, or Morning Prayer, like Gosper for Vespers, or Evening Prayer; but I have no doubt whatever in my own mind that the Christmas Plygain is a pre-Reformation survival. According to the Sarum Missal—the most extended Use—there were three Masses to be said on Christmas morning, the first of which was to be "in galli cantu," that is, at cock-crow. In Late-Latin, "pullus" (a chicken) was used in

the sense of "gallus" (a cock). "Pulli cantus" has yielded us the "pilgeint" of the twelfth century, and the "pylgain" (S.W.) and "plygain" (N.W.) of to-day. In brief, I take our Plygain service to be a survival of the Christmas Midnight Mass, still so popular in most Roman Catholic countries. The Plygain was also observed in the border parishes. Philip Henry, for instance, in his *Diary* for 1661, wrote: "Dec. 25. Service at Worthenbury afore-day, an old custome, the ground of it I know not."

The special supply of candles at Christmas was rendered necessary by the fact that in post-Reformation times no artificial light was usually required at any other time of the year. The hour for Gosper, or Evening Service, in winter was, as a rule, three o'clock, which was shifted on to four, and later to six, in summer. The evening service held at six on Christmas Day was popularly called Gosper Canwyllau, owing to candles being lit at that Gosper alone. The carol-singing was continued at this service. The price of candles in 1693 was 6d., in 1754, 6½d., and in 1759, 7d. per lb, and the quantity used in country parishes in the eighteenth century was from 5 to 12 lbs. Llanfwrrog bought their supply of candles "for Matin Prayer upon New Year's Day" (e.g., 1703, 1719), and also paid for ringing the bells and for carols on that day. Caerwys paid also (e.g., 1692) for candles against the Epiphany. Lumps of soft clay did duty, to some extent, for candle-sticks, which were stuck here and there on every available "stand." Some parishes possessed a "sconce," or one or two "stars." The "sconces" of Llanarmon, Llandegla, Llanynys (1745), and Llanfair D. C. (1779) are mentioned. The two first are handsome round pendent chandeliers of brass, still existing, with small figures of the Virgin, and are of about the fifteenth century. The two Llanynys ones (one the gift of Vicar Rutter in 1749), with their three tiers of lights, are still preserved. Llandyrnog, in 1724, paid £1 5s. "for the n'we Star and mending the

Ould Star," and also for cords to hang up both. Clo-caenog, in 1724-5, paid £2 5s. for their "new Star."

At Ruthin the Aldermen, in 1814, paid 5s. 6d. to "11 boys carrying Tourches to light them to the Church to the Plygain on Christmas Day," and similar payments were made in 1830 and 1831. Denbigh also used to have a torchlight procession to the Plygain.

### CAROLS.

The Churchwardens formerly paid for carol-singing, the usual fee for a Christmas carol being 1s. For instance, the Llanfwrog Wardens, in 1806, paid 11s. "for singing 11 Carrols." At Llanfair D. C., in 1739, they paid "to y<sup>e</sup> Harp and Singers on Christmas Day, 00 . 05 . 00." The choir of one parish used to visit other parish churches. For instance, in 1778, Llandyrnog was visited by the choirs of Mold, Cilcain, and Llangwyfen, and payments are entered against their visits. The Ruthin singers were paid for their carol singing at Tryddyn. Occasionally carols were paid for at Easter.

These sacred songs of the people were formerly in England an especial feature of the Christmas Day evening service. But nowhere did they attain greater popularity than in Wales and the Isle of Man; and there could not be a closer similarity, in the method of conduct, than between the old Welsh Plygain and the Manx Carval Service on Christmas Eve. The word "carol" is, in all probability, a borrowed word in Welsh. The verb "caroli" occurs in a MS. of the beginning of the fifteenth century,<sup>1</sup> but no poems or songs designated "carolau" (for Christmas or other seasons, or general) now appear to exist written earlier than the sixteenth century. From that time down to the first half of last century there was a most prolific crop of carol-writers, the majority of whom, however, wrote mere jingling

<sup>1</sup> *Red Book of Hergest* (Skene, ii, p. 255).

rubbish. Anybody thought he could write a carol, and the more long-winded his attempt all the more surely would it send his name down to posterity. Some of the earlier carols are very curious, from the large amount of deuterо-canonical matter they contain. This species of verse was usually called in South Wales "alsain," or "halsing," but it never took proper root there, and the Welsh carol must be regarded as the product more especially of North Wales. "Cyfnod y Carolwyr" forms, on the whole, an interesting period in the history of Welsh literature.

### CHURCH MUSIC.

The carols remind me that I should say a word about Church Music. The parish records of the Vale, as far as I have seen, have practically nothing to say to it—beyond what I have said about carol-singing—until we come to the last quarter of the eighteenth century. The Reformation, and the ascendancy of Puritanism, pretty well put an end to instrumental Church music entirely. A large section of the extreme Reformers considered its employment as of more than questionable propriety, and endeavoured to explain away the Scriptural precedents for it. For instance, Thorpe, in his examination before Archbishop Arundel, maintained that "these instruments, with their music, ought to be interpreted ghostly." Such organs as were left were destroyed or silenced during the Commonwealth; and it was with considerable misgiving, as we know, that this "suspected" instrument was gradually readmitted during the last century. The Church music of our Vale must have been purely vocal, down to almost the very end of the eighteenth century. The only item I have come across in the Churchwardens' accounts is the "pitch pipe." The Wardens of Llandyrnog paid 5s. 2d. for a new pitch pipe in 1778-9, and the Wardens of Llanfair D. C. 5s. for one in 1779-80, and had it mended in 1814. There is one of these still at Llan-

ynys, and is said to have been last used there about 1855.

The Welsh metrical versions of the Psalms by Middelton and Kyffin appeared in 1603, but they were both quite unsingable for the most part. Edmund Prys's version was published in 1621, and has well maintained its place to this day, as a glance at any hymnal will show. The eighteenth century was well nearing its end before we find the parish clerk with his Nebuchadnezzar band established in the gallery at the west end. The parish "orchestra" was usually comprised of some of the following: violin, bass viol, bassoon, clarionet, and flute. Some of these continually wanted something done to them—"clarionet reeds" (Llanynys, 1805), "bass-viol strings" (Llanfwrog, 1808), "hair violin-bow" (Llanbedr, 1839), etc. The clerk led the "Psalm-singers," and he often composed the anthem and other music for great occasions; but failing him, the "Teacher of Psalmody" conducted. The latter was paid for his services; for instance, Llanrhaiadr D. C., in 1772, paid £3 19s. 0d. to "Wm. Williams for teaching the Parishioners to sing Psalms." Ruthin Church was possessed of "a barrel and finger organ" in 1831 (terrier), but a certain "Cæsar Williams Organistes," occurs among the burials for 1641. The barrel organ was at one time rather common. Sir Stephen Glynne found one in Talgarth Church, Brecknockshire, in 1851.

### BRIEFS.

In former days, when a public appeal had to be made for funds for any charitable or pious purpose, the usual method was by means of what were called Briefs. They were letters-patent issued by the Sovereign's authority under the Great Seal, through the Court of Chancery, recommending the collection of alms, in church, or from house to house in the parish, on behalf of a specified object, and were directed to the Clergy, Magistrates, Churchwardens, and Overseers. They were usually

read in church, with the other notices, and are still mentioned in the Rubric after the Nicene Creed, being inserted there for the first time, as far as I have noticed, in the Prayer Book of 1662. They were called in Welsh "Llythrau Casgl," but "Cymhortha" was generally used for taking a Brief or begging petition round a parish. Briefs were granted for a variety of objects: the building and repairing of churches, compensation of losses by fire, flood, and storm, relief of individual sufferers, aid to distressed Protestants abroad, redemption of Englishmen who, engaged in foreign travel (especially in the seventeenth century), had been taken captive by the pirates (usually Turks) who infested the shores of the Mediterranean, and demanded payment of ransom. Before the days of insurance companies (first recognised after the Great Fire of London) and charitable associations, they served a purpose; but they were a clumsy expedient, and when they became farmed by professional undertakers their use was soon abused, for these contrived to pocket the lion's share of the proceeds. They were finally abolished by Act of Parliament in 1828. They were usually worded in English, but there is preserved in the Bodleian Library, in the form of a black-letter broadside, a Brief actually printed in Welsh, which has been recently reproduced in facsimile. It was granted in 1591 to one Sion Salusbury, of Gwyddelwern, in this Vale, who had fought as a soldier in our foreign wars, and had come home disabled, with eleven wounds in his body.

The amounts collected on the Briefs were duly entered in their books by the Churchwardens, and many of the official collectors' receipts may still be seen in the parish chests of the Vale. At Llandyrnog, in 1751, they paid 8*d.* for "two dishes to geather Breef money," and at Llanfair D.C. in 1756, 8*s.* 6*d.* for "a Box to keep the Breefes and the Communion Money." The best register of Brief collections that I have seen is at Clocaenog, which starts soon after the passing of

the Act of 1706, for the further prevention of their abuse. It extends over the twenty-seven years 1709 to 1736, and was consecutively and perfectly kept for the period, containing a record of some 172 collections on Briefs. The amounts are often very small—sometimes only a few coppers—whilst occasionally *nil* is entered; but the parish could not probably be called rich then any more than now. Briefs had by that time become a nuisance, from their frequency and distant objects; and the parishioners of Clocaenog, as generally elsewhere, very sensibly acted on the proverb that “Charity begins at home,” and accordingly gave as well as they could afford to the objects nearer home. To cull a few instances: In 1709 they collected 2*s.* for “the Relief, Subsistence, and Settlement of y<sup>e</sup> Poor Distressed Palatines near the Rhine in Germany;” in 1710, for the parish clerk “on Clocaenog Wakes, viz., 27 Die Aug. the sum of 4*s.* in y<sup>e</sup> morning and 2*d.* in y<sup>e</sup> afternoon;” but he fared better on the Wake Sunday in 1712, receiving 6*s.* 2*d.* in the morning and 2*d.* in the afternoon; in 1710, 2*s.* 9*d.* to a man of Llangwm, “sick of the Kentish ague, etc.,” in 1714, 6*s.* 6*d.* “towards y<sup>e</sup> repair of Ruthin Church whose damage is 3218 (£) & upwards;” and in 1730, 1*s.* 5*d.* for “Denbigh Chapel, charge 1196” (£). At Llanynys, in 1665, they collected £1 0*s.* 6*d.* “for the vse of the poore infected with the plague—to be transmitted to the L<sup>d</sup>. Bishop of London;” in 1668, 6*s.* 4*d.* “for the poore of London distressed by fire;” and in 1673, 5*s.* “To Ellis Prichard a poore scholar of Bangor Schoole.” In the last year mentioned they made a collection also in Derwen Church for the same “poore scholar”—“for Ellis ap Richard to go to y<sup>e</sup> uniuersity, 00 : 05 : 00”. I find, from Foster’s *Alumni Oxonienses*, that Ellis Prichard was born at Penmorfa, Carnarvonshire; that he matriculated, aged twenty, at Jesus College, Oxford, in October, 1673, and subsequently became Rector of Edern in his native county. His case is interesting, as illustrating how poor promising youths were at that



time helped on to the University. It should be stated that besides Briefs, it was customary to give persons licences to beg from town to town and place to place. They were often granted to "needy gentlemen." At Llanynys, in 1696, the Wardens gave 6*d.* "to a strange woman y<sup>t</sup>. had a passe;" at Llandyrnog in 1717, 6*d.* "to distressed seamen to beer thire Expences hauing Passes to London;" and at Llanfair D.C., in 1795, 1*s.* 6*d.* "to an American Emigrant."

### THE POOR.

Before the present Poor Law system, the Churchwardens and Overseers were responsible for the relief and maintenance of the poor of their parish, and their duties in this respect were by no means light. So long as the monasteries stood, the poor were tolerably well looked after, and nobody thought of a poor law. When they were suppressed the poor still remained, and were even increased, but they had no one now to turn to.

By the Whipping Act of 1530, all beggars had to procure a Justices' Licence; if they failed to produce it, they got a flogging tied to a cart-tail. But those who were not of the "sturdy beggar" class received their licence.

Several minor attempts at relieving the poor were made before 1563, when an Act was passed "touching relieving poor and impotent persons." It enacted, "The poor and impotent persons of every parish shall be relieved of that which every person will of their charity give weekly; and the same relief shall be gathered in every parish by collectors assigned, and weekly distributed to the poor, for none of them shall openly go or sit begging. And if any parishioner shall obstinately refuse to pay reasonably toward the relief of the said poor, or shall discourage others, then the Justices of the Peace at the Quarter Sessions may tax him to a reasonable weekly sum; which, if he refuses to pay, they may commit him to prison." The Church

did what she could to subsidise this Act. The 84th Canon of 1603 ordered that "the Churchwardens shall provide and have a strong chest, with a hole in the upper part thereof, having three keys, to the intent the parishioners may put into it their alms for their poor neighbours, the which alms the keepers of the keys shall, as need requireth, take out of the chest, and distribute the same in the presence of most of the parish to their most poor and needy neighbours." Grindal had already, in 1571 and 1576, demanded "that the Churchwardens in every parish shall provide a strong chest or box for the almose of the poor." In 1656, the Wardens of Llanynys paid "for a wooden thing to gather mony in the Church for the poore." In the parish chest of the same parish there is a most interesting book, which is best described in its own words at the beginning: "The Poore-Man's Booke, keeping an account of the Poore-Man's boxe in the Church of Llanynis. This weekly collection Began Jan: 13th, 1662, & we hope will continue as long as the Sun and Moone endureth. . . . The intention of this collection is to relieve the sick weake & aged (especially those within this parish) y<sup>t</sup> are not able to come to our doores; and to settle poore helplesse children in some honest trades." The collection each Sunday averaged 3s. to 6s. From January 18th to June 21st, 1662, the collections amounted to £4 16s. 1d. After 1682, it became monthly instead of weekly. Into the poor's box went also "secret voluntary gifts," legacies, etc. On the page opposite the collections are entered the disbursements—weekly allowances to the poor, for apprenticing children, towards Briefs, for winding-sheets, etc.

The poor formerly were relieved in various ways other than by money. One comes across continually payments for articles of clothing, and particularly shoes, also rent and doctors' bills. Llandyrnog, in 1696-7, paid 3s. 5d. "for a pecke of wheate" for a poor man, and 2s. 3d. "for a pecke of mixt corne;" and in 1716

6*d.* "for a pare of wooden clogs." At Llanfair D.C., in 1761, they paid 6*s.* for "a spinning-wheel" for a poor woman; at Llanfwrog, in 1795, 4*s.* "towards buying a push harrow;" and at Llanychan, in 1821-2, they provided poor people with quantities of "potatoe plants."

### LEGAL SETTLEMENT.

In 1662, an Act was passed which provided for the proper employment of such as were legally chargeable to the parish, and empowered the Churchwardens and Overseers to remove undesirables to their place of legal settlement (under the hands of two Justices), or give security that they would not become chargeable. This made it difficult for any outsider to become a settled parishioner. Very jealously did the various parishes guard their interests under this Act. The following may be taken as instances of how they kept the outsider at bay. At Gwyddelwern, in 1749, the Vestry agreed "that no person or persons shall be admitted or suffered to live in the said parish, unless they pay ten pounds rent yearly, or produce a certificate to keep the said parish from all damages, or unless the landlord undertakes and promises to pay all manner of taxes for the said person so admitted." The Gyffylliog vestry, in 1773, "ordered that the Churchwardens give notice to all Owners of Cottages that such as have no legal settlement will be removed to make room for such as have legal settlement in this Parish." Llanfwrog, in 1754, paid 16*s.* "for removing Jno. Jones, his wife, and two of their children, from the Parish of Llanvoorog to the Parish of Llansilin," including an order and warrant, and four days' expenses with a couple of horses. Llangynhafal, in 1714, paid 3*s.* "for carrying away Jane Williams to Comb: a vagabond from London." Llanfwrog, in 1713, paid 6*d.* "to the Constable for sending a vagabond from the parish." The Llandegla vestry, in 1814, "ordered that S. F. be

summonds to swear to the best of her knowledge the Parish to which her husband belongs to."

When, however, a tradesman or journeyman workman was wanted in a parish, they were worldly-wise enough, as an inducement for him to settle in it, to make him a parishioner. At a Llanelidan vestry, in 1754, it is recorded that the parishioners then present "have owned and acknowledged John Simon, Taylor, now living in Denbigh town, to be an inhabitant legally settled in the said parish of Llanelidan, and have at the same time granted him a certificate of the same."

### BADGES.

Persons in receipt of parish relief had to "wear upon y<sup>e</sup> right sleeve of their upper garment a badge, being a large Roman P, with the first letter of y<sup>e</sup> parish or place, cut in red or blue cloth, as y<sup>e</sup> churchwardens or overseers should appoint, upon pain of having their relief abridged or withdrawn, or being sent to y<sup>e</sup> house of correction for any time not exceeding 21 days; and if any churchwarden or overseer should relieve any such poor person not wearing such badge, he should forfeit 20s., one-half to go to y<sup>e</sup> informer and the other to y<sup>e</sup> poor." There are occasional references to this statute in the parish records. For instance, the Llandyrnog Wardens, in 1696-7, paid 1s. 8d. "for cloth to badge the poore;" and the St. Asaph vestry, in 1788, "ordered that no person in future receive any Weekly Allowance unless he wears the Parish Badge upon some conspicuous part of his upper garment, and if such poor person do at any time neglect to wear such Badge or conceal it from public view, such Weekly Allowance be withdrawn." *Gemwaith Awen*, by Jonathan Hughes, published in 1806, contains a "Cerdd a wnaed pan oeddid yn rhoi *Badges* neu henw'r Plwyf ar y Tylodion." The poem is specially addressed to the Churchwardens and paupers of Llanfair D. C. The author condemns the badging as being degrading to the poor, and of a vestry held at Llanfair he satirically remarks—

"Ac yno i blith y gwyr pennaethiaid,  
 Oedd dordynion, doe'r Wardeniaid,  
 Ac yn y man hwy bwytient ran  
 O'r gwrthban, tan liwied;  
 Ond hwn ni chawn mewn tyn ochenaid,  
 Heb *batch* fel difalch *bitch* y defaid;  
 Ac yn fy nghoryn i erbyn hyny  
 Yr oedd cân iddynt yn cynnyddu,  
 Rhoi henw'r llan ar gefn dyn gwan,  
 Fel hwrdd, i'm hanharddu."

### PARISH APPRENTICES.

The Churchwardens and Overseers were responsible for the boarding out and apprenticing of all poor children. The following will give an idea as to how it was done. The Llangynhafal vestry, in 1798, "ordered that all poor children being Parishioners be bound apprentices in Husbandry, and that all Tenants occupying £20 per ann. and upwards be deemed proper Persons to take such Apprentices, and for that purpose Lotts be drawn to ascertain the persons to take such Apprentices." In the St. Asaph parish books there is a long list of children that had been put out as apprentices in 1698. Some of them were put out between two different persons. In 1827, the Llanrhaidr vestry was solemnly "convened for the purpose of letting old people and children by the year," and several of the agreements entered into are given.

### PUNISHMENTS.

Dr. Johnson remarked to the Quaker lady, Mrs. Knowles: "Madam, we have different modes of restraining evil—stocks for men, a ducking-stool for women, and a pound for beasts." By his day some, no doubt, of the emblems of local jurisdiction had disappeared from use, for among other legal appendages to a manor or parish were the pillory and whipping-post, not to mention the brank, or scold's bridle. But the stocks and the ducking-stool alone could do the work of the others admirably. In the parish records

of the Vale that I have consulted, I have only come across the stocks and the whipping-post; but it must not be assumed that their silence implies that there was no use then for the special corrective apparatus for ter-magants. "Nerth gwraig yn ei thafod" we may well believe was as much a truism then as ever, and its volubility and vehemence would at times require some terror or other held over it as a check. The stocks could do duty very well for the ducking-stool (called in Welsh "y gadair goch"), and it had the advantage of being a much simpler contrivance and more serviceable, as a good ducking-pond would not always be obtainable.

There is evidence to show that stocks were in common use among the Anglo-Saxons; and in the Middle Ages every town and village was compelled by law to erect a pair of stocks. The payments for them varied according to the times. Llanynys, in 1631, paid 5s. for "a new paire of stockes w'th a locke and key," and 15s. in 1656; and Llanfair D.C. paid 15s. in 1742, and £2 in 1826-7.

In the Middle Ages whipping or flogging was the common punishment for vagrancy; but it was in 1530 that the famous Whipping Act was passed. This directed that all sturdy beggars were to be taken to some market town or other public place, and there tied to a cart-tail naked, and openly beaten with whips through the town, and then sent from parish to parish until they came to the place where they were born. In the time of Queen Elizabeth the Act was amended, and the whipping-post was substituted for the cart-tail, until the vagrant laws were abrogated in 1744. Llanynys, in 1631, paid 2s. "to the smith for yron to whippin-post," and Llanferres, in 1683, paid 1s. 6d. to "the smith for irons to the Whipping-Post."

The Church had other modes of punishment—ex-communication and presentment in the Ecclesiastical Court. The following from the Llanfair D.C. books may be taken as instances: "Henry Prichard for prophaning the Lord's day, and John David and Alice vch.

Thomas for Clandestine Marriage, were all three pronounced excommunicated July 1694 ;" and in 1729 several persons were presented "for indecent behaviour in Church on Divine Service," and "for Profaneing the Lord's Day by playing at Tennis on the Church."

Dr. Johnson mentioned the pound, which is usually called in our parish records "the pinfold." Those belonging to several parishes in the Vale are mentioned. Llandyrnog, at a vestry in 1740, decided upon "a Stone-Pinfold 6 yards square within y<sup>e</sup> wall, 2 feet thick, 3 yards high, with a strong rail-door and a strong door-frame with a strong Loch," for which they paid £8 5s. 0d., raised by a rate of 2d. in the £. Other parishes were not so extravagant. Derwen, in 1662, only paid 2s. 6d. "for makeing y<sup>e</sup> pinffould," and Clocaenog 15s. in 1705.

#### MILITARY.

One of the Statutes of Queen Elizabeth provided that "all parishes within the Realm of England and Wales shall be charged to pay weeklie such sume of money towards the reliefe of sicke, hurte, and maimed souldiers and mariners, soe as no Parish be rated above the sume of tenpence, nor under the sume of twopence weeklie to be paide." This Act was confirmed by a decree of the Commonwealth in 1647, and a rate, not to exceed 2s. 6d. per week, from each parish was demanded. "The Maimed Soldiers' Mize" became rather a heavy burden at times upon the parishes. The following, from the Llanynys Wardens' Accounts, will give an idea what other parishes also contributed during the Civil War: During 1631-9, "to y<sup>e</sup> maymed soldiers," £1 6s. annually; and in 1636, "to the prisoners at Denbigh," 13s. annually for a time. During the reign of Charles II it went up considerably; for instance, for some years from 1664, Llangynhafal paid annually £3 5s.; but from 1682 on for some time, Llandyrnog only paid 13s. a year. It was paid to the

High Constable. In the eighteenth century there were also "wars and rumours of wars." In 1759 the loyal Howell Harris and twenty-four of his "Family" at Trevecca joined the Militia, he himself becoming a Captain. In 1794 was passed the Act for raising a certain number of men in each county "for the service of his Majesty's Navy." Those were Nelson's days, and they were rendered all the more exciting by general dread of the invasion of England. The vestries were specially convened to find the men. The following order is typical: At Llanrhaiadr, in 1795, "It was ordered and agreed that a rate of 6*d.* in the pound be (levied) toward procuring, in conjunction with Llandyrnog and Llangwyfen, three able-bodied men for his Majesty's Navy, agreeable to the late Act of Parliament for that purpose, and according to our proportion with the above Parishes." In the same year the special rate was 8*d.* in the £ at Llangynhafal, and 1*s.* in the £ at Llanfwrog. In the year 1796-7 the little parish of Efenechtyd alone paid "towards levying soldiers" the sum of £12 13*s.* 6*d.* In 1802 the Act for amending the laws relating to, and for augmenting, the Militia was passed. By it every parish had to find so many men, who were to be chosen by ballot, and were to serve for five years. If any man thus chosen did not wish to serve, a substitute had to be found. The question of substitutes engaged the serious attention of the parishioners, who had to offer liberal bounties or pay the penalty. Llangynhafal had the misfortune to be penalised, for at a vestry in 1805, a rate was levied "to discharge the penalty of Twenty pounds laid upon the s<sup>d</sup>. parish for its deficiency of a private in the Army of Reserve, and likewise a rate of 1*s.* in the pound to discharge a further penalty of Twenty pounds for its deficiency in the Militia." At a St. Asaph vestry, in 1806, it was ordered "that one of the Overseers or Church Wardens of the Parish and William Roberts be directed to go to Manchester or elsewhere to procure our Quota of Men to be raised by the said Parish, under a late Act of



Parliament for the Defence of the Nation, and that all reasonable Expences be allowed them, with paym<sup>t</sup>. for Loss of Time out of the Parish Rates." If the two men succeeded, as very probably they did, in finding their quota among the riffraff of Manchester, it must have been a great relief to their quaking "lot-men" at home.

#### BEATING THE BOUNDS.

Walking the boundaries would be a great day for our country parishes : certainly a never-to-be-forgotten day for those boys who got a whipping. Small sums for refreshments were disbursed by the Churchwardens on the occasion of these Rogation-tide perambulations (*e.g.*, Caerwys in 1676, and Llanynys in 1745). Among the Llanfair D.C. records there is an account of the perambulation of that parish by the Vicar and parishioners in May, 1810. It is an interesting document, worthy of publication, as it gives now-forgotten names of "moelydd" in the Clwydian range, and also brook names. Great attention was formerly paid to the preservation of the parish boundaries, as disputes relating to them were not infrequent, especially where there happened to be only a "ffin wellt." The penalties for disturbing boundaries were severe under the Laws of Hywel Dda.

#### VERMIN.

The Churchwardens of other days found the vermin tribe a very expensive nuisance indeed, for the destruction of which they were responsible. The sums they annually paid, during the seventeenth and eighteenth centuries, for destroying them in some parishes were out of all proportion to other and worthier objects. The proscribed creatures were, generally, foxes, badgers, polecats, wild-cats, hedgehogs, moles, ravens, and sparrows. A few extracts will best give an idea as to what they paid. Payments for foxes were very frequent. More was paid for vixens, usually 2s. 6d., whilst 2s. did for a fox, and 1s. for a cub. At Llan-

ynys, in 1639, they paid 13s. "for floxe heads;" at Llanfair D. C., in 1766, 3s. 6d. "for killing one old fox Bitcht;" and in 1825-6, 12s. 6d. for "killing five Foxes," and 5s. for an old Bitch Fox." At Llanferres, in 1678-9, 2s. "for two Badgers." At Caerwys, in 1676, 10d. for "killing of 5 hedghogs." In the Vale, Llanfwrog especially showed deadly enmity towards the poor hedgehog, believing, I suppose, that it sucked their cows. In one year, 1714, they paid 1s. 8d. for killing 24 hedgehogs and 2 ravens. But this was nothing compared to Wrexham parish, where, in 1732, 237 hedgehogs were killed and paid for. At Caerwys, in 1697, 4d. "for killing fullbart." At Llanynys, in 1745, 3s. "for killing 3 pole catts." At Llanfair D. C., during the first half of the eighteenth century, rather a common item was that for killing a wild-cat or wood-cat—as a rule, 2s. 6d. At Llanynys, in 1739, 8d. "for killing an Woodpicker." At Caerwys, in 1676, 5s. "for destroyinge of Crowes;" but at Llandyrnog, in 1696-7, they thought it wiser to pay 14s. "for a Crow net." At Llanfair D. C., in 1766, it was "ordered by the Vestry the sum of 4d. shall be paid for killing of every Raven in this parish;" and, in 1757, the Wardens paid 1s. "for killing 14 Jack does." The St. Asaph vestry, in 1819, ordered "that three pence per Dozen be allowed and paid by the Churchwardens of each District to any person or persons that will catch and destroy all Sparrows that tend to the destruction of Corn and grain within the said Parish." At Flint they made a desperate attempt at destroying their sparrows root-and-branch, for in 1827 they paid for killing 121 dozen and 3 at 4d. per dozen, and in 1828, for 82½ dozen eggs at 2d. per dozen. At Llanynys, the Wardens, in 1631, paid 6d. "for keepeinge the owle out of the Church," and, in 1769, 1s. "for Cil an owl in church," but they do not say whether it was the same owl, then enfeebled with age. The parish mole-catcher was paid a fixed sum annually. In the little parish of Llanychan he received, in 1821, £3, and in 1823, and some subsequent

years, £2 5s. At Llanynys they paid the "mole-catcher, in June, 1837, and February, 1838, £16." At Llanbedr, in 1845, they assessed a rate of 1d. in the £ for him, but it was not collected, and in the following year was assessed again. In 1850 it was dropped to  $\frac{1}{2}$ d. in the £. In England, many parishes employed a rat-catcher as well as a mole-catcher.

### CONCLUSION.

I must now conclude. I have endeavoured to give some idea what may be gleaned and learnt from these records. I could not possibly in the time touch upon all the various subjects they plentifully suggest, bearing upon conditions of life no longer existing, but selected a number of the leading ones, and some of these I have only just skimmed. What I have laid before you are broken glimpses of the past, to illustrate how the times have changed, religiously and socially. The country parish is no longer an isolated little community, but we are on all hands being gradually moulded into one common type. We may deplore this passing away of the old country life, with its many charms for anyone but a Philistine, but we must move on, and content ourselves with an occasional backward, longing look.

"Nor let these short researches in our breast  
A monument of useless labour rest;  
Be other times and other places known  
Only to prove the blessings of our own."<sup>1</sup>

<sup>1</sup> Churchill, *Gotham*.

## Cambrian Archaeological Association.

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### REPORT OF THE SHREWSBURY MEETING.

(*Continued from p. 70.*)

#### ROUTES OF THE EXCURSIONS.

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##### EXCURSION NO. 1.—TUESDAY, AUGUST 15th.

###### ACTON BURNELL.

The members assembled outside the Raven Hotel at 9 A.M., and were conveyed by carriage in a southerly direction through Pitchford to Acton Burnell (eight miles south of Shrewsbury), and thence one and a-half miles further south to Langley, returning through Condover (four and a-half miles south of Shrewsbury).

The following objects of interest were visited :—

Pitchford (*Church and Hall*).

Acton Burnell (*Church and Castle*).

Langley (*Chapel and Gateway of Hall*).

Condover (*Church and Hall*).

Luncheon was provided at Mr. Butler's shop, Acton Burnell, and afternoon tea by kind invitation of E. B. Fielden, Esq., M.P., at Condover Hall.

##### EXCURSION NO. 2.—WEDNESDAY, AUGUST 16th.

###### WENLOCK AND WROXETER.

The members assembled outside the Raven Hotel at 9 A.M., and were conveyed by carriage in a south-easterly direction eight miles down the Severn Valley to Cressage; there turning south and proceeding four miles further, over Wenlock Edge to Much Wenlock, returning through Buildwas, on the south bank of the Severn (three and a-half miles north of Much Wenlock) and Wroxeter, on the north side of the Severn (six miles north-east of Buildwas and six miles south-east of Shrewsbury).

The following objects of interest were visited :—

Much Wenlock (*Church, Priory, and Guild Hall*).

Buildwas (*Abbey*).

Wroxeter (*Church and Roman Remains*).

Luncheon was provided at the Gaskell Arms, Much Wenlock and afternoon tea by kind invitation of Captain R. H. Moseley, at Buildwas Abbey.

## EXCURSION NO. 3.—THURSDAY, AUGUST 17th.

## TONG AND BOSCOBEL.

Members assembled at the railway station at 10 A.M., and were conveyed by train to Albrighton (22 miles east of Shrewsbury), thence by carriage two and a-half miles north-west to Tong, and three miles further east to Boscobel, on the Staffordshire border, returning to Shifnal Railway Station (nearly four miles west of Tong), to catch the train for Shrewsbury.

The following objects of interest were visited :—

Albrighton (*Church*).

Tong (*Church and Monuments*).

Boscobel (*House and Oak Tree where Charles II was concealed in 1651.*)

White Ladies (*Ruins of Cistercian Nunnery*).

Shifnal (*Church*).

Luncheon was provided at the Bell Hotel, Tong, and afternoon tea at Shifnal, at the Jermingham Arms Hotel.

## EXCURSION NO. 4.—FRIDAY, AUGUST 18th.

## SHREWSBURY, HIGH ERCALL, AND HAUGHMOND.

Members assembled at the Old School at 9 A.M., and made a perambulation of the town of Shrewsbury, under the guidance of the Rev. Prebendary Auden, F.S.A., and Captain G. Williams-Freeman.

After luncheon the members met again outside the Raven Hotel, and were conveyed by carriage to High Ercall (eight miles north-east of Shrewsbury), returning through Haughmond (three miles north-east of Shrewsbury).

The following objects of interest were visited :—

Shrewsbury (*St. Mary's Church, the Abbey Church, the Walls, the Town Hall, the Castle, and Old Half-Timbered Houses*).

High Ercall (*Church and Hall*).

Haughmond (*Abbey*).

## NOTES ON OBJECTS OF INTEREST SEEN DURING THE EXCURSIONS.

(CONTRIBUTED BY THE REV. PREBENDARY AUDEN, F.S.A.)

The party left Shrewsbury under the guidance of the Rev. Prebendary Auden. The first place visited was Pitchford Church, which was probably founded by Ralph de Pitchford, who was living between 1211 and 1252, and the old part of the building goes back to his time. There are a few later additions, including two fourteenth-century windows, one of which contains a fragment of contemporary stained glass. There were further changes in 1719

and 1819, which were not altogether improvements. The church contains much interesting woodwork, including remains of a fifteenth-century screen, and seventeenth-century pews and pulpit. There is a fine monument to Sir John de Pitchford, who died about 1285, carved out of solid oak. The cross-legged effigy is over 7 ft. long. There are also four interesting incised slabs to members of the Otley family. They are dated 1529, 1534, and 1587. The two of this last date are from the same hand, and bear the carver's name. Almost adjoining the church is Pitchford Hall, an interesting example of half-timbered work. It is mainly of sixteenth-century date, but may contain portions of earlier work, going back to the time of Thomas Otley, who was the first of that family to possess the estate. Thomas died in 1485, and was buried in St. Julian's, Shrewsbury. He bought Pitchford in 1473, and it continued with his descendants till 1807. Sir Francis Otley, his descendant, whose portrait is at Pitchford, was the Royalist Governor of Shrewsbury during the Civil Wars. Through the kindness of Colonel Cotes, the party was allowed to see the many treasures the hall contains, which include several interesting pictures.

From Pitchford the drive was continued to Acton Burnell Church, which is the most beautiful example of Early English work in Shropshire. It was built between 1250 and 1280, by Bishop Burnell, Lord Chancellor of England under Edward I, and the crowned head that ends the hood moulding in the south transept probably represents that King. The eastern portion of the chancel is of richer work than that near the chancel arch, but there can only be a slight difference in their date. The church has many interesting features, and possesses a fine brass to the memory of Sir Nicholas Burnell, who died in 1382, and interesting monuments to Richard Lee, 1591, and Sir Humphrey Lee, 1632. There is a "low-side window," and traces of what may have been the dwelling of an anchorite, and a window high up on the north wall, where probably a light was placed to keep evil spirits from the churchyard. From the Church the party went to the ruins of the Castle. Bishop Burnell entertained Edward I at his manor at Acton Burnell in 1283, but the license to crenellate his house there was not given till the following year. Tradition says that at the Parliament of Acton Burnell the Commons sat in the barn, the great gables of which still remain some little distance from the ruins of the bishop's castle, or rather manor-house. The Bishop was a man in advance of his times, and documents show that he meant to make Acton Burnell a flourishing market town, and not a mere appanage of a feudal castle. The present Hall is said to be on the site of the gatehouse to the thirteenth-century one. The shell of Bishop Burnell's house is fairly perfect, and much of its internal arrangements can be made out. The great Hall was not unlike that of Stokesay in design, and equally fine.

After lunch the party drove on to Langley Chapel, which mainly

is of late date, though there was a church either there or at Ruckley, the adjoining hamlet, in mediæval days. Edward Burnell is said to have built a chapel here in 1280, but the present building probably dates from about 1601, the date carved on the nave roof. It is remarkable for its fittings, which include a pulpit and a canopied reading pew of seventeenth-century date, and a curious arrangement of seats and kneeling-desks round the communion table. This may be as early as 1601, but more probably is of rather later date, when the Puritan party, who wished to sit at Holy Communion, were in conflict with the Churchmen, who continued to kneel, and this arrangement is of the nature of a compromise. Near the little church are the scanty remains of what was once the seat of the Lee family, who inherited the Burnell estates. In the sixteenth century it was one of the chief houses in Shropshire; now little remains but the gateway and a fragment of an embattled wall. The Lee family ended in two heiresses towards the close of the seventeenth century. One, Rachel, married Ralph Cleaton, and took to him Lee Hall, near Pimhill, and Mary, the other, Edward Smythe, who came from the north, where he held land under the Prince-Bishops of Durham, and by his marriage became possessed of the estates which his descendants still enjoy. Acton Burnell Hall grew into favour in the eighteenth century; Langley became a farmhouse, and its former greatness was forgotten.

From Langley the drive homewards was by way of Condover, —once a Royal Manor, held from 1226 to 1231 by Llewelyn the Great, in right of his wife Joan, the daughter of King John—where the Church is an unusually fine building. The chancel, now rebuilt, was of thirteenth-century work, and the north transept is a good example of the Late Norman style. The nave and tower date from the time of Charles II. The old nave fell in 1660, and the present one was rebuilt between that date and 1665, the tower being completed a few years later. The register and the communion plate are both interesting, the one dating from 1570, and the other from the seventeenth century. In the vestry is a chest of thirteenth-century date.

From the Church the party adjourned to the Hall, where they were entertained to tea by E. B. Fielden, Esq., M.P. Condover Hall is a fine example of Elizabethan work, built by Judge Thomas Owen between 1586 and 1595. It is doubtful whether he ever lived here himself, as he seems to have died in London, and was buried at Westminster Abbey. His son, Sir Roger, lived here, and was in turn followed in 1617 by his brother, Sir William, whose descendants held the estates (which they greatly augmented) till the end of the nineteenth century. The Hall was designed by Walter Hancock, who had done work for Sir Francis Newport, and who was probably the architect of the great Market Hall in Shrewsbury, built in 1596.

(CONTRIBUTED BY THE REV. W. G. CLARK-MAXWELL, F.S.A.)

**Wenlock Priory.**—The ruins of Wenlock Priory are the remains of the third religious foundation on this site. The first was a nunnery, the date of which is uncertain; but which, if the story that St. Milburga founded it and presided therein as Abbess be true, must date from the latter part of the seventh century, since she was granddaughter of Penda, King of Mercia. The house fell into ruins—no doubt in consequence of the Danish invasions, which reached this part in 874—and remained desolate till re-founded *circa* 1050, by Earl Leofric, as one of the semi-monastic houses to which the Saxons seem to have been specially inclined. It lasted, however, barely thirty years in this form, being once more re-founded or restored by Roger de Montgomery (founder also of Shrewsbury Abbey), *circa* 1080, in pursuance of the policy of Normanisation adopted by the Conqueror.

The new foundation was the second house in England (Lewes, in Sussex, having preceded it by about three years) of the Cluniac congregation of the Benedictine Order. It seems uncertain whether Wenlock was colonised from Lewes or directly from Cluny itself, or from the French priory of La Charité-sur-Loire, one (with Lewes) of the five principal and earliest affiliated priories; but, be this as it may, it is interesting as one of the earliest specimens of the first attempt at a reformation of the Benedictines—the Order of Monks *par excellence*. The great peculiarity of the Cluniac rule was that Cluny was theoretically (and practically) the only *abbey*; all other houses were governed by priors, who were not even elected by the convents over which they presided, but appointed by the Abbot of Cluny, and removable at his pleasure.

The Cluniac priories were, in fact, in their earlier days outposts of foreign influence in England, and much of their revenue went beyond seas. It was said that the Abbot of Cluny received at one time a fixed annual pension of £2,000 from the English houses of his rule.

Thus was the house begun; and soon was the need of the relics of a local saint felt—and supplied. The forgotten place of St. Milburga's sepulture was discovered by a fortunate accident, during the progress of the new work; the usual miracles duly manifested themselves, and the relics were translated with great pomp to a new resting-place behind the high altar, May 26th, 1101.

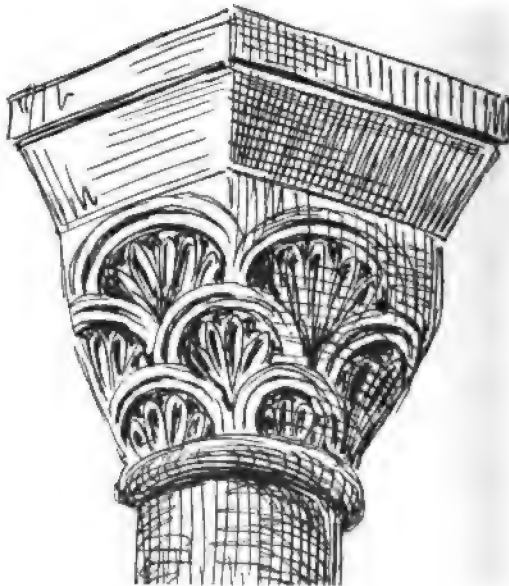
With the internal history of the Priory we have no concern to-day; but one event is of some importance. As an Alien Priory, the revenues of Wenlock and of all other Cluniac houses in England were seized by the King—especially Edward III—in time of war with France. To obviate a recurrence of this, Wenlock managed to have itself declared denizen, as did the other English houses, in the reign of Richard II, and thus escaped destruction in the suppression of Alien Priories under Henry V. Thenceforward it owed allegiance



only to Lewes, the chief house of the habit in England; though, curiously enough, only Bermondsey received the title of "Abbey."

Turning now to the extant remains above-ground, they consist of part of the south side of the nave (three bays, with a curious chamber above them), the south transept, part of the north transept, the chapter-house, and the prior's lodging, which formed the east side of the infirmary cloister, and is now used as a dwelling-house.

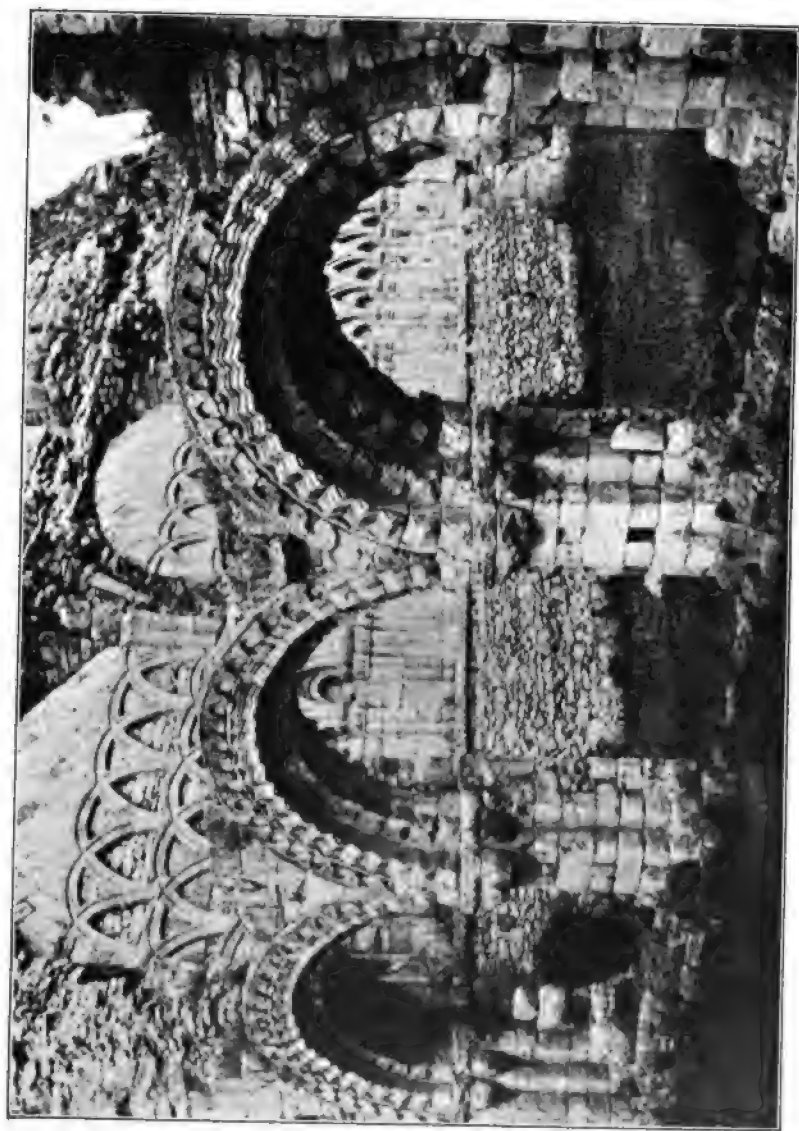
Of these, the earliest is the chapter-house, a beautiful piece of rich Norman work, which it seems hard to believe can be of the first work, looking more like 1150. The Norman bases, exposed in



Wenlock Priory : Sculptured Capital in Chapter-house, showing Intersecting Arcades as on Walls used as Decorative Motive.

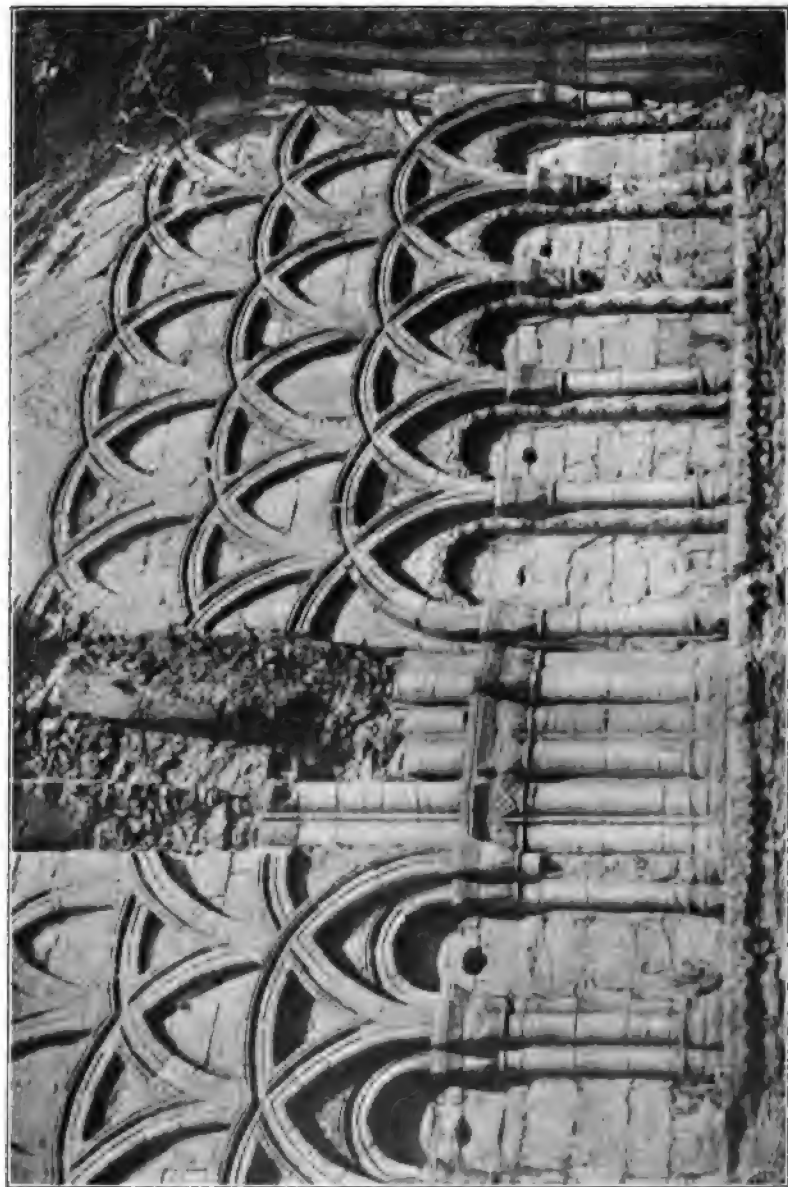
the choir, may be of the date of the foundation. The two transepts come next in order, being beautiful specimens of Early English work; though it is evident from the spacing of the piers in the south transept, that they are a re-building of earlier work, and the nave probably followed, the west front showing Early Decorated details. The upper chamber already alluded to, may have served as an office or checker for the cellarer, who had charge of the guests lodged in the west range. The octagonal base of the lavatory is of a form most unusual in England, and is placed opposite the door of the refectory, a building of thirteenth-century date, lying most unsymmetrically between the east and west walks of the cloister.

A full description of the prior's lodging, which consists of one side



WENLOCK PRIORY.—CHAPTER-HOUSE.





WENLOCK PRIORY.—DECORATED WALL OF CHAPTER-HOUSE.





WENLOCK PRIORY.—SCULPTURED PANELS OF LAVATORY IN  
CLOISTER GARTH.



of a double cloister with rooms opening off it, will be found in the Shropshire Natural History and Archæological Society's *Transactions* for 1882, reprinted from *Arch. Camb.*

[The photographs of the panels of sculpture on the circular lavatory in the cloister-garth at Wenlock Priory were kindly procured for the Editor by Miss Auden. They were specially taken by Mr. H. E. Forrest, to whom the thanks of the Association are due for his courtesy. The upper of the two panels on the third plate facing p. 178 probably represents two of the Apostles, and the lower one Christ walking on the Sea of Gennesaret (Matt. xiv, 16 to 33)—not the Miraculous Draught of Fishes, as stated in the *Arch. Camb.*, Ser. 4, vol. xii, p. 360. The latter subject occurs on a sculptured capital from Lewes Priory,<sup>1</sup> Sussex, now in the British Museum. Probably the reason why Scripture scenes connected with St. Peter were chosen for the decoration of both the capital from Lewes Priory and the panel on the lavatory at Wenlock Priory, is that both are Clugniac foundations, and that the parent Monastery of Clugny was dedicated to St. Peter. William de Warren and his wife Gundred started on a pilgrimage to Rome in A.D. 1070, but did not get further than Clugny. Here they were so impressed by the piety of the monks that they determined on founding a similar establishment at Lewes, as an atonement for their past transgressions, instead of performing their intended pilgrimage to Rome. It may, perhaps, be only a coincidence that the foliage round the top of the lavatory at Wenlock bears a marked resemblance to that on the grave-slab of Gundred in Southover Church, Lewes. According to the author of the Report of the Meeting of the Cambrian Archæological Association at Church Stretton, in 1881, the sculptured panels of the lavatory at Wenlock Priory were discovered two years previously, i.e., in 1879. It is deplorable to think that what are some of the finest examples of Norman sculpture now remaining in England should have been exposed to the disintegrating effects of the weather ever since. The members of the Association passed these works of art by without comment as, like the Gadarene swine, "they ran violently down a steep place" into the luncheon-room.—ED.]

**Wenlock Church.**—There seems little doubt that there was a Saxon church here, but no remains of it are now visible. The earliest portions of the present building are Norman, and the fabric of which they formed part consisted of a long nave and square chancel. The first object to attract attention was a tower of Late-Norman date, blocking the fine work of the west front, which is now only visible from the belfry floor. In the thirteenth century, the south aisle was built; in the fourteenth, a Lady-Chapel added to it eastward. The porch is a good specimen of Early Perpendicular work; in the middle of the fifteenth century the chancel was extended eastward, and late in the Perpendicular period a vestry was built on the north side of the chancel.

<sup>1</sup> See *Proc. Soc. Ant., Lond.*, Ser. 2, vol. xv, p. 199.



Sir Thomas Butler, formerly Abbot of Shrewsbury, and afterwards Vicar of Wenlock, left a "Register," extending from 1538 to 1562, which throws most valuable light on general Church history, as well as that of the fabric. Copies of part have been preserved, but the original is supposed to have been destroyed by the fire at Wynnstay in 1859.

Mr. Cranage (in his *Architectural Account of the Churches of Shropshire*) supposes that the original Norman tower stood south west of the church, in the space now occupied by the west end of the aisle.

**Buildwas Abbey.** — Buildwas Abbey, though reckoned among Cistercian houses, and presenting in some respects a typically Cistercian plan, was not originally founded as such, but was the second or third house in England of the congregation of Savigny, a house in the diocese of Avranches, itself founded *circa* 1112, in imitation of Cîteaux. Savigny retained for a while its independence; but in 1147 was, with its daughter-houses, united (or, as some hold, reunited) to the Cistercian body. Meanwhile, it had founded in England: Furness in 1126 or 1127 (itself the parent of Byland and Calder), Combermere in 1133, and Buildwas in 1135.

The actual founder of the house was Roger de Clinton, Bishop of Chester, as those who presided over the diocese of Lichfield were then styled. After the union of the Savigniac foundations with Cîteaux, Buildwas was still in subjection to Savigny, and in its turn had the superiority over Basingwerk in Flintshire, and St. Mary's, Dublin, both Savigniac foundations; while the latter house again was the superior of the little Abbey of Dunbrothy. This is a good illustration of the Cistercian system of filiation of abbeys.

A good deal of the history of Buildwas is occupied with ineffectual attempts on the part of these dependent abbeys to free themselves from the control of Buildwas. The value of the house in 1535 was £129 gross, and £110 net; and thus it fell, as one of the smaller houses, under the Act of that year. It was granted in the year following to Edward Grey, Lord Powis.

The chief interest of the structural remains here is, first, that they present an almost untouched example of the early Cistercian arrangements. A comparison of their ground plans will show the extraordinary difference between this and Wenlock. There the east arm of the church is longer than the nave, here it appears disproportionately short, and the nave especially long, though not so long as the first church at Fountains, for instance.

This peculiarity is due to the Puritan spirit of the early Cistercians, a reaction against the elaboration alike in ornament and ritual of the Cluniacs. A popular estimate of the Cistercians may be made in the saying that they allowed no high towers to their churches, and no grease to their vegetables; and, though a caricature, this does at least emphasise the simplicity and rigidity of the early rule. With the exception of the sedilia (of Early English work), the whole of the church is of the first period: the shallow

choir, the flanking chapels, square-ended to discourage pomp, and even the omission of the sedilia, all are characteristic. Debarred from resort to painting or sculpture, the Cistercian builders were driven (*naturam expellas furca, tamen usque recurret*) to use the proportions of the buildings themselves, and the depth and elaboration of their mouldings, for beauty; and thus the Order played no small part in the evolution of our Early English architecture.

Other points of interest are the site of the monks' choir in the first two bays of the nave, and the screen walls between the pillars, thus parting the nave from the aisles, and enclosing the choir of the *conversi*, or lay brethren. A curious feature, occasioned, no doubt, by the lie of the ground, is that there is no western door. Probably, the outer entrance to the church was on the south side.

The monastic remains now extant consist of the vestry, or passage to the cemetery; the chapter-house, vaulted in nine bays; the "slype" beyond, leading to the infirmary, and a mass of building now embodied in the dwelling-house, which probably comprised the common room of the monks, the infirmary, and perhaps the abbot's lodging. The north and west sides of the cloister, which must have contained respectively the warming-house, *frater*, and kitchen, and the *cellarium* and guest-house, have entirely disappeared, or have not been excavated.

The site slopes sharply towards the north, which accounts for the cloister being placed on that side; and the plan in its north-east portion is therefore not quite so normal as in most Cistercian houses.

**Wroxeter.**—Uriconium, or Vriconium, as it ought to be called. Concerning the Roman city which lies beneath our feet, there is not much to be said. You see before you what has been uncovered. There are a good many objects from this site in the Shrewsbury Museum; and in the excellent guide-book by Mr. G. E. Fox, F.S.A., which I hope you all possess, you will find a clear description of the extant remains. There is the well-known book of Mr. T. Wright, and an exhaustive article by Mr. Fox in the *Archæological Journal* for June, 1897. The rest lies buried, crying out for the spade, and waiting the time when excavation shall yield here results of even more interest and value than in the case of Silchester. For Uriconium was a more important city than Calleva, and it perished in or about the year 584, in the raid of the West-Saxon chiefs up the Severn, by a conflagration which still leaves its traces in the blackened soil, and which therefore, paradoxically enough, preserves far more than when a town sinks gradually into decay, as did Calleva.

One or two remarks on the site may be made. One is the southerly sloping aspect always affected by the Romans in Britain. The other is its position, as in all other Roman river towns with which I am acquainted, on the lower part of the outside of a river

bend. This was to ensure that the stream, which formed an important part of the defence, should not desert the town by changing its bed. The exact spot of the settlement is conditioned by the ford which is, I believe, the lowest practicable on the Severn—at least, Camden seems to say so. This would account for the curious line of this portion of Watling Street, which, coming from Wall (Etocetum), Penkridge, and Oakengates on the east, enters Wroxeter on the north-east, and leaves in a southerly direction on the way to Stretton, Leintwardine, and eventually Caerleon-on-Usk. Round this ford would grow up a settlement, not so much of military as of commercial importance, and its irregular area would be later enclosed by a wall for purposes of defence; but of definite selection as a point of strategic importance, Uriconium seems to show no trace.

**Wroxeter Church.**—We have abundant evidence of a pre-Conquest building here in the north wall of the nave, which is of Saxon work, constructed of Roman stones, in many of which the “lewis-hole” is still visible. There is a considerable resemblance to the masonry of the north wall of Diddlebury Church, in this county, which is also of Saxon work.

The chancel is of the Transition period from Norman to Early English, and has a priest's door on the south side. The south aisle was largely rebuilt in the eighteenth century, probably on old foundations.

The font is made out of a Roman base turned upside down, and hollowed into a bowl, probably in Saxon times. Stones of the pre-Conquest period are to be seen in the south plinth of the chancel arch (a design of birds pecking at serpents), and over the middle window of the aisle outside, this last being part of a cross-shaft of interlacing work.

There is an interesting series of monuments in the chancel, to Sir Richard Bromley, L.C.J., died 1555; to Sir Richard Newport and his wife, Margaret Bromley, *circa* 1570; and to John Barker, of Haughmond, and his wife, Margaret Newport, who died 1618. The first of these, though dated in the reign of Queen Mary, and containing in its inscription a prayer for the soul of the deceased, is erected in front of the Easter sepulchre, which it blocks; and seems to show that here, at any rate, in the Romanist revival the ceremonies of the Easter sepulchre were either disused or modified.

The tower of the church is said to have been brought from Haughmond after the Dissolution, and presents a mixture of fragments of all dates, from Late Norman to Perpendicular.

There is an interesting chest in the vestry, of the fourteenth—or perhaps even thirteenth—century.

There are two Roman pillars from Uriconium, at the entrance to the churchyard.

(FROM NOTES BY THE REV. PREBENDARY AUDEN, F.S.A.)

**Albrighton Church.**—The first halt on Thursday was at Albrighton Church, a building containing several points of interest. There is documentary evidence of a church here in 1187, and the lower portion of the tower goes back to this period. The nave has been rebuilt in the nineteenth century, but the chancel is a good specimen of fourteenth-century work, with an east window of unusual design. There are several monuments of interest. One, which bears the date of 1555, has the recumbent effigies of Sir John Talbot of Grafton, and Frances Giffard, his wife. Another plain undated table-tomb in the chancel is said to be that of the only Duke of Shrewsbury, who died in 1718. Outside the church is a notable tomb: that of Andrew fitz-Nicholas de Willey, who was killed at the Battle of Evesham, in 1265; and near it, against the wall of the south aisle, is an incised slab in memory of Leonard Smallpece, 1610.

**Tong Church.**—Tong is probably the most beautiful village church in Shropshire, and is celebrated beyond the limits of the county as being the one chosen by Charles Dickens from which to picture the surroundings of the last days of Little Nell and her grandfather, in the *The Old Curiosity Shop*.

There was a church at Tong soon after the Conquest, and in the south nave arcade are traces of thirteenth-century work; but the main part of the building dates from the early part of the fifteenth century, and is the work of Dame Elizabeth Pembridge, who, in 1410, bought the advowson from the Abbey of Shrewsbury, and founded a collegiate church in memory of her husband. The fine stalls and screen-work are a little later, and the Vernon Chapel on the south side was built by Sir Henry Vernon in 1515. The church contains a most interesting series of monumental effigies. The student of armour generally divides mediæval armour into seven periods, five of which are represented by the tombs at Tong. There are three brasses and a curious semi-effigy in the Vernon Chapel, of Arthur Vernon, Rector of Whitechurch, the youngest son of Sir Henry. The monument of Sir Thomas Stanley, who died in 1576, and his wife Margaret Vernon, and their son Sir Edward, bears an inscription which Dugdale, in 1663, attributed to Shakespeare. The vestry door has three "peep-holes," to enable the priest in charge to see that the lamp was burning before the High Altar. In the vestry is an old library, given to the church in the seventeenth century by Lady Pierrepont, and an old altar-frontal, ascribed to the nuns of White Ladies. The church plate is of unusual interest, and includes a ciborium of crystal and silver-gilt, used as a chalice since the seventeenth century.

The castle of Tong was modernised in the eighteenth century, and all its early work hidden by a front of semi-Moorish design, built by one of the Durant family, who bought the estates in 1746,

and pulled down the buildings of the college which stood on the south side of the present village, on the way to the castle. The college, dissolved in 1535, consisted of five chaplains and thirteen old men. The buildings were used later as a cloth factory. The ruins at the west end of the churchyard are those of some almshouses, rebuilt on another site. The graceful steeple of the church contains the "great bell of Tong," given by Sir Henry Vernon, which is to this day rung when a representative of the Vernons comes to Tong. It was sounded on the occasion of the visit of the Cambrian and Shropshire Archæologists, as among the latter was the present holder by inheritance of the Vernon estates at Hodnet.

**Boscobel.**—A glamour still remains round this hunting-lodge of the Brooke family, built in 1606, in the forest of Brewood; and the scene of the adventures of King Charles II, is regarded with interest. The Brooke family were Roman Catholics, and Boscobel was built purposely with places of concealment for persecuted recusants. Charles II took refuge here on September 3rd, 1651, after the Battle of Worcester. A tree stands in the neighbouring field in the same spot as the oak which sheltered the King; but opinions are divided as to its identity with the oak in which he spent the day. The thick wood that surrounded it has disappeared, and it is difficult to form a mental picture of what it was in the seventeenth century.

**White Ladies.**—A few fields from Boscobel lie the ruins of the Cistercian nunnery of White Ladies, founded about 1185. Only a small fragment of the twelfth-century cruciform church of St. Leonard now remains; but in 1651 the conventional buildings still stood, converted into a dwelling-house, with a small hamlet near. One of the Penderel brothers was the miller of White Ladies, and his horse carried the King for part of his journeyings. The mill and cottages were pulled down in the eighteenth century, and the site of the church fenced and used as a graveyard for the Roman Catholic population of the neighbourhood.

**Shifnal.**—The church of Shifnal (or Idsall, as it was called till after the fourteenth century) contains specimens of every period of English architecture from the twelfth century to the present day, and possibly its foundations are in part those of the Saxon Collegiate Church which existed here before the Conquest. The chancel, transepts, and west wall are Transitional Norman; the nave and porch Early English; the east window and the Moreton Chapel, on the south side of the chancel, Decorated. The builders of Perpendicular days have also left traces of their handiwork; and in 1592 a serious fire caused a new roof and many repairs to be necessary; while in modern days the whole building was restored under Sir Gilbert Scott in 1879.

There are several monuments of interest: one of 1526 to Thomas Forester, Prior of the Austin Canons' House of Wombridge, Vicar

of Shifnal, and Warden of the College of Tong, and some Elizabethan tombs of the Briggs family in the Moreton Chapel. Outside the church (but about to be replaced in the interior) is an early recumbent effigy of simple design.

**Shrewsbury.**—Friday morning was spent in exploring the town of Shrewsbury, under the guidance of Captain Williams-Freeman and the Rev. Prebendary Auden. Assembling near St. Mary's Church, the party first visited the house where Prince Rupert stayed in 1644. Thence they went by way of St. Julian's—an ancient foundation, but mainly rebuilt in 1749—to the picturesque street of the Wyle Cop, down which they passed to the Abbey Church. Little remains of the great Benedictine monastery except the nave of the church, built by Roger de Montgomery in 1088, and in an adjoining coalyard, the fourteenth-century reader's pulpit of the refectory. From the Abbey the party returned to the town, and, after a glance at the scanty remains of the Grey Friars' house, went by way of the Town Walls, with their one remaining tower, to the picturesque old house known as "Rowley's Mansion," built in 1618, now almost in ruins.

Proceeding from Hill's Lane, by Mardol, to Pride Hill, several interesting portions of the base of the old Town Wall were seen, through the courtesy of the owners of the adjoining property.

The morning was concluded by a visit to the Castle, where the Misses Downward kindly pointed out the interesting features of the old building, with its Edwardian towers.

**High Ercall and Haughmond.**—After luncheon, the members drove to High Ercall Church, an interesting edifice consisting of a Late-Norman arcade incorporated in a seventeenth-century rebuilding. Contemporary documents speak of the ruin of the Church during the siege of the Hall, and its subsequent restoration. From the Church they went to the remaining portion of the Hall: a fine house built in 1608 by Francis Newport, which made a stout resistance to the Parliamentary forces in 1646. Thence they drove to Haughmond Abbey—the ruins of a house of Austin Canons, founded about 1130 by William Fitz Alan, Lord of Olun, among the early possessions of which were the churches of Trefeglwys and "St. Mary de Sissares," in the diocese of Bangor, and later the advowsons of Nevin, in the same diocese, of Hanmer, co. Flint, and of Selattyn, co. Salop, now both in that of St. Asaph. The Church has wholly disappeared, but there are considerable remains of the domestic buildings, including a charming fifteenth-century well-house.

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#### BIBLIOGRAPHY.

Since none of the objects seen during the Shrewsbury Meeting are in any way directly connected with Welsh archæology, it would be quite out of place to give a detailed description of them in the *Archæologia Cambrensis*; but for the benefit of those members who desire to extend their knowledge of the antiquities of the district,

we append a list of books and papers containing all the necessary information :

#### ROMAN REMAINS.

- T. Wright's *Uriconium* (1872).  
 T. Wright in *Journal of the British Archæological Association*, vol. xv, pp. 205 and 311 ; vol. xvi, pp. 158 and 205 ; and vol. xvii, p. 100.  
 T. Wright in *Arch. Camb.*, 3rd Ser., vol. v, p. 207, and 3rd Ser., vol. xiii, p. 157.  
 G. E. Fox in *Archæol. Jour.*, vol. liv, p. 123.  
 G. E. Fox in *Guide to Uriconium* (1904).

#### CHURCHES.

- D. H. S. Cranage's *Churches of Shropshire*.  
 Eyton's *Antiquities of Shropshire*.  
 G. Griffiths' *History of Tong* (1894).

#### ABBEYS AND MONASTIC BUILDINGS.

- Mackenzie Walcott's *Four Minsters round the Wrekin*.  
 J. Potter's *Remains of Ancient Monastic Architecture in England* (Part I, 1847).  
*The Builder* for October 6th, 1900, and May 23rd, 1885.

#### ACTON BURNELL CASTLE.

- T. Hudson Turner's *Domestic Architecture of the Middle Ages*, vol. i, p. 168, and  
 C. H. Hartshorne in *Archæol. Jour.*, vol. ii, p. 325.

#### HALF-TIMBERED HOUSES.

- J. Parkinson and E. A. Ould's *Old Cottages in Shropshire*.

#### GENERAL.

- Rev. T. Auden's *Shrewsbury* (Ancient Cities Series), and *Guide to Shrewsbury*.
-

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

## Treasurer's Statement of Accounts, 1905.

### RECEIPTS.

1905.	£	s.	d.	£	s.	d.
Balance at Capital and Counties Bank, Limited, Swansea, as per last Account	395	9	0			
Subscription from Liverpool Corporation, per Treasurer		1	1	0		
				396	10	0
Subscriptions for 1905, and Arrears from English and Foreign Members residing in North Wales and the Marches, per Canon Trevor Owen (177)				185	17	0
Subscriptions for 1905, and Arrears from Members in South Wales and Monmouthshire (176½)				185	6	6

Books sold :

Rev. C. C. Chidlow	0	6	0
Mr. C. J. Clark	8	10	6
	£8	16	6

### PAYMENTS.

1905.	£	s.	d.
Mr. Romilly Allen : Editor's Salary		50	0
Canon "Trevor" Owen : Disbursements		2	0
Rev. C. Chidlow : Salary		5	11
Bedford Press : Printing Journals, etc.		3	9
Illustrations : A. E. Smith	£34	0	0
Special Photographs :			
A. Freke, Cardiff: Casts of Welsh Monument.	£1	10	0
P. B. Avery, Brecon, Stone, Trallong Church	0	10	6
	2	0	6
W. J. Clarke, Insurance		36	0
C. J. Clark :		6	12
Rent of Warehousing Stock	£8	0	0
Commission on Sale of Books	0	17	0
Postage and Carriage	0	16	6
		9	12
Purchase of Five Volumes (New Series) <i>Archæologia Cambrensis</i>		1	10
Balance down		436	2
	£776	10	0

Audited and found correct.

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March 26th, 1906.



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### *Treasurer's Statement for the Year ending 31st December, 1905.*

1905.		1905.	
RECEIPTS.		PAYMENTS.	
January 1st.	Balance in hand as per last Account	December 31st.	To Balance down to this date
	£ 9 11 1		£ 9 11 1
	£ 9 11 1		£ 9 11 1

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1905.		1905.	
RECEIPTS.		PAYMENTS.	
January 1st.	Balance in hand as per last Account	December 31st.	To Balance down to this date
	£ 71 7 4		£ 71 7 4
	£ 71 7 4		£ 71 7 4

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## Archaeological Notes and Queries.

HISTORY OF GRESFORD TOWNSHIPS: TREVOR PEDIGREE.

*To the Editor of the "Archæologia Cambrensis."*

SIR,—Partly through accident and partly through oversight, in my Trevor Pedigree opposite page 100, *Arch. Camb.*, 1905, I have omitted to record the marriage of the present Mr. Griffith Boscawen. Let the reader, therefore, note that Boscawen Trevor Griffith Boscawen, Esq., married, December 18th, 1888, Agnes Lilian Bellers, youngest daughter of the late Lieut.-Col. Bellers, J.P., D.L., of Bacton Manor, Pontrilas, Herefordshire, and has two daughters: Enid Sophia, born November 11th, 1889, and Vera Edith, born January 2nd, 1893.

ALFRED NEOBARD PALMER.

Wrexham, November 15th, 1905.

NOTES ON FONT AT LLANIESTYN, ANGLESEY.—This font is illustrated in *Arch. Camb.*, 1st Ser., vol. ii, p. 325 (1847).

The barbaric spirit of unrest and irregularity is overlooked in this illustration. Compare the illustration of 1847 with that accompanying these notes.

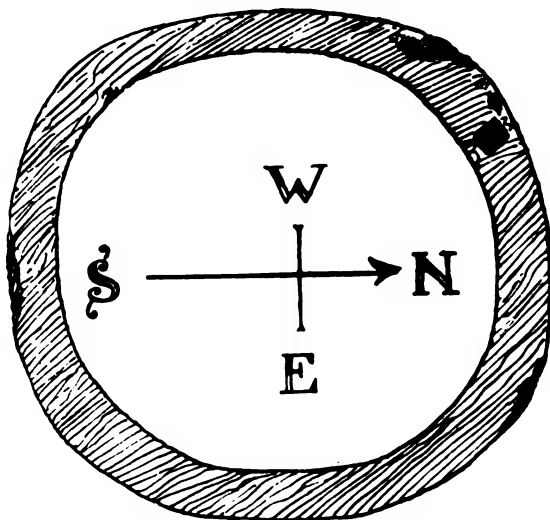
The font, apparently, has been re-set since 1847. A modern stem is omitted in the earlier illustration. The side facing east in 1847 now faces south, while that to the north now faces east, and the south side faces west.

The chequer pattern shown in the 1847 sketch, adjoining the "straight-sided rectangular spiral," is incorrect. Two circles should occupy the space in place of the chequers (see present illustration).

Both on the north and south faces are interlaced crosses. The former is not shown in the 1847 illustrations.

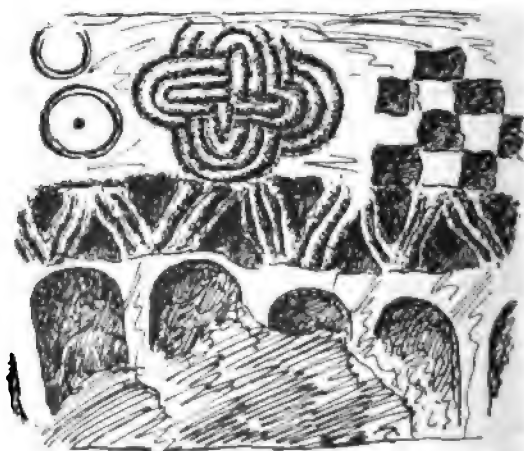
A vestry has been screened off at the west end of the church by a wooden partition. This partition presses against the western side of the font. It was found impossible to obtain a rubbing or any particulars of this face, further than the small arcade of round-headed panels at the base, the chevron band, and the commencement of the square chequers above. The central portion is depicted in 1847 with sunk lozenges or diamonds. The vestry screen renders it impossible to obtain any details of this ornament.

According to the sketch of 1847, the sides of the font appear to



## Plan

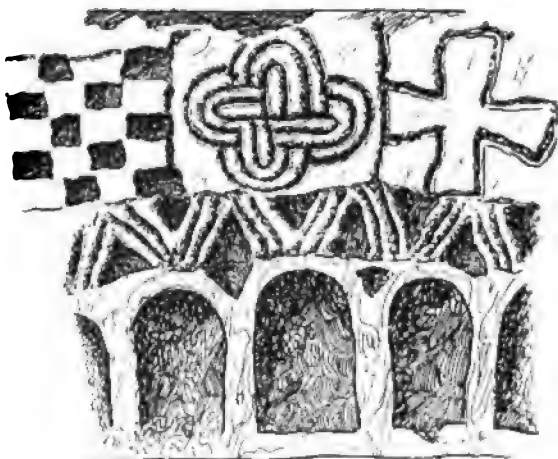
Font at Llaniestyn.



*Harold Hughes*

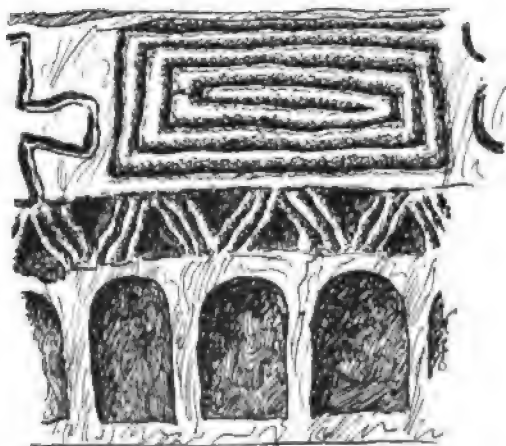
## North Face

Font at Llaniestyn.



## South Face

Font at Llaniestyn.



## East Face

Font at Llaniestyn.

be approximately parallel, and the angles rounded. The accompanying drawing will show that in reality the plan is oval, approaching to circular.

When I visited the church, in order to make the accompanying sketches, the font was in a very dirty and neglected state. The bowl had been employed as the receptacle for old rubbish. The whole church was in an ill-cared-for condition.

HAROLD HUGHES.

Aelwyd, Bangor, December 28th, 1905.

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1906.

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Mostyn, The Lady Augusta . . . . .	Gloddath, Llandudno
Penrhyn, Rt. Hon. Lord . . . . .	Penrhyn Castle, Bangor
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Davids, Miss Rose . . . . .	Greenhall, High Blantyre, N.B.; and Plas Llanwnda, Carnarvon
Davies, John Issard, Esq., M.A.	Llysmeirion, Carnarvon
Davies, J. R., Esq. . . . .	Ceris, Bangor
Davies, Richard, Esq. . . . .	Tuhwntirbwlich, Portmadoc
Dodson, William M., Esq. . . . .	Bettwa-y-coed, S.O.
Evans, Colonel O. Ll. G. . . . .	Broom Hall, Chwilog, S.O.
Evans, Mrs. Lloyd . . . . .	Broom Hall, Chwilog, S.O.
Foster, W. A., Esq. . . . .	Glyn Menai, Bangor
*Gardner, Willoughby, Esq., F.L.S., F.R.G.S. . . . .	Y Berlfa, Deganwy
Griffith, J. E., Esq., F.R.A.S., F.L.S. . . . .	Bryn Dinas, Upper Bangor
Hughes, H. Harold, Esq., A.R.I.B.A. . . . .	Arvonja Buildings, Bangor
Job, Rev. J. T. . . . .	Bethesda, Bangor
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Parry, R. Ivor, Esq. . . . .	Pwllheli, S.O.
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Williams, Rev. J. E. . . . .	The Vicarage, Portmadoc
Wyatt, J. W., Esq. . . . .	Bryn Gwynan, Beddgelert, Carnarvon.

## DENBIGHSHIRE. (33)

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Davies, John, Esq. . . . .	Bryn-y-Parc, Denbigh
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Halhed, Wm. B., Esq. . . . .	Brynderwen, Llanrwst
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Lynch, Francis, Esq. . . . .	Glascoed, Wrexham
Mainwaring, Lieut.-Col. . . . .	Galltfaenan, Trefnant, S.O.

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Morris, John, Esq.	Lletty Llansannan, Abergele, S.O.
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Sandbach, Colonel	Hafodunos, Abergele, S.O.
Trevor-Parkins, The Chancellor	Glasfryn, Gresford, Wrexham
Vaughan-Williams, F., Esq.	Glanywern, Denbigh
Williams, Thomas, Esq.	Llywesog, Denbigh
Wynne, Mrs. F.	Ystrad Cottage, Denbigh

## FLINTSHIRE. (28)

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Mostyn, Lady	Talacre, Rhyl
Mostyn, Right Hon. Lord	Mostyn Hall, Mostyn
St. Asaph, Very Rev. the Dean of	Deanery, St. Asaph
Davies, Rev. W. J., B.A.	St. Asaph
De Rance, Mrs.	Rhyl
Felix, Rev. J.	Cilcain Vicarage, Mold
Godsal, Philip T., Esq.	Iscoed Park, Whitchurch, Salop
Hook, Rev. Paul	St. Mary's College, Holywell
Jones, Rev. D., M.A.	The Vicarage, Gorsedd, Holywell
Lewis, W. A., Esq., M.A.	Glangwynedd, Rhyl
Mesham, Colonel	Pontruffydd, Trefnant, S.O. ( <i>Denbighshire</i> )
*Morris, Dr. —	Bodowen, Holywell
Nicholas, Rev. W. Ll., M.A.	The Rectory, Flint
Owen, Rev. Canon R. Trevor, M.A., F.S.A.	Bodelwyddan Vicarage, Rhuddlan, S.O.
Pennant, Philip P., Esq., M.A.	Nantllys, St. Asaph
Powell, Rev. E. W., M.A.	St. Asaph
Rawlins, F. L., Esq.	Rhyl
Richardson, Mrs.	Rhyl
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St. Deiniol's Library,	Hawarden, Chester
*Storey, W. J. P., Esq.	Preswylfa, Rhyl
Tayleur, C. Richard, Esq.	Maesgwilym Cottage, Rhyl
Vaughan-Jones, Rev. W., M.A.	Mostyn Vicarage, Holywell
Williams, Rev. R. O., M.A.	Rose Hill, St. Asaph
Williams, P. Mostyn, Esq.	Rhyl

**MERIONETHSHIRE. (13)**

Wynne, W. R. M., Esq., Lord Lieutenant of Merionethshire	Peniarth, Towyn, S.O.
Owen, Lady . . . . .	Cae'r Ffynnon, Talsarnau, S.O.
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Griffith, Edward, Esq. . . . .	Springfield, Dolgelly
Griffith, Miss Lucy . . . . .	Arianfryn, Dolgelly
Leigh-Taylor, John, Esq. . . .	Penmaen Uchaf, Dolgelly
Morris, R. Jones, Esq. . . . .	Tycerrig, Talsarnau, S.O.
Owen, Rev. William . . . . .	Llanelltyd Vicarage, Dolgelly
Owen, Owen, Esq. . . . .	Llys Dorvil, Blaenau Festiniog
Vaughan, Rev. T. H., B.A., . .	Glyndyfrdwy Vicarage, Llangollen
Wynne-Williams, Ifor O., Esq. .	Bronwylfa, Llanderfel, Corwen
Wood, R. H., Esq., F.S.A., F.R.G.S.	Belmont, Sidmouth, S. Devon ; and Pant-glas, Trawsfynydd

**MONTGOMERYSHIRE. (18)**

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Dugdale, J. Marshall, Esq., M.A.	Llwyn, Llanfyllin, Oswestry
Jones, Pryce Wilson, Esq. . . .	Gwynfa, Newtown, Mont.
Jones, R. F., Esq. . . . .	Cefn Bryntalch, Abermule, S.O.
Lealie, Mrs. . . . .	Bryntanat, Llansantffraid, Oswestry
Lewis, Hugh, Esq., M.A. . . . .	Glan Hafren, Newtown, Mont.
Lloyd Verney, Mrs. . . . .	Clochfaen, Llangurig, Llanidloes
Lomax, J., Esq. . . . .	Bodfach, Llanfyllin, Oswestry
Mytton, Captain . . . . .	Garth, Welshpool
Phillimore, Egerton, Esq. . . .	Penrhos Arms, Cemmaes, S.O.
Pughe, Mrs. Arthur . . . . .	Gwyndy, Llanfyllin, Oswestry
Rees, Dr. . . . .	Caerswa, S.O., Mont.
Temple, Miss . . . . .	Llandysilio, Oswestry
Thomas, Ven. Archdeacon, M.A., F.S.A. . . . .	Llandrinio Rectory, Llanymynech, Os- westry; and The Canonry, St. Asaph
Turner, E. R. Horsfall, Esq. . .	Llys Efrog, Llanidloes, S.O.
Willans, J. Bancroft, Esq. . . .	Dolforgan, Kerry, Newtown, Mont.
Williams, R., Esq., F.R.Hist.S. .	Celynog, Newtown, Mont.

# SOUTH WALES.

## BRECKNOCKSHIRE. (10)

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Dawson, Mrs. . . . .	Scethrog, Bwlch, S.O.
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Garnons-Williams, Lt.-Col. R.D.	Tymawr, Brecon
Gwynne, Howel, Esq. . . .	Llanelwedd Hall, Builth
Jebb, J. A., Esq. . . . .	Watton Mount, Brecon
Miers, A. H., Esq. . . . .	Gileston, Talybont-on-Usk, Brecon-shire
Price, Rev. John, M.A. . . .	Llanfeigan Rectory, Brecon
Williams, Rev. Preb. G., M.A.	Abercamlais, Brecon
Wood, Thomas, Esq. . . . .	Gwernyfed Park, Three Cocks Junction, S.O.

## CARDIGANSHIRE. (23)

Davies-Evans, Lieut.-Col. H., Lord Lieut. of Cardiganshire	Highmead, Llanybyther, S.O.
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Bebb, Rev. J. M. Ll., M.A. . .	St. David's College, Lampeter
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Evans, Rev. George Eyre . . .	Tanybryn, Aberystwyth
Footman, Rev. W. Ll., M.A. . .	The College School, Lampeter
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Jones, W. E. T., Esq. . . . .	Douglas Mansions, Cromwell Road, S.W. ; and Glandyfi, Cardigan
*Lewes, Miss Evelyn . . . .	Ty-Glyn Aeron, Ciliau Aeron, Cardigan
Lloyd, Charles, Esq., M.A. . .	Waunifor, Maes y Crugiau, S.O.
Pritchard, Dr. . . . .	The Priory, Cardigan
Pritchard, Mrs. . . . .	The Priory, Cardigan
Roberts, T. F., Esq., M.A., Prin- cipal of Univ. Coll. of Wales .	Aberystwyth
Rogers, J. E., Esq. . . . .	Abermeurig, Felinfach, Cardiganshire
St. David's Coll., The Librarian of	Lampeter
Samuel, David, Esq., M.A. . .	Aberystwyth
Vaughan, Herbert M., Esq. . .	Plas Llangoedmore, Cardigan
Waddingham, T. J., Esq. . . .	Havod, Devil's Bridge, S.O.
Williams, Ven. Archdeacon, M.A.	Aberystwyth



**CARMARTHENSHIRE. (30)**

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St. David's, The Lord Bishop of	The Palace, Abergwilly, Carmarthen
Dynevor, The Right Hon. Lord	Dynevor Castle, Llandeilo, S.O.
Williams, Sir John, Bart., M.D.	Plas Llanstephan, Carmarthenshire
Barker, T. W., Esq. . . . .	Diocesan Registry, Carmarthen
Bishop, His Honour Judge . . . . .	Dolygarreg, Llandovery
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Camber-Williams, Rev. Canon R., M.A. . . . .	The Parade, Carmarthen
Davies, Rev. D. H. . . . .	Ffinant, Newcastle, Emllyn
Davies, Rev. Wm. . . . .	Vicarage, Llanfihangel Abercowin, St. Clears
Evans, Mrs. Colby . . . . .	Guildball Square, Carmarthen
Evans, Rev. D. D., B.D., . . . . .	Llangunnon Vicarage, Carmarthen
Gwynne-Hughes, Colonel W. . . . .	Glancothy, Nantgaredig, S.O.
Hughes, John, Esq. . . . .	Belle Vue, Llandeilo
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Poole-Hughes, Rev. W. W., M.A.	The College, Llandovery
Spurrell, Walter, Esq. . . . .	Carmarthen
Stepney-Gulston, Alan J., Esq.	Derwydd, Llandeibie, S.O.
Thomas, Rev. Griffith . . . . .	Troedybryn, Carmarthen
Thomas, Rev. John, M.A. . . . .	Laugharne Vicarage, St. Clears, S.O.
Wheldon, J. P., Esq. . . . .	National Provincial Bank, Carmarthen
Williams, Rev. J. A. . . . .	Llangathen Vicarage, Golden Grove, [S.O.]
Williams, Rev. R., M.A. . . . .	Vicarage, Llandeilo
Williams, W. Llewelyn, Esq., M.A., M.P. . . . .	Lamb Buildings, Temple, E.C.; and Glansawdde, Llangadock

**GLAMORGANSHIRE. (93)**

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*Llandaff, The Lord Bishop of .	The Palace, Llandaff
Aberdare, The Right Hon. Lord .	Dyffryn, Aberdare
Lewis, Sir W. T., Bart. . . . .	Mardy, Aberdare
Llewelyn, Sir John Talbot	
Dillwyn, Bart., M.A. . . . .	Penllergare, Swansea
Llandaff, Very Rev. the Dean of	Deanery, Llandaff
Benthall, Ernest, Esq. . . . .	Glantwrch, Ystalyfera, S.O.

Blosse, E. F. Lynch, Esq.	Coytrehen, Aberkenfig, S.O.
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Cathedral Library . . .	Llandaff
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Corbett, J. Stuart, Esq. . .	Bute Estate Office, Cardiff
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*Jones, Rhys, Esq. . . . .	Godrecoed, Neath
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Salmon, Principal David	Training College, Swansea
Seaborne, George, Esq.	Brynheulog, Hengoed, Cardiff
Stockwood, S. H., Esq.	Bridgend, Glam.
Swansea Free Library	Swansea
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Thomas, Trevor F., Esq.	Highmead, Ely, Cardiff
Thompson, Herbert M., Esq.	Whitley Batch, Llandaff
Traherne, L. E., Esq.	Coedriglan Park, Cardiff
Turbervill, Colonel	Ewenny Priory, Bridgend
Tyler, Mrs. Trevor	Llantrythid, Cowbridge
University College Library	Cardiff
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Ward, John, Esq., F.S.A.	Public Museum, Cardiff
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Wilkins, Charles, Esq., F.G.S.	Springfield, Merthyr Tydfil

## PEMBROKESHIRE. (26)

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Philipps, Sir C. E. G., Bart., Lord Lieutenant of the Town and County of Haverfordwest .	Picton Castle, Haverfordwest
Scourfield, Sir Owen H. P., Bart.	Williamston, Neyland
Allen, Miss Mary . . . . .	c/o C. F. Egerton Allen, Esq., Hill Cottage, Tenby
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Bowen, Rev. Preb. . . . .	Monkton Priory, Pembroke
Bushell, Rev. W. Done, M.A. .	The Hermitage, Harrow ; and Caldy, Pembroke
Cathedral Library . . . . .	St. David's, Pembroke
Chandler, Mrs. . . . .	The Valley, Narberth
Chidlow, Rev. C., M.A. . . . .	Llawhaden Vicarage, Narberth
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Phillips, Rev. James . . . . .	Haverfordwest
Phillips, J. W., Esq. . . . .	Haverfordwest
Samson, Louis, Esq., F.S.A. . . . .	Scotchwell, Haverfordwest
Thomas, A. H., Esq., A.R.I.B.A.	County Surveyor's Office, Haverfordwest
Thomas, Mrs. James . . . . .	Rock House, Haverfordwest
Thomson, T. Pickthorn, Esq., M.D.	Duplex C. S., Eastern Telegraph Co., Electra House, Finsbury Pavement, E.C. ; and 2, Siriole, Goodwick
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Williams, H. W., Esq., F.G.S. . . . .	Solva, Pembroke

**RADNORSHIRE. (9)**

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Jones, John, Esq. . . . .	Ash Villa, Rhayader (bont, R.S.O.
Morgan, Rev. David . . . . .	Llanstephan Vicarage, Llyswen, R.S.O.
Sladen, Mrs. . . . .	Rhydoldog, Rhayader
Thomas, Rev. J. J., B.A. . . . .	The Manse, Rhayader
Thomas, R. Wellings, Esq. . . . .	County Surveyor's Office, Llandrindod
Venables-Llewelyn, Charles, Esq. . . . .	Llysdinam, Newbridge-on-Wye
Williams, Mrs. . . . .	Penralley, Rhayader
Williams, Rev. Preb. T., M.A. . . . .	Llowes Rectory, Hereford

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Llangattock, The Rt. Hon. Lord	The Hendre, Monmouth
Jackson, Sir H. M., Bart. . . . .	Llantilio Court, Abergavenny
Anthony, Miss . . . . .	The Grove, Caerphilly, Mon.
Bowen, A. E., Esq. . . . .	The Town Hall, Pontypool
Bradney, Joseph A., Esq. . . . .	Tal-y-Coed, Abergavenny
Brook, J. C., Esq. . . . .	Free Public Library, Newport
Evans, Miss Charlotte M. . . . .	Nantyderry, Abergavenny
Hanbury, J. Capel, Esq. . . . .	Pontypool Park, Mon.
Martin, E. P., Esq. . . . .	The Hill, Abergavenny
Rickards, R., Esq. . . . .	The Priory, Usk
Williams, Albert A., Esq. . . . .	Penyparc, Llangibby, Newport, Mon.

**THE MARCHES. (20)**

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Bulkeley-Owen, Rev. T.M., M.A. . . . .	Tedsmore Hall, West Felton, R.S.O.
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Davies, James, Esq. . . . .	Gwynva, Broomy Hill, Hereford
Drinkwater, Rev. C. H., M.A. . . . .	St. George's Vicarage, Shrewsbury
Gleadowe, T. S., Esq., H.M.I.S. . . . .	Alderley, Cheshire
Hughes, Miss A. . . . .	Heath Lodge, Shrewsbury
Lloyd, Edward, Esq. . . . .	Meillionen, Hoole, Chester
Longley, Mrs. . . . .	Dinham House, Ludlow [timer, Salop
Newell, Rev. E. J., M.A. . . . .	Neen Solars Vicarage, Cleobury Mor-
Nicholson, A. C., Esq. . . . .	12, Salop Road, Oswestry
Owen, John, Esq. . . . .	Tawelan, Newton Lane, Chester
Parry-Jones, J., Esq. . . . .	Beechfield, Oswestry
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Sitwell, F. Hurst, Esq. . . . .	Ferney Hall, Craven Arms, Shropshire
Summers, H. H. C., Esq. . . . .	Picton Villa, Oswestry
*Swainson, Rev. J. G. . . . .	Wistanstow Rectory, Craven Arms, S.O., Salop
Taylor, Henry, Esq., F.S.A. . . . .	12, Curzon Park, Chester
Woodall, Edward, Esq. . . . .	Wingthorpe, Oswestry

## CORRESPONDING SOCIETIES.

- The Society of Antiquaries, Burlington House, London (c/o W. H. St. John Hope, Esq.)
- The Society of Antiquaries of Scotland, Queen Street Museum, Edinburgh (c/o Joseph Anderson, Esq., LL.D.)
- The Royal Society of Antiquaries, Ireland (c/o R. H. Cochrane, Esq., F.S.A., 6, St. Stephen's Green, Dublin)
- The British Archæological Association, Brooklyn Lodge, Mill Hill, Barnes, S.W. (c/o R. H. Forster, Esq.)
- The Archæological Institute of Great Britain and Ireland, 20, Hanover Square, W. (c/o The Secretary)
- The Royal Society of Northern Antiquaries, Copenhagen
- The Royal Institution of Cornwall, Truro (c/o Major T. Parkyn)
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- The Smithsonian Institution, Washington, D. C., U.S.A.
- The Library, Bureau of Ethnology, Washington, D.C., U.S.A.
- Kongl. Vitterhets Historie och Antiquitets Akademien, Stockholm (c/o Dr. Anton Blomberg, Librarian).

All Members residing in South Wales and Monmouthshire are requested to forward their subscriptions to the Rev. CHARLES CHIDLOW, M.A., Llawhaden Vicarage, Narberth. All other Members to the Rev. Canon R. TREVOR OWEN, F.S.A., Bodelwyddan Vicarage, Rhuddlan, Flintshire, S.O.

As it is not impossible that omissions or errors may exist in the above list, corrections will be thankfully received by the General Secretaries.

The Annual Subscription is *One Guinea*, payable in advance on the first day of the year.

Members wishing to retire must give six months' notice previous to the first day of the following year, at the same time paying all arrears.

All communications with regard to the *Archæologia Cambrensis* should be addressed to the Editor, J. ROMILLY ALLEN, F.S.A., 28, Great Ormond Street, London, W.C.

# L A W S

## OF THE

### Cambrian Archaeological Association.

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ESTABLISHED 1846,

*In order to Examine, Preserve, and Illustrate the Ancient Monuments and Remains of the History, Language, Manners, Customs, and Arts of Wales and the Marches.*

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#### CONSTITUTION.

1. The Association shall consist of Subscribing, Corresponding, and Honorary Members, of whom the Honorary Members must not be British subjects.

#### ADMISSION.

2. New members may be enrolled by the Chairman of the Committee, or by either of the General Secretaries; but their *election* is not complete until it shall have been confirmed by a General Meeting of the Association.

#### GOVERNMENT.

3. The Government of the Association is vested in a Committee consisting of a President, Vice-Presidents, a Treasurer, a Chairman of Committee, the General and Local Secretaries, and not less than twelve, nor more than fifteen, ordinary subscribing members, three of whom shall retire annually according to seniority.

#### ELECTION.

4. The Vice-Presidents shall be chosen for life, or as long as they remain members of the Association. The President and all other officers shall be chosen for one year, but shall be re-eligible. The officers and new members of Committee shall be elected at the Annual General Meeting. The Committee shall recommend candidates; but it shall be open to any subscribing member to propose other candidates, and to demand a poll. All officers and members of the Committee shall be chosen from the subscribing members.

#### THE CHAIR.

5. At all meetings of the Committee the chair shall be taken by the President, or, in his absence, by the Chairman of the Committee.

#### CHAIRMAN OF THE COMMITTEE.

6. The Chairman of the Committee shall superintend the business of the Association during the intervals between the Annual Meetings; and he shall have power, with the concurrence of one of the General Secretaries, to authorise proceedings not specially provided for by the laws. A report of his proceedings shall be laid before the Committee for their approval at the Annual General Meeting.

**EDITORIAL SUB-COMMITTEE.**

7. There shall be an Editorial Sub-Committee, consisting of at least three members, who shall superintend the publications of the Association, and shall report their proceedings annually to the Committee.

**SUBSCRIPTION.**

8. All Subscribing Members shall pay one guinea in advance, on the 1st of January in each year, to the Treasurer or his banker (or to either of the General Secretaries).

**WITHDRAWAL.**

9. Members wishing to withdraw from the Association must give six months' notice to one of the General Secretaries, and must pay all arrears of subscriptions.

**PUBLICATIONS.**

10. All Subscribing and Honorary Members shall be entitled to receive all the publications of the Association issued after their election (except any special publication issued under its auspices), together with a ticket giving free admission to the Annual Meeting.

**SECRETARIES.**

11. The Secretaries shall forward, once a month, all subscriptions received by them to the Treasurer.

**TREASURER.**

12. The accounts of the Treasurer shall be made up annually, to December 31st; and as soon afterwards as may be convenient, they shall be audited by two subscribing members of the Association, to be appointed at the Annual General Meeting. A balance-sheet of the said accounts, certified by the Auditors, shall be printed and issued to the members.

**BILLS.**

13. The funds of the Association shall be deposited in a bank in the name of the Treasurer of the Association for the time being; and all bills due from the Association shall be countersigned by one of the General Secretaries, or by the Chairman of the Committee, before they are paid by the Treasurer.

**COMMITTEE-MEETING.**

14. The Committee shall meet at least once a year for the purpose of nominating officers, framing rules for the government of the Association, and transacting any other business that may be brought before it.

**GENERAL MEETING.**

15. A General Meeting shall be held annually for the transaction of the business of the Association, of which due notice shall be given to the members by one of the General Secretaries.

**SPECIAL MEETING.**

16. The Chairman of the Committee, with the concurrence of one of the General Secretaries, shall have power to call a Special Meeting, of which at least three weeks' notice shall be given to each member by one of the General Secretaries.

**QUORUM.**

17. At all meetings of the Committee five shall form a quorum.



## CHAIRMAN.

18. At the Annual Meeting the President, or, in his absence, one of the Vice-Presidents, or the Chairman of the Committee, shall take the chair; or, in their absence, the Committee may appoint a chairman.

## CASTING VOTE.

19. At all meetings of the Association or its Committee, the Chairman shall have an independent as well as a casting vote.

## REPORT.

20. The Treasurer and other officers shall report their proceedings to the General Committee for approval, and the General Committee shall report to the Annual General Meeting of Subscribing Members.

## TICKETS.

21. At the Annual Meeting, tickets admitting to excursions, exhibitions, and evening meetings, shall be issued to Subscribing and Honorary Members gratuitously, and to corresponding Members at such rates as may be fixed by the officers.

## ANNUAL MEETING.

22. The superintendence of the arrangements for the Annual Meeting shall be under the direction of one of the General Secretaries in conjunction with one of the Local Secretaries of the Association for the district, and a Local Committee to be approved of by such General Secretary.

## LOCAL EXPENSES.

23. All funds subscribed towards the local expenses of an Annual Meeting shall be paid to the joint account of the General Secretary acting for that Meeting and a Local Secretary; and the Association shall not be liable for any expense incurred without the sanction of such General Secretary.

## AUDIT OF LOCAL EXPENSES.

24. The accounts of each Annual Meeting shall be audited by the Chairman of the Local Committee, and the balance of receipts and expenses on each occasion be received, or paid, by the Treasurer of the Association, such audited accounts being sent to him as soon after the meeting as possible.

## ALTERATIONS IN THE RULES.

25. Any Subscribing Member may propose alterations in the Rules of the Association; but such alteration must be notified to one of the General Secretaries at least one month before the Annual Meeting, and he shall lay it before the Committee; and if approved by the Committee, it shall be submitted for confirmation at the next Meeting.

(Signed) C. C. BABINGTON,

*Chairman of the Committee.*

August 17th, 1876.

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# Archaeologia Cambrensis.

SIXTH SERIES.—VOL. VI, PART III.

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JULY, 1906.

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## ROMAN REMAINS: PENYDARREN PARK, MERTHYR TYDFIL.

By F. T. JAMES, Esq.

IN the year 1867, Mr. Charles Wilkins, in his *History of Merthyr*, records the fact that when Penydarren House was built, the workmen found a great many Roman bricks and some tessellated pavement in digging the foundations; and it was generally accepted in the locality that the Romans had established a fort or settlement of some kind at Merthyr: for in addition to the above statement in Mr. Wilkins' *History*, there is the evidence of the existence of Roman roads in the immediate neighbourhood. To the east there is on the summit of the Fochriw mountain a Roman road, shown on the Ordnance Map as running from the Gelligaer fort almost direct north to a point on the existing parish road near Twynywaun, north-east of Dowlais; but from that spot all traces have disappeared, in consequence of the creation of the Dowlais Works, and of Dowlais itself.

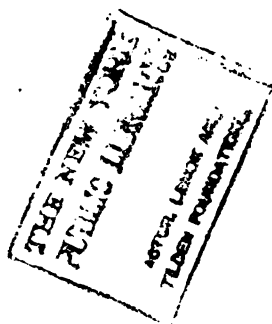
Twynywaun is about  $2\frac{1}{2}$  miles from Penydarren Park. To the north-west, the nearest point shown on the Ordnance Map of the existence of the Roman road lies close to the western corner of Cyfarthfa Castle; thence it takes its course north-west to the Gurnos farm, and thence to Pontsarn—the word “Sarn” denoting at once the existence of a Roman road, *e.g.*, Sarn Helen. From

Pontsarn the road can be traced on the Ordnance Maps across the river Taff Fechan, thence up the Taff Fechan valley, across the eastern spur of the Beacons along the crest of the ridge called Nant Calch, which forms the eastern boundary of the Glyn valley. It then descends to Maes Mawr, near Talybont, Breconshire, fords the river Usk, and pursues its course to Llansantffraid, at which point it has apparently disappeared, but about one-third of a mile, in a northeasterly direction, it joins the Roman road leading from Abergavenny (the Roman Gobannium), thence through Brecon to the Roman camp or fort known as the Gaer.

It would thus appear that Merthyr was, like Gelligaer, an outlying fort, with perhaps a somewhat larger settlement, as will appear subsequently by the remains discovered in Penydarren Park, and was probably one of a long chain of forts erected throughout the land of the Silures, who were the original inhabitants at the period of the Roman occupation ; and it is possible that the forts were erected at the period when the country was overrun by Varonius, or after it had been finally conquered by Frontinus, and reduced to a Roman province under the name of Britannia Secunda (see "The Description of Britain, translated from Richard of Cirencester").

Having dealt with the position of the site at Merthyr generally, I will now endeavour to record, as clearly as I can, the history of the recent excavations on the site during the last few years.

In September, 1902, Mr. B. R. S. Frost, Mr. C. Martin, and myself commenced digging in the centre of a grove of trees situated in Penydarren Park, about 200 yards due west of Penydarren House, the precise spot being at the apex of a triangle, having for its northern side a line drawn from the Brecon road due east through Penydarren House to the road leading to Dowlais. From the grove to Penydarren House the ground rises, the slope being very gradual to within



Broken box-flue tiles were also found in considerable quantities in clearing the floor of earth, stones, and *débris*, but not much pottery, with the exception of some common grey or black ware, and a few pieces of light-coloured ware, with violet or puce spots, said to be late Roman by Mr. Reginald Smith, of the British Museum, who also suggested that the ware was made in imitation of marble.

At this period a committee was formed to raise funds so as to enable the work of excavation to be continued.

The committee arranged to fence in the site, and the Merthyr District Council were kind enough to grant the use of one of their rooms at the Town Hall, for the purpose of exhibiting and storing the pottery and other objects of interest found during the excavations.

In May, 1903, I communicated with Dr. F. Haverfield, F.S.A., of Oxford, informing him of what had been discovered, and on the 22nd of June, 1903, he visited the site; and, after a careful examination of the excavations, he suggested that if any pieces of mosaic were discovered, it might safely be presumed that a Roman villa had existed in the neighbourhood.

As to the course of further excavations, "proceed," he said, "from the known to the unknown. This bath cannot be an isolated thing. The bath-house might be 80 ft. to 100 ft. long. There was almost always a little bath-house or hypocaust outside a Roman fort; and they should work outwards with a view of discovering the walls, or vestiges of the walls, in order to ascertain the real extent of the remains and the boundary."

Dr. Haverfield further said, that what he had seen had interested him very much, and he had not the least doubt that this was part—and not the whole—of some rather considerable remains definitely belonging to the Roman period, possibly of the first or second century.

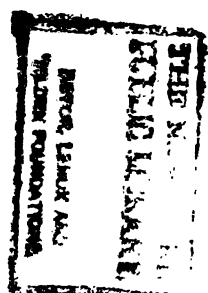
Either there was here a small fort something like that at Gelligaer, or it was possibly part of the villa of

a Romano-British noble. The main thing was to find out where this detached building of a larger whole extended, and to determine further on in the field any pieces of contiguous building; and then they would be able to ascertain whether this was a series of forts to keep down the Silures, or whether it belonged to some peaceful villa that probably some native who had become Romanised was living in on his own land. Whether they found the remains of a villa or of a fort such as that of Gelligaer, they would get a distinct light upon the civilisation and the life of the period. His own impression was, *à priori*, that this site, standing in a very high and strong position, was one which he would rather expect to find a fort than a villa; and, if they wanted to trace the early history of Merthyr, they could only do it by excavating, and therefore he hoped they would be able to carry on the work further, and find out what the bath was in connection with.

The work proceeded during the summer of 1903, and was superintended chiefly by Mr. B. R. S. Frost, the Honorary Secretary, and myself: with the result that a second floor and small hypocaust, lying about eleven yards to the east of the first hypocaust, was discovered. It consisted of an apse, and measured 23 ft. by 21 ft. outside external walls.

Box tiles and roofing tiles were found in considerable quantities when clearing the floor; the brick pillars were not so complete as in the first hypocaust. A paved and walled drain led from this to the lower open ground. In this drain a quantity of black pottery was found.

About 12 yards to the south of the apse hypocaust were found the walls of a building about 4 ft. by 7 ft., partly built of square-shaped bricks 9 ins. square; but Dr. Haverfield was unable to say what it was. It was found at a depth of 2 ft. below the surface. The two hypocausts already mentioned were only about 1 ft. below the surface. Near this building was a wall 3 ft. thick, running due east up to the boundary



about 50 yards of Penydarren House, when the ground rises rapidly, and has an inclination of 1 in 17.

Penydarren House itself is about 700 ft. above the sea level. On the other two sides of the triangle the ground drops rapidly down, with the result that the whole of the park commands a wide view of the valleys to the east, south, and north-west, and a fort situated on the site of Penydarren House would entirely command the country round for miles. As the result of our digging operations, we came across many indications of Roman remains in the trench, namely, blocks of tufa, fragments of bricks and flue tiles, but no definite floor or walls; and I then engaged the services of a labourer, and ultimately came across the floor of a hypocaust, which, upon being cleared, disclosed the floor of a room about 30 ft. by 22 ft., with 14 pillars one way and 9 pillars the other way, of bricks 8 ins. square, piled one upon another. The floor upon which these pillars rested was made of concrete 4 ins. thick, and composed of small portions of broken brick and stone and lime, and underneath the same was a bed of rough stones of 2 ft. or 3 ft. in thickness. At the north end of this floor were evidently the remains of the furnace, with a narrow walled entrance leading to same. Large quantities of charcoal, and other evidences of fire, were found at this spot, but, curiously enough, no vestige of the walls of the building could be traced: although, owing to the close proximity of the trees it was impossible, on the eastern side at all events, to prove the non-existence of the walls. I ought to add here that I obtained the ready consent of Major Stuart Morgan, the landowner, to excavate as much as I wanted, provided I did not destroy the trees. In addition to the square bricks which formed the pillars of the hypocaust, portions of large bricks which, when complete, would measure about 2 ft. square, were discovered, and they undoubtedly formed the floor of the room, as they fitted the space from centre to centre of the brick pillars.



Broken box-flue tiles were also found in considerable quantities in clearing the floor of earth, stones, and *débris*, but not much pottery, with the exception of some common grey or black ware, and a few pieces of light-coloured ware, with violet or puce spots, said to be late Roman by Mr. Reginald Smith, of the British Museum, who also suggested that the ware was made in imitation of marble.

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fence wall of a private residence. Close to this building was discovered a third hypocaust, considerably larger than the first, measuring about 50 ft. by 18 ft., with concrete floor similar to the first, and with brick pillars to hold floor of room. On the east side the wall was still standing, made of dressed stone and of considerable thickness; and, lying in a heap towards

ROMAN REMAINS

PENYDARREN PARK

MERTHYR TYDFIL, GLAM.

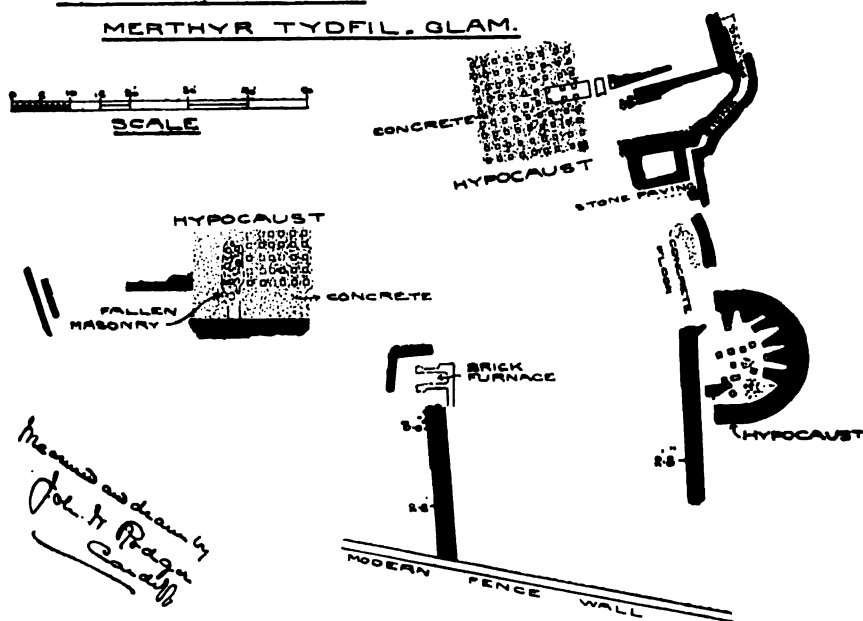


Fig. 1.

the south end of the floor, was a large mass of wedge-shaped tufa blocks or voussoirs, which from their shape had evidently formed portions of an arch. Large quantities of tufa were found in clearing this floor. I think there can be no doubt that these hypocausts were the heating arrangements for baths. Similar blocks of tufa can be seen to-day in the roof of the chamber in the tower of Morlais Castle, which lies about  $1\frac{3}{4}$  mile north of the site.

This tufa was probably obtained at a spot lying east of Vaynor Parish Church, and about half a mile from Pontsarn. Tufa was found at the Gelligaer fort, and was probably obtained from the same source, as I am not aware of its existence anywhere in the neighbourhood of Gelligaer; neither would it be likely, having regard to the fact that the limestone crops out considerably north of that parish. Tufa is also found in the Glais Brook, Pontsarn, and in Cwm Ffrwd Cefn.

During the summer of 1904, the committee took no steps to proceed with the excavations; but, as negotiations were known to be pending in the autumn of that year for the leasing of the Park to a syndicate by the owner, Major Stuart Morgan, it was thought arrangements could be made for exploring the ground lying between the remains of baths already discovered and Penydarren House; and, early in this year, the contractors took possession of the ground on behalf of the lessees, and commenced levelling by excavating the sloping ground in front of Penydarren House. It was then considered imperative by Mr. Frost and myself to engage two men, and drive a trial trench from the villa in the direction of Penydarren House; and this was done from the point A to point B on the General Plan—a distance of about 15 yards. This trench was about 2 ft. 6 ins. in width, and was taken down to the subsoil, which is clay. No trace either of walls or buildings was found along this trench, but a considerable quantity of common grey or black pottery, and portions of amphoræ and some Samian, were found. Throughout the whole length of this trench were found traces of charcoal and ashes, as if the whole surface had been burnt; and in one spot large lumps or sections of clay were found of quite a different character to the natural soil; in fact, it had the appearance of clay worked up and prepared for making into bricks or common pottery. This trench was eventually stopped, in consequence of the tipping by the contractor's men from the slope; and it was a matter of great regret to me that we were unable to

thoroughly trench the whole of the area before the levelling work had been commenced; for I feel confident that we should have discovered the remains of further buildings, judging by the discoveries we subsequently made, and which I shall refer to later.

Having filled in the trench, we decided to test the ground adjoining the garden wall of Penydarren House, and the trench marked *cd* on the General Plan, in length about 20 yards, was opened, with the result that the foundation of a wall, running almost due east, was disclosed: the stones were large, and very much in the rough, and embedded in clay. Very little pottery was found in this trench. As the trench had approached the edge of the slope then being excavated by the contractors, we left it, and drove a trench in the comparatively flat piece of ground lying due north of Mr. Harrap's house, and we soon struck upon the remains of the building marked *fg* on the Plan. *f* consisted of what was apparently a room 32 ft. 9 ins. in length, measured from the inside of the southern wall to the outside of the northern wall, having walls 2 ft. 6 ins. in width on the west and 3 ft. in width on the east.

The partition wall between the two rooms was 3 ft. in width, and the width of the room was 22 ft., measured from the outside of the walls. The room *g* measured internally 8 ft. by 9 ft., with walls 2 ft. 9 ins. thick. The floors of both these rooms had, from the large amount of small portions of red brick found therein, been paved with brick laid upon clay, which again lay on a foundation of thin stones, laid herring-bone fashion. Very little pottery was found in clearing the soil. The walls were built of stone dressed in a quarry, regularly laid apparently in clay, and were found about 2 ft. below the surface of the ground. In driving due west from the room *f*, the men struck upon a pavement about 3 ft. in width, and at a depth of 4 ft., and following this up we ultimately uncovered a regularly-laid pavement, forming a parallelogram 35 ft. by 28 ft., measured externally. The paving-stones

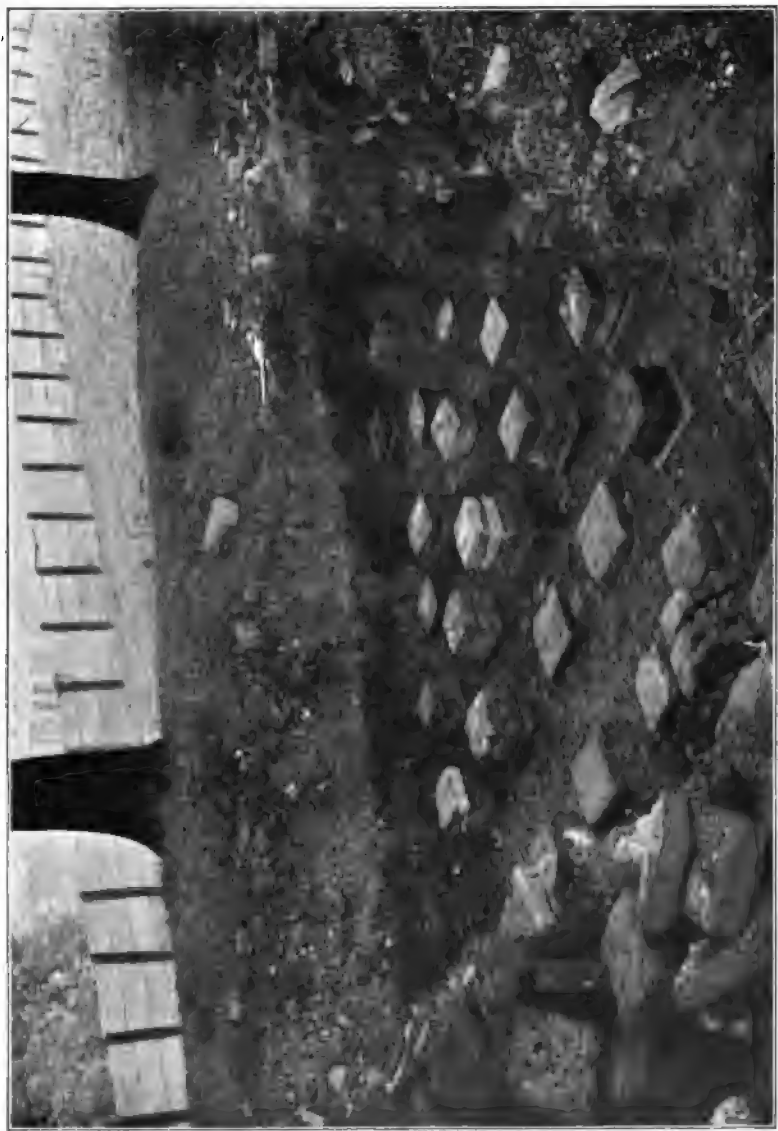


FIG. 2. ROMAN HYPOCAUST AT PENYDARREN PARK, MERTHYR TYDFIL.

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FIG. 3. ROMAN HYPOCAUST AT PENYDARREN PARK, MERTHYR TYDFIL.

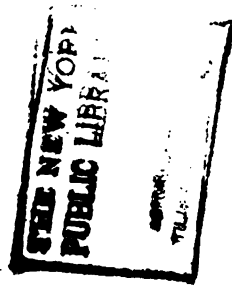


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FIG. 4. FLUE OF ROMAN HYPOCAUST AT PENYDARREN HOUSE, MERTHYR TYDFIL.





**FIG. 5. ROMAN WELL AT PENYDARREN PARK, MERTHYR TYDFIL.**

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were large, but thin. The largest stone was at least 4 ft. in length, and at certain points on the external edge of the paving we discovered that at regular intervals the stone had been notched for the purpose of letting in a wooden beam, or support of some kind. In clearing the ground along the pavement, a very large amount of pottery and Samian ware of various kinds was discovered, more particularly on the north-western side thereof; also some glass, including a fine neck of a cinerary glass bottle or urn. The latter was found in the clay, just outside the pavement. Some fine portions of amphoræ were also discovered. Here was also found the interesting fragment of a household god, hereafter referred to.

I ought to have stated that during all this time we were keeping a sharp look-out for signs of walls and buildings in the ground which was being excavated by the contractors in the slope facing Penydarren House. At a depth of about 8 ft., fragments of an amphora were found. The navvies were encouraged to look out for any pottery or coins, and in that way we were able to obtain two coins and some fine specimens of Samian ware, which you see exhibited here to-night.

The well marked on the Plan was discovered one day during the excavations by the contractors, and was carefully cleared under my superintendence. It was about 15 ft. deep, and 4 ft. in diameter internally, with walls 2 ft. thick. Much to my disappointment, it did not yield up many interesting objects, beyond fragments of Roman brick, a little pottery, a broken quern, and an unusually large whetstone.

In the month of April, the workmen who were excavating the soil from the bank, at a point about 80 yards to the south of Penydarren House, at the bottom of the slope at the east end of the new football ground, came across a wall, and we at once commenced to follow up the walls in the direction of Penydarren House, with the result that we uncovered the foundations of a large buttressed building, very similar in

form to a building found inside the Gelligaer fort. It consists of a parallelogram 60 ft. at least long, 35 ft. in width from outside the walls, with a series of transverse walls, averaging in thickness about 1 ft. 6 ins.

The spaces between the transverse walls are not equal, but vary more or less : the first space on the north end of the building being 6 ft. between walls, the remaining spaces averaging about 3 ft. The external walls are 2 ft. 5 ins. thick. From the north

# ROMAN REMAINS

## PENYDARREN PARK

### MERTHYR TYDFIL GLAM.

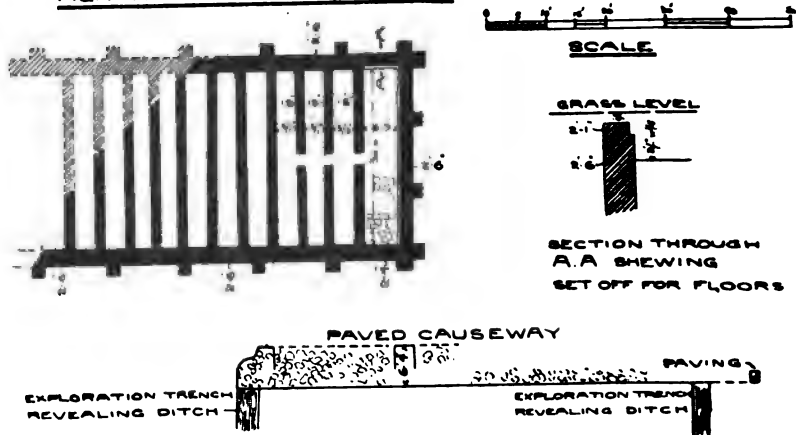


Fig. 6.

wall to the edge of the existing batter, 10 transverse walls have been uncovered, and no doubt the building extended further south, but to what distance it is impossible to say, as the walls have been carried away by the navvies in their levelling operations.

The photograph reproduced on Fig. 6 gives a good idea of the size and nature of the building. The building differs in one particular from the Gelligaer building : it has two buttresses on the north wall, whereas at Gelligaer you have another chamber and no buttresses. The walls are about 3 ft. from the surface,

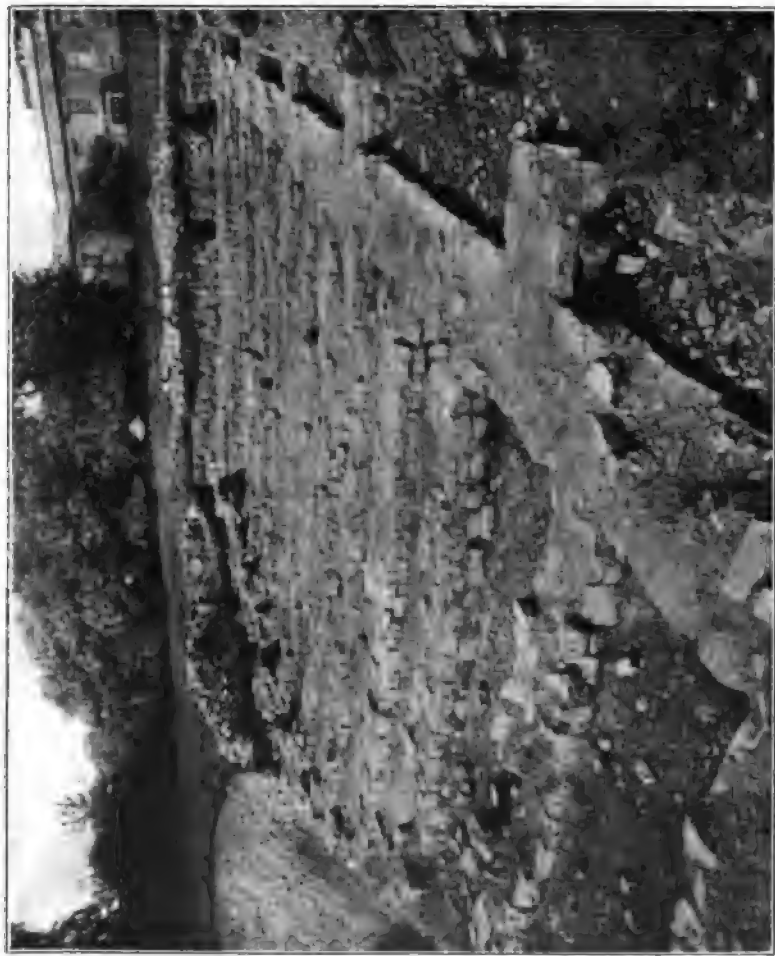
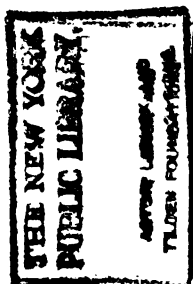


FIG. 7. ROMAN BUILDING AT EAST END OF NEW FOOTBALL GROUND, PENYDAREN HOUSE,  
MEETHYR TYDFIL.





and the ground rises about 1 in 10 from south to north. The stone used is apparently quarry-hewn stone, and from portions of mortar discovered in clearing the *débris* and the fine reddish sand found, the walls were built in mortar. On the north-west corner the external wall shows the position of the wall-plate, and judging from the quantity of nails found in clearing the *débris* between the transverse walls, these walls carried a wooden floor.

The thin transverse walls contain central openings, as appear at Gelligaer, and as appear in Figs. 6 and 7. The buttresses are built on the east side at intervals of about 10 ft. apart, and those on the west side are not built exactly in line with the eastern buttresses. There are no signs of a threshold, or of a hypocaust, although a quantity of large bricks were found in different parts of the building. One was exactly 20 ins. square and  $3\frac{1}{2}$  ins. thick, and charcoal was found between some of the transverse walls. Possibly the building was used as a granary or store, as was suggested at Ribchester by Mr. J. Garstang, who made some excavations of a similar building (see Gelligaer *Report*, p. 64).

This building is, I believe, an important find, as it seems to indicate the existence of a Roman fort on the site now being excavated. Mr. John Ward, F.S.A., of Cardiff, has seen the building, and is inclined to agree with the fort theory. When clearing this building, three pieces of tufa were found, one portion of which Mr. Ward pointed out had a design worked on one face, and was almost certainly one side of an altar.

Since writing the above, a paved causeway has been found to the east of the buttressed building, and what was believed to be the ditch (see Fig. 6).

I wrote Mr. Haverfield informing him of the discovery of the buttressed building, and also with a plan of the site; and in his reply of May 24th, 1905, he says:—

“On the whole, I incline to think the remains must belong to a fort and its outbuildings; but I do not feel sure. The

buttressed structure occurs so regularly in forts, and so rarely elsewhere, that it goes a long way. *Contra*, I do not know exactly how much ground has been excavated, and how carefully. The buttressed building ought to have close to it other substantial structures of stone, such as few excavators would overlook, though the fort might in other respects have been filled with buildings of wood or mud (barracks, tents, etc.) If the buttressed building stands absolutely alone, it is puzzling, and unsuitable to the fort theory. The building in the wood (over the wall from A) seems certainly both; but I am puzzled to fit the two squarish hypocausts into a military bath-house, for their lines are not parallel, as the lines of the military bath-house usually are."

### NOTES ON THE FINDS.

These are varied, and some of the examples of so-called Samian ware are very fine. I took the opportunity of consulting Mr. Reginald Smith, F.S.A., of the British Museum, who gave me every assistance in describing and identifying the pottery, etc., specimens of which I took up with me to show him. I should like here to acknowledge the attention and courtesy I received from Mr. Smith.

Contrary to the experience at Gelligaer, the finds are much more varied, and indicate, I think, a more important settlement than the fort at that place.

It is somewhat curious that so few coins have turned up—two only: one a Roman denarius, *circa* B.C. 150, and the other a Vespasian (69-79 A.D.) or Titus (79-81 A.D.). The above identification I obtained from the Coin Department of the British Museum.

The following description of the finds is the result chiefly of my interview with Mr. Smith. The Samian ware so-called is mostly Rutenian ware, and was made in the period 50 to 150 A.D. The Ruteni were a Gaulish tribe, inhabiting the modern Grasse, in the Department of Aveyron, in the South of France.

On comparing this ware with that in the British Museum, the paste appeared to be much softer, and

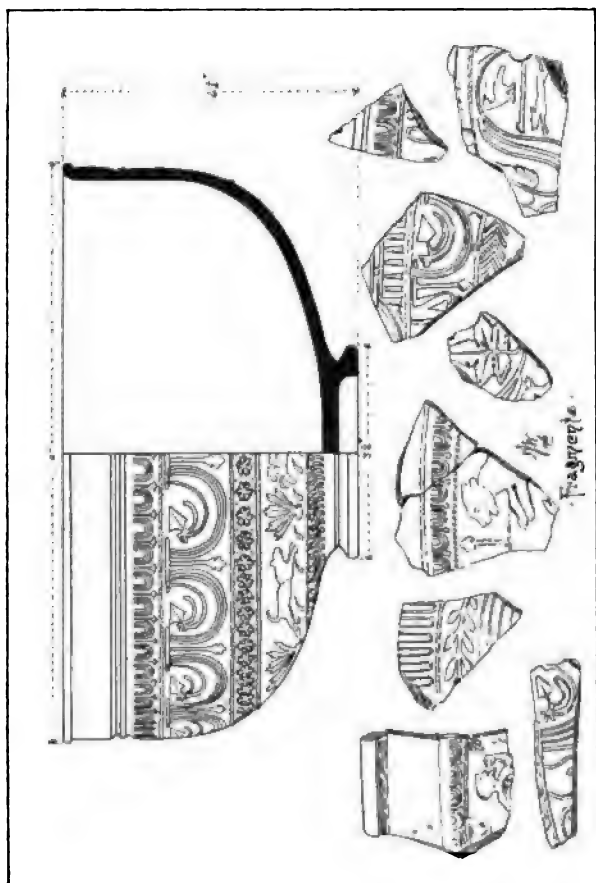
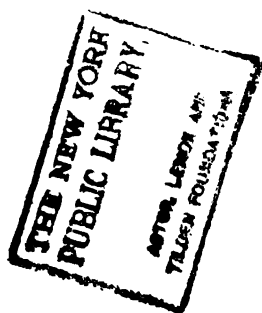


FIG. 8. SAMIAN WARE FOUND AT PENYDAREN HOUSE, MERTHYR TYDFIL.



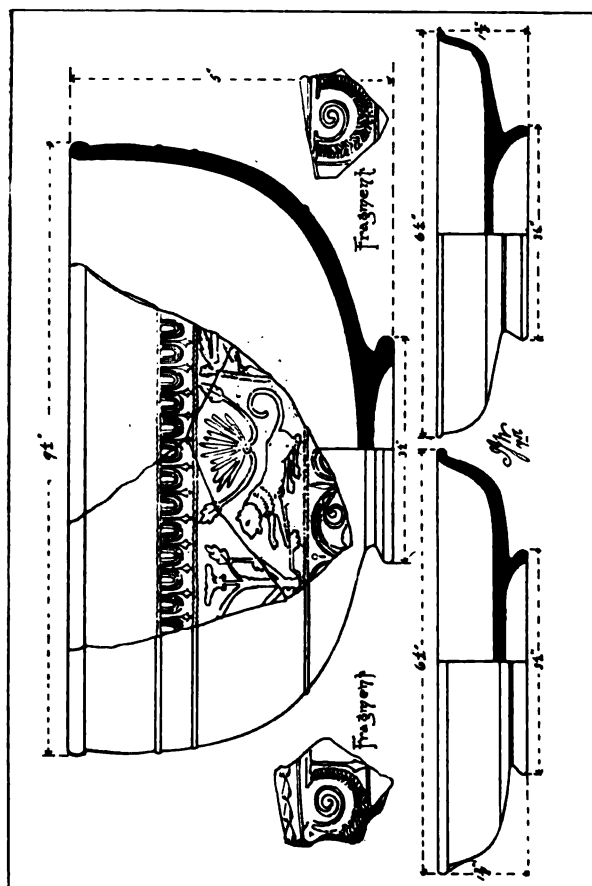


FIG. 9. SAMIAN WARE FOUND AT PENYDARREN HOUSE, MENTHIR TYDFIL.

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the glaze was not so hard. Mr. Smith suggested that it was possible that some of the specimens found were German, and somewhat inferior to the Gaulish ware.

About half a dozen Samian vases were found with potters' marks more or less distinguishable. Since that date, two more have been found; also two handles of amphoræ and a mortarium, with potters' marks thereon.

The mutilated portion of a household god in white terra-cotta, commonly called "Venus," was found in

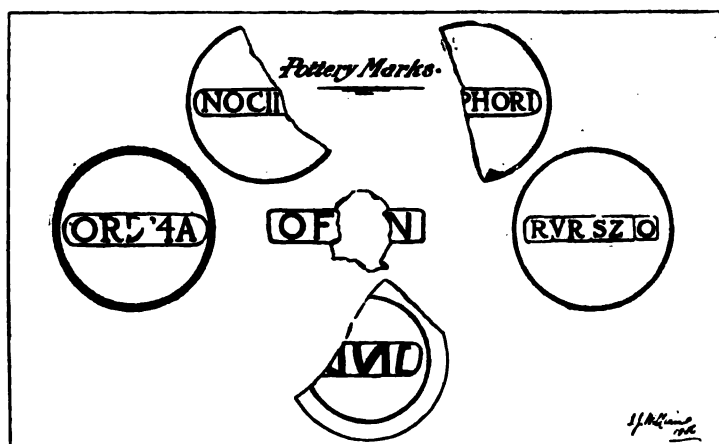


Fig. 10.—Roman Potters' Marks, Penydarren House, Merthyr Tydfil.

clearing the *débris* off the pavement in the building marked H on the plan, as before stated; full particulars are given respecting these household gods in Roach Smith's *Coll. Antiq.*, vol. vi, p. 52: in fact, one of the woodcuts illustrates one of these curious gods, with her hair worn in an almost precisely similar style.

A large quantity of coarse yellow ware was found, consisting chiefly of amphoræ and mortaria (Fig. 12, p. 207), and also common red, grey, and black wares, consisting of smaller vessels of various kinds.

The thin brown ware, of which there is a complete vase in the British Museum, precisely similar in shape



and material, is known as Durobrivian, and was manufactured at Caistor, near Peterborough.

The small portions of glazed ware were probably made in France, and are very rare in Britain ; there is a very interesting case in the British Museum of this ware.

The coarse red ware, Mr. Smith suggested, was made locally ; and this view, it appears to me, is rather confirmed by the clay found in trench A B.

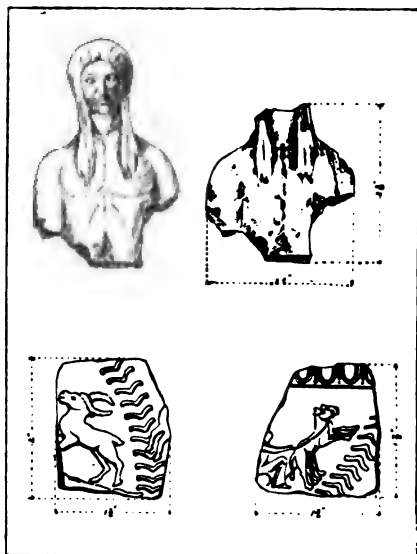


Fig. 11.—Roman Household God and Samian Ware, Penydarren House, Merthyr Tydfil.

The black and white beads were used in a game or on the Abacus (the calculating board).

The head and bow of a brooch is of the Romano-British type.

Some of the red ware was Salopian.

The thumb-post ware is New Forest pattern, and probably was made there.

A fragment of hard red ware, part of a vessel, is mica-sprinkled ware.

The only specimen of internal wall-plaster found on the baths site was attached to a roofing-tile used for walling with plaster and fresco, or tempera painting.

The ware, with red splashes of colour, is a ware made in imitation of marble, one small vase of which was pointed out to me in one of the cases at the British Museum.

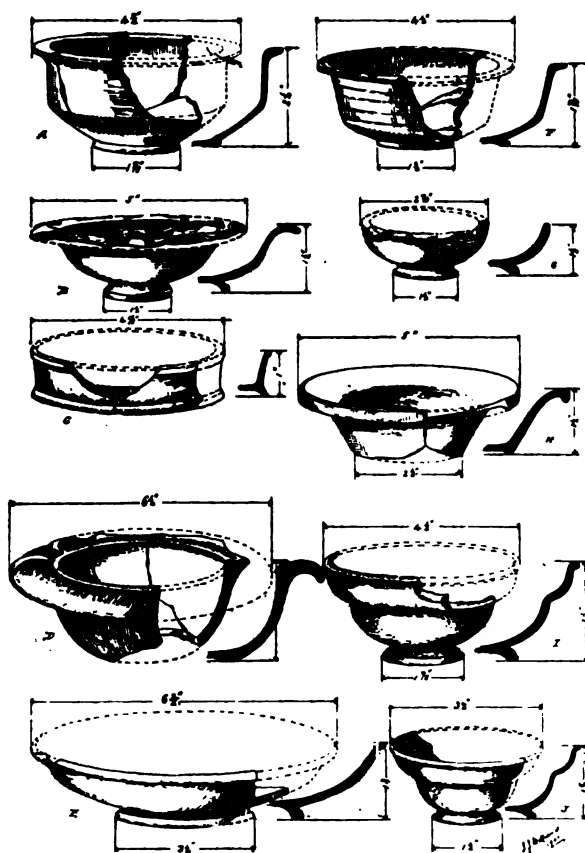


Fig. 12.—Roman Mortaria, etc., Penyardarren House, Merthyr Tydfil.

### *Bronze Objects:—*

A bolt or key.

A brooch, with spiral spring, the chord hooked. First or early second century, A.D.

*Lead Weights.*—These were weighed by Mr. Smith with the following results:—

726 grains, Troy.  
 2257       "       "  
 4066       "       "

Various fragments of mortaria have been found; most of them have evidently been used, as the small pieces of flint or spar burnt into the bottom of the vessel are worn down.

### *Glass.*

The large blue neck which we were fortunate enough to find is almost exactly similar to cinerary glass vessels in the British Museum, and the same remark applies to the portions of glass handles found. In the British Museum are also specimens of window-glass, having a dull surface on one side, of which we have several examples.

The Merthyr Corporation have consented to accept the finds, and have provided the necessary cases for same, which are being placed temporarily in the public reading-room at the Town Hall. They will, I trust, ultimately be placed in a local museum whenever established, which I hope will be in the near future.

Very recently there has been found, at about 200 yards north-west of Penydarren House, some pottery vessels. One is a dish of Samian ware, about 7 ins. across by  $1\frac{3}{4}$  high; it appears to have been quite whole when found, but the workman broke it with his pick. The other vessel is jug-shaped, and stands about 9 ins. high by 6 ins. across at the thickest part.

Portions of another vessel of black, thick ware were also in the same spot, but were too fragmentary to put together.

In addition to the above, and more recently still, two more "pots" have been unearthed. They are of the dark blue ware, and are doubtless cinerary urns, and the largest is 7 ins. high by 6 ins. at its greatest bulk, and 3 ins. aperture. They were intact, and contained fragments of bone. It is thought that we now have struck the cemetery.

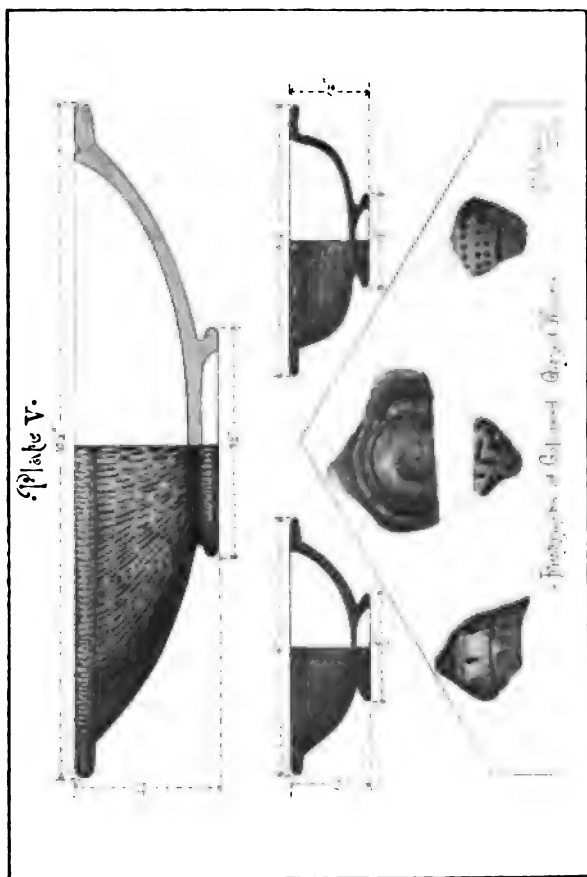
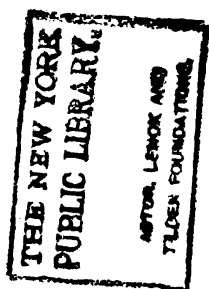


FIG. 13. ROMAN GLASS AT PENYDARREN HOUSE, MERTHYR TYDFIL.



## NOTES ON OLD RADNOR CHURCH.

By ERNEST HARTLAND, Esq., F.S.A.

OLD Radnor parish is denominated in Welsh sometimes Maesyfed Hên, and sometimes Pen-y-craig. The latter is descriptive of the situation of the church and Palace. Tradition, in some degree confirmed by history, assigns a castle or palace to this spot, the remains of which are supposed to exist on a circular piece of ground situated in a field on the south side of the churchyard, from which it is separated by the road, and surrounded by the remains of a deep fosse, or moat. (On one side of this the school-house is now built.) These buildings fell the victims of civil dissensions, and were destroyed in 990, when the first historical notice of Pen-y-craig was made. The Mercians had made no permanent settlement in this or any other part of the district till after the second successful expedition of Earl Harold into Wales, when he took possession of Old Radnor, and transferred the seat of his government to Radrenove, or New Radnor. Camden thought that Old Radnor stood on the site of the Roman city of Magos, but for this no argument is forthcoming. In *Domesday Book*, Radnor is described by the general term Wasta, by which is meant, not land unappropriated, but land unenclosed, as the greater part of Wales at that time was.

Old Radnor Church, standing on the northern slope of a rocky eminence, occupies a prominent position, and commands a wide extent of country. The tower, which is in the Perpendicular style, is strongly built, and bears evident traces of being used for defensive purposes. The staircase, in the north-east corner, has six loophole windows, which were used not only for lighting it, but for archers. Most of the stones have decayed and been renewed, but in some cases the rounded holes at the top and bottom for shooting arrows are left. In

some of these windows an upright iron bar has been inserted. The tower has, besides, three large windows on the south side, one on the west, and two on the north. The battlemented top has also slits for archers, and at the north-east angle a small turret is carried up over the staircase, to which access must have been obtained by a ladder. In this turret a beacon fire could be lighted, and I am told the iron cradle for this was in existence not long ago. At each of the other three corners a small stone platform was let into the wall about four or five feet from the landing roof, on which a man could stand to look out for approaching danger. The church is dedicated to St. Stephen, and in the three empty niches over the porch the architect, at the restoration in 1882, placed figures of St. Stephen, with palm and stone; St. Mary, with an open book and lily, and in the centre niche our Lord, with the orb. In the wall of the porch is the remains of a large water-stoup, 1 ft. 9 ins. across.

The present church—of the fifteenth century—contains various remains of the earlier one of the thirteenth, and a trace of a still earlier one was found at the restoration, built up in one of the chancel piers, in the shape of a Norman capital, which now lies in one of the chapels. The pier arches are of Late Decorated, if not later period, and the windows are Perpendicular. The window at the east end was removed in 1882, and replaced with modern tracery and glass. Accounts differ as to the style of the former one, for the church appears to have been twice restored within the last fifty years. Two paintings of Moses and Aaron, with cherubs above, of some merit, and painted probably in the eighteenth century, were removed from either side of the window, and placed in the vestry, at the same time. I think they might advantage be replaced. The commandments were probably removed in one of the restorations, and occupy a place over the Easter sepulchre now. In the vestry window is a piece of old sixteenth-century glass, of St. Catherine with her wheel.



FIG. 1. OLD RADNOR CHURCH, SOUTH SIDE.  
*Photo. by Preece, Hereford.*





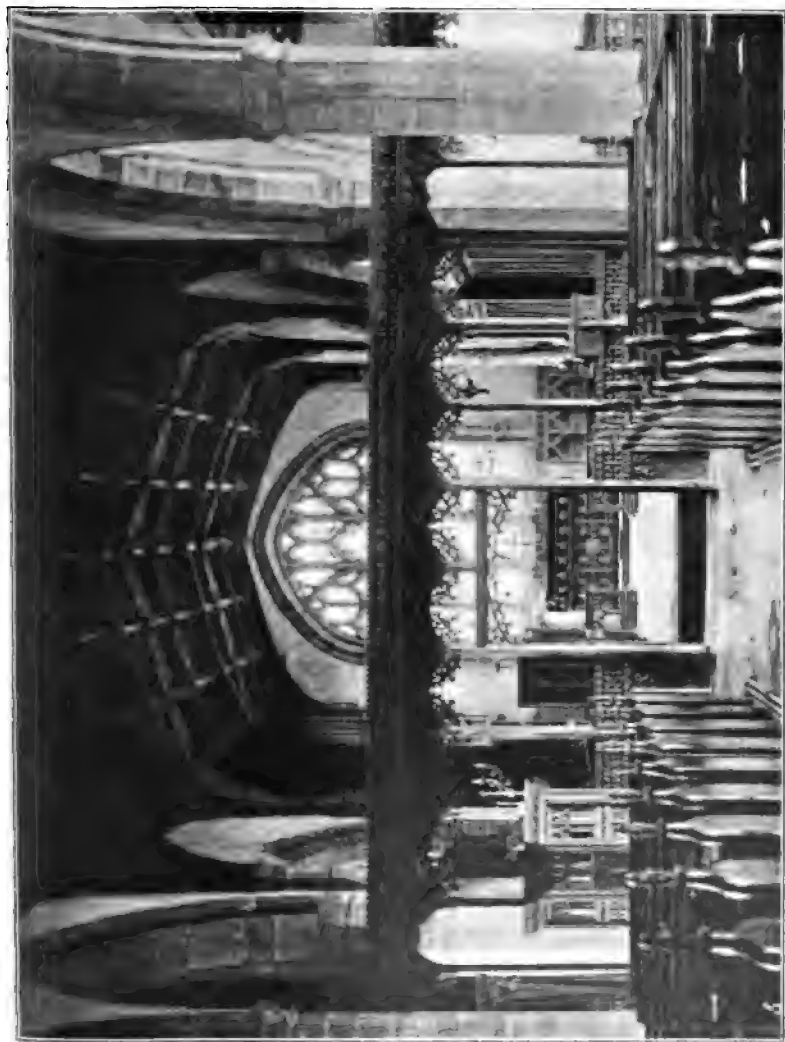
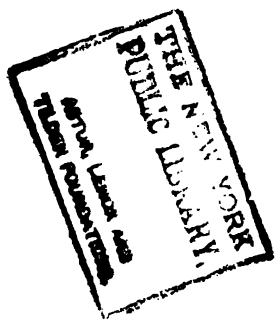


FIG. 2. OLD RAINOR CHURCH, INTERIOR.  
*Photo. by Preece, Hereford.*



The church consists of nave and two aisles, divided from the chancel, the Lady-Chapel on the south, and

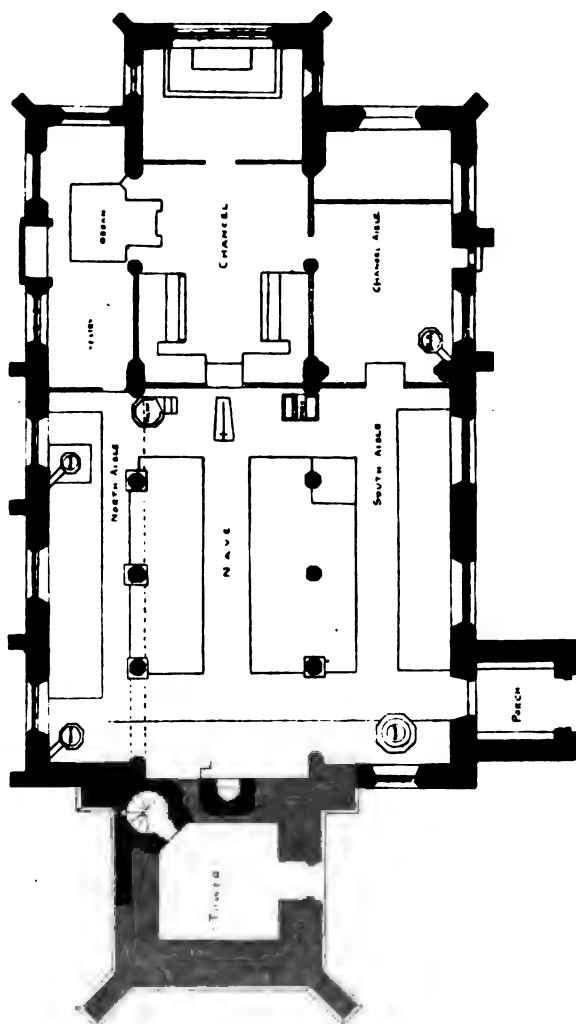


Fig. 8.—Ground Plan of Old Radnor Church.

the organ chamber on the north, by a handsome Perpendicular chancel-screen. The oak waggon-roof of the nave and the south aisle are of good old work, and the chancel roof, of the same description, is well restored to

match. The armorial bearings of the ancient lords of Radnor are carved on them. The church contained four chapels, besides the high altar, which is shown by the remains of piscinas and aumbries. The large Lewis monument occupies the east wall of the south chapel, called the Lady-Chapel, and for its erection a window had to be filled up. The opposite chapel contains the organ, and in the north wall is an Easter sepulchre, which has evidently been deepened by the insertion of some later work. It contains also an unusually wide oak chest, with four panels, the width being  $35\frac{1}{2}$  ins. There are a number of old tiles, which have been re-laid in blocks in various parts of the floor. The body of the tiles is of a warm tone, showing the presence of red oxide of iron. The impressed spaces which formed the pattern were filled with a yellow tint, and the whole tile was glazed with black. The subjects were "pictorial" and "armorial," represented by birds and other animals, and coats-of-arms, and one was "symbolical," but I could not find any trace of "educational" subjects. At the end of the nave is a semicircular recess in the wall, popularly supposed to have been a confessional, but nothing would seem to lead to this conclusion. It has a stone seat, which rises to 8 ins. from the level of the present floor, and on each side of the recess is a long stone bench, now covered over with oak boards. Perhaps it was for a penitent, which seems a more likely inference to draw.

The font is of peculiar interest. The prevalent tradition is that it was one of the adjacent group of stones called "the Four Stones," in a valley about a mile and a-half away. These stones are clearly erratic boulders from the volcanic rocks of Hanter or Stanner, about two miles distant. The boulders which proceeded from thence are plentifully strewn, intermixed with rocks from Old Radnor hill, on Bradnor hill and the neighbourhood. There is often a basis of fact underlying tradition, especially in a sparsely-inhabited

country, where events are handed down from father to son ; but, that it was once among this group of stones one is inclined to doubt. Though one inclines to the belief that it is of Druidic origin, one is strongly of opinion that it was originally found at this spot, was made into an altar, and was converted into a font centuries later. These altars were erected in high places. It bears a great resemblance to the foot-altars

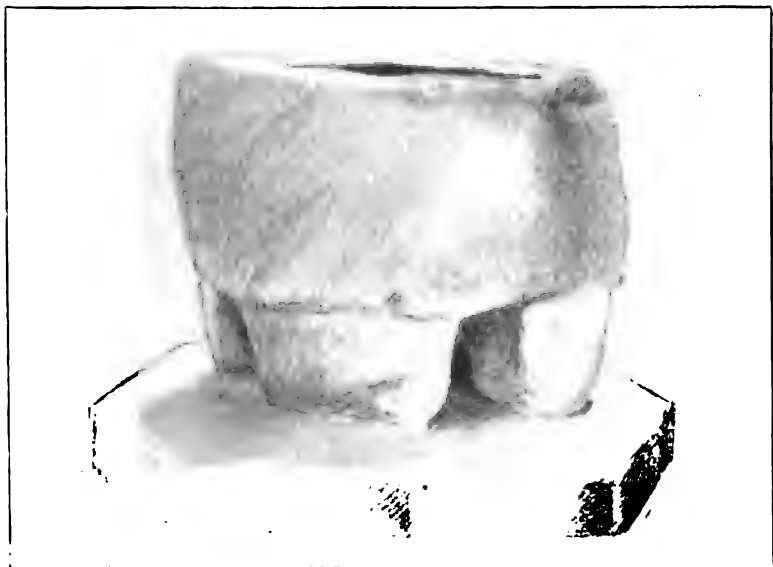


Fig. 4.—Font, Old Radnor Church.

(Drawing by Mrs. Hartland.)

used in Semitic worship. These are well known to antiquaries. One was shown at the Petrie Exhibition at University College this year, from the Sinai expedition. Monolithic, roughly circular in form, with feet and flat top, they and the Old Radnor stone bear a strong likeness to each other. The Old Radnor stone is porphyritic, and its dimensions are as follows: Diameter of extreme outer rim at the top, from 3 ft. 9 ins. to

3 ft. 11 ins., an irregular circle; extreme height (measured at each foot) from 2 ft. 6 ins. to 2 ft. 8½ ins. The feet are four in number, and vary in width from 1 ft. 6 ins. to 2 ft. 1 in. ; the spaces between the feet from 10 ins. to 1 ft. 2 ins. ; the circumference of feet at the top from 4 ft. 8 ins. to 5 ft. 4 ins. Circumference immediately above the feet, 12 ft. 3 ins. ; at the top, 12 ft. 4 ins. The stone



Fig. 5.—Font, Old Radnor Church.

projects over each foot about half an inch. No doubt, in early Christian times, this stone was found useful to convert into a font, by a basin being roughly hewn in it, as it is at present. The dimensions of this are as follows: Diameter, from 2 ft. 9 ins. to 2 ft. 10½ ins. ; depth, from 9 ins. to 10 ins., roughly following the outline of the block ; width of rim, from 6 ins. to 8 ins. On the rim are traces of lead fastenings, corresponding in position to the feet below, showing that the font was probably lined with lead. The outside shows traces of having

been whitewashed in later times. The whole stone is placed on a comparatively modern octagonal base, and the feet are made up with stone and cement, varying from  $\frac{1}{2}$  in. to 3 ins., in order that it may stand level. This irregularity also points to its archaic origin. One is curious to know if any other similar font exists in England, or elsewhere.

The organ was restored, in 1872, by Messrs. T. W. Walker, at a cost of about £500, and the organ-case about the same time. The beautiful carved oak organ-case is unique, in being the earliest example of an English organ-case at present known to exist. The front is divided into five compartments, three of which are occupied by the larger pipes, standing in projecting towers. The intervening spaces are flat, and contain two tiers of small pipes, being divided midway by a square panel of rich carved work. The rest of the case is almost entirely covered by linen-pattern of the later form of Henry VIII's time, with a peculiar twist. The whole composition is a very intricate design, finished at the top of the organ with a deep cresting of pinnacles and semicircles, upon which grotesque animals are seated. The cresting, though debased in style compared with other parts, has a very rich effect. A series of five panels, with linen moulding, running horizontally instead of vertically, and which were not in the original design before the restoration, in my opinion are rather a blot upon an otherwise beautiful thing. One cannot recall any linen pattern placed in this position in early examples of this ornament. The position of the organ, occupying its original place as a choir-organ, is of interest, and in confirmation of this, there is no piscina in this chapel. All signs of the manual, or manuals, and of the pipes had entirely disappeared before the restoration, but it seems to have had five stops, which were worked by the blower at the eastern side of the organ by means of levers about 1 ft. 6 ins. long. It probably had also in addition an echo, or perhaps a cornet, placed underneath the keyboard. Remains of the



wind-chest and of the bellows were in existence in 1866.

A Calvary floriated cross is on the floor at the foot of the chancel steps, and on the return stall on the north side of the chancel one book-chain remains. This chain, which is perfect, is about 1 ft. 6 ins. long, with its ten links and one book-clasp attached, and is fixed at the other end to the stall desk. The positions of others are marked on the desks, three on one side and one on the other.

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## THE TOWN OF HOLT, IN COUNTY DENBIGH :

ITS CASTLE, CHURCH, FRANCHISE, DEMESNE, FIELDS, ETC.

By ALFRED NEOBARD PALMER.

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### CHAPTER I.

#### THE ROMAN PERIOD.

THE history of Holt follows naturally on *The History of the Townships of the Old Parish of Gresford*, lately written, Holt having been, as Isycoed also was, a chapelry of that parish.

The place, moreover, challenges attention and investigation: first of all as containing a Roman site, and, secondly, as having been an ancient English borough in Wales, touching at many points not merely the history of Powys Fadog, or Northern Powys, but also that of England itself, and especially of the English county of Chester.

A few words concerning mediæval Holt, town and castle, and particularly concerning the names by which each was, or is still, known, may be useful before dealing with the evidence of Roman occupation, hereafter to be presented.

In the ninth decade of the eleventh century, the land now included in the parliamentary borough of Holt appears to have formed a part of the southern portion of the Domesday manor of "Alentvne" (Allington), and to have included the hamlet or clearing in the manor of "Gretford" (Gresford) called in *Domesday Book* "Radenoure" (Radnor), a name long lost in English, but probably preserved later in Welsh as "Rhedynvre." This place has hitherto been uniden-

tified. However, I shall give reasons for such identification hereafter. South of this was the manor of "Sutone" (Sutton), and south of that again the manor of "Eitvne" (Eyton).

Soon after Domesday, probably in the beginning of the twelfth century, all this district was severed from Cheshire, and attached to the Principality of Powys, forming part of the rhaglotry of Merford, and becoming almost entirely Welsh, if not entirely so. When, about two centuries later, the district came under the control of the Anglo-Norman lords of Bromfield, the Domesday manorial divisions (if they can be called "manorial") had disappeared; and then or afterwards the rhaglotry was split up into many areas, ultimately designated "manors," while Holt emerges presently as a new English town in a Welsh country, occupying the site, or forming part of the site, of the Domesday "Radenoure."

"Holt," or "*The Holt*," as it was formerly called, is an English name, and means *Wood*, or *The Wood*. We have evidence in *Domesday Book* of a great wood occupying a large part of the area (the manors described as "Alentvne" and "Sutone") just indicated; and if we had no such evidence, we should infer its existence from the names of places, mentioning them in due order from north to south, such as "Allington y coed" (*Allington of the Wood*), "Mersley Park" (wherein we know there were trees), "The Bushy Land," "The Common Wood," "The Holt," "Ridley Wood," and "Isycoed" (*Below the Wood*), or "Issacoed" (*Lower Wood*).

Some have argued that the name "Holt" is derived from the Welsh "hollt," a fissure, or cutting, as standing in a cleft of the rock; but, without staying to discuss the probability of this derivation, I would venture to say that if Holt had been thus really named centuries ago, contemporary Welshmen would have employed that form, not once or twice, but commonly. However, this, so far as I know, they did

not do. Gruffydd Hiraethog (a late poet, living in the first half of the sixteenth century, and perhaps not well acquainted with this district) does, indeed, apply the name "yr hollt"<sup>1</sup> to Holt Castle, but he stands alone, and it seems to me that "yr hollt" is merely a false Welsh form for the English "The Holt."

"Rhedynvre" or "Rhedynfre" (*Fern Hill*) seems to have been another Welsh name for what is now Holt, representing the English "Radnor" and the Domesday "Radenoure." Ferns grow well in some Holt gardens on soil a few inches deep, the red sandstone rock being below, and bracken may be found in the hedges or borders of fields there. In fact, both bracken and fern will flourish in the town and country, unless rooted up. But "Rhedynfre," again, may be a false Welsh translation of "Radnor;" and it is quite possibly a common name elsewhere in Wales, so that I do not claim Holt as the haunt of the famous "karw redynvre" (*Stag of Rhedynfre*), mentioned in the story of "Kilhwch ac Olwen," as one of the oldest animals in the land. However, in any case, "Siatt Rhedynfre" (that is, *Chad of Rhedynfre*) is named in a late "Bonedd" (as Mr. Egerton Phillimore told me some years ago), and the Chad here indicated seems to me to be St. Chad of Holt, rather than St. Chad of Farndon. Half a hide of land belonging to St. Chad lay in the time of Edward the Confessor in "Radenoure," and is, as already said, mentioned in *Domesday Book* as being in the manor of "Grètford" (Gresford), but then lost to the saint, probably through the eastward pressure of the Welsh at that time; while one of the two portions of "Ferentone" (Farndon), with its land for five ploughs, its priest, etc., belong still to the Bishop,<sup>2</sup> and, therefore, in the language of the age, to the saint. I do not wish to press this evidence, conjectural as it

<sup>1</sup> See p. 981 of Dr. Gwenogfryn Evans's *Catalogue of the Peniarth Collection of MSS.*

<sup>2</sup> The other portion of "Ferentone" was held by Bigot from Hugh the Earl, when the Domesday Survey was executed.

is in part to an extent unwarranted by the facts; but it would appear, after long and careful consideration, that if "Rhedynfre" be taken to represent "Radenoure," then Holt, not Farndon, is the place meant. I feel sure, in any case, that "Radenoure" was on the west, not on the east, side of the Dee. However, if we assume, at the end of the eleventh century, or soon after, a change at this point in the course of the river,<sup>1</sup> to a later, more eastern, and, roughly speaking, to its present course, then my argument as to the identification of Holt with the "Rhedynfre" of "Siatt Rhedynfre" would have to be reconsidered.

Lewis Glyn Cothi (Henry VI to Henry VII) speaks of the place as "Yr Hold",<sup>2</sup> which is either a Welshification of "The Holt," or else a real English word, meaning "The fortress" or "stronghold."

But for a long time Holt, not preceded by the definite article, has ousted all other forms of the name in popular use, including "Lyons" (pronounced "Lions"), which is only now used in official documents.

The form "Lyons," preserved in the official name of the town—"Lyons, *alias* Holt"—can be demonstrated to have been evolved out of the mediæval "Castrum"<sup>3</sup>

<sup>1</sup> Such a change might be brought about by the erection of Dee Mills at Chester, by the damming of the stream, and by the inevitable alterations in its course, above the dam, wrought thereby.

<sup>2</sup> This reference occurs in an elegy on Hywel ap Gronwy [ap Ieuan ap Gronwy, of Hafod y wern, Wrexham]. The relevant lines are these:

"Myned yn drev lom annoeth  
Mae'r Hold wen, am wr hael doeth  
Mae Gwrecsam am wr o'm iaith  
Gwedi wylaw gwaed eilwaith,"

which lines may be rendered into English prose thus:—"The fair Holt is become a bare senseless town for a liberal wise man: Wrexham, for a man of my language, has wept blood again."

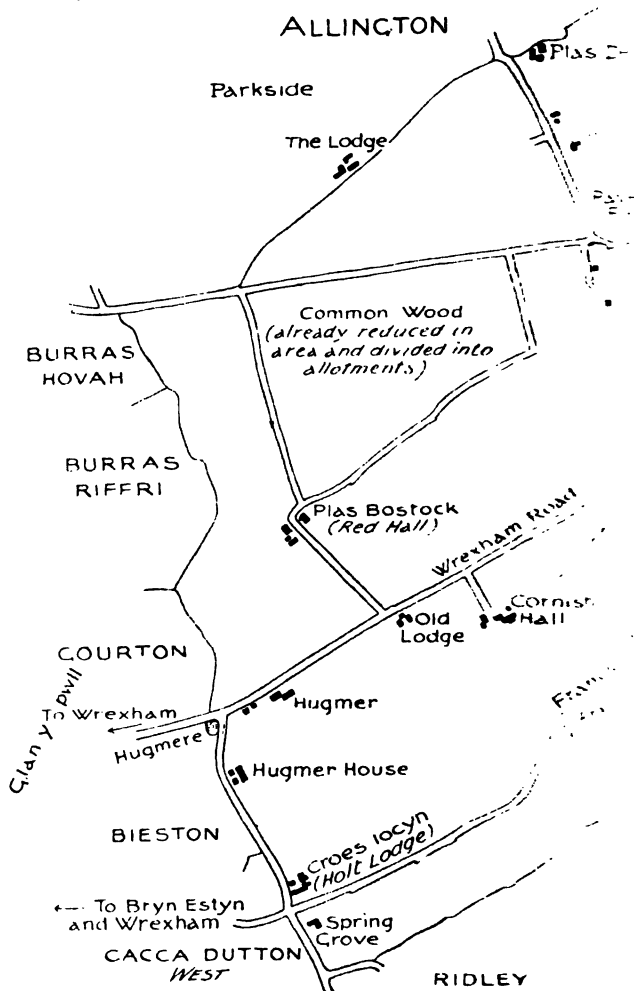
<sup>3</sup> The word "castrum" is used invariably in mediæval times in connection with Holt Castle, instead of the classical "castra" (camp). So also, of course, in the case of other mediæval castles, unless the word "castellum" is employed.

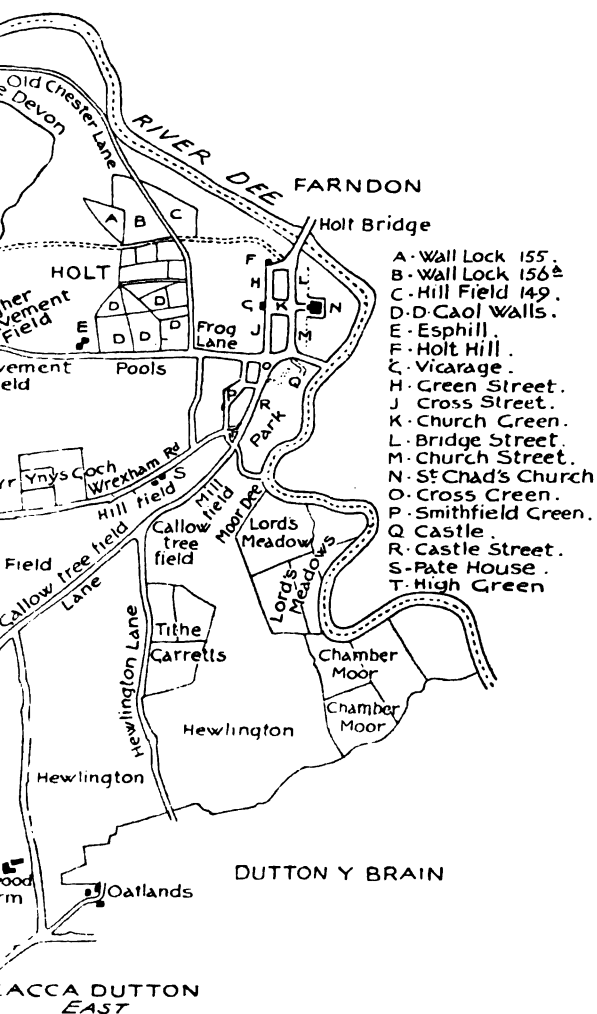
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# MAP OF HOLT COUNTY OF DENBIGH

From Ordnance Map of 1872,  
with additions



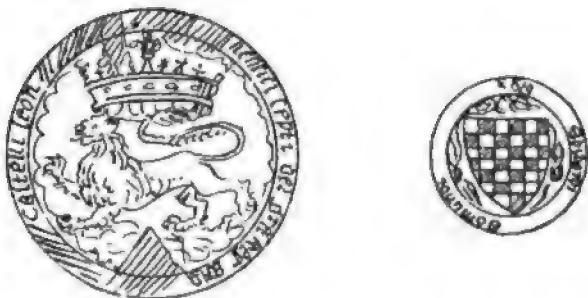




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Leonis' (*Castle of the Lion*), or *Castrum Leonum* (*Castle of the Lions*), both forms being used interchangeably and contemporaneously. There used to be figured over the castle gate a lion passant-guardant, but not placed on a shield, and therefore emblematic only and not heraldic. It is possible that the same sort of lion occurred elsewhere on and about the castle, which may therefore have taken thence its name of "*Castrum Leonum*," as well as of "*Castrum Leonis*," the lions or lion being supposed to keep a watchful eye over the safety of the castle. However, I shall discuss another and more satisfactory explanation further on. A lion passant-guardant, surmounted by a crown,



Figs. 1 and 2.—Seals of Holt Castle.

was also on the seal of the castle, and is here reproduced (Fig. 1). Once more, it will be observed, the lion is not charged on a shield. The older seal of the castle, also reproduced (Fig. 2),<sup>1</sup> displayed on a shield the later coat of the Warrennes, the lords of Bromfield and Yale, namely, chequy *or* and *azure*.

A Welsh name evidently applied to the castle was "*lyselawod*" for "*Llys y llewod*" (*Court of the Lions*). This I found in a deed dated October 3rd, 1431 (see my *History of the Country Townships of the Old Parish of Wrexham*, p. 183, note 1). Gruffydd Hirae-thog also calls the building "*Castell y llewod*" (*Lions'*

<sup>1</sup> Both these are reproduced from the late Chevalier Lloyd's *Powys Fadog*, by permission of his niece, Mrs. Lloyd-Verney.

*Castle*). These, however, are merely translations into Welsh of the mediæval Latin names of the castle.

On the other hand, it has been suggested, by Principal Rhys and others, that the mediæval Latin names of Holt town and castle ("Villa Leonis," or "Villa Leonum," and "Castrum Leonis," or "Castrum Leonum") come down in a mangled form from Roman times; that "Caerlleon," the classical Welsh name applied to Chester, belonged formerly to Holt; and that the Roman station called "Dēva," "Diva," or "Deuana," was first of all at Holt, not at Chester. There are here three separate statements, which it may be convenient for the present to keep together, dealing with them separately hereafter.

Now it must be admitted that "Castrum Leonum" might easily be evolved out of "Castra Legionum," and that the latter might yield "Caerlleon" in Welsh and "Lyons" in English. But there is no quotable evidence that "Caerlleon" ever designated Holt. The Welsh bards and writers seem to have had no such tradition. With them "Caerlleon" was Chester, and when they spoke of the town or castle of Holt, they used other names, as we have seen. The common Welsh name for Chester is now, and has been for centuries, "Y Gaer," that is "*The Camp*," as though there were no other camp of any importance in the neighbourhood, or none of which any tradition remained. And as to "Lyons," no one imagines, I suppose, that Castle Lyons, in county Cork, stands on or near a Roman site, or that its name implies an earlier form such as "Castra Legionum."

The philological evidence, therefore, which finds in "Lyons"—the alternative name for Holt—proof of a legionary stronghold, or some other Roman settlement there, requires to be supplemented by other evidence; and this other evidence is not wanting; although much that has been set forth as fact will be none the worse for a thoroughly critical sifting and examination.

I do not intend to say much here on the question of Roman roads in this neighbourhood. Spite of all that has been written on the subject, there remains a great deal which is conjectural, a great deal which puzzles me the more I think of it. The same remark applies to the smaller stations along the Roman roads near. But I should not be surprised if Holt were found to be Bovium, although some of the difficulties which beset that identification are very evident. Perhaps the matter would become clearer if we were to assume that in Roman times the Dee, in the district I am now speaking of, ran more to the west than at present, so that the site of Holt may then have been on the east side, not on the west, as it now is, and long has been. I am not speaking at random here. The course of the Dee has in historic, and even in recent, times changed again and again near Holt, so that pieces of Worthenbury, in Maelor Saesneg, and of Caldecot, in Cheshire, lay west of the Dee, and a piece of Sutton Isycoed lay east of the same river, until a few years ago, as an inspection of the old six-inch Ordnance Survey of the parish of Isycoed will show. Moreover, the whole town of Holt is surrounded on the south, west, and north by a hollow, in which perhaps at an earlier date, before written records begin, the Dee ran. More to the west flows a brook which discharges into the Dee, a short distance north of the Roman site presently to be described. This brook is known as the "Devon" (pronounced "Deevon"), a significant name, so called in 1620, and doubtless long before. However, all that is here said is urged by way of suggestion merely ; and I have only this to remark further at present, in respect to Roman roads, that whereas it has been stated that the mileages in the Roman *Itineraries*, and the statement in Ptolemy's *Geography*, do not agree with the location of Dēva, or Deuana, at Chester, and favour rather its situation at Holt, the reply must be that every one who has studied the matter is aware of the discrepancies (due mainly to miscopying) in the

MSS. of those works; and that the latter do not appear likely to yield, until further investigations and discoveries be made, any positive result, in the case of Holt. Meanwhile, it is to be hoped we shall hear no more of that wretched forged *Richard of Cirencester*.

Pennant saw actually coins of "Antoninus, Galienus, Constantinus, and Constantius," found at Holt, as he records. This, taken alone, would not mean much, for Roman coins were in circulation in Britain long after the Romans left this country, and hoards have been discovered where no Roman camp ever was. Still, this information is instructive and important.

Much more to the point is the discovery at or near Holt, of a hypocaust, with pillars (*pilæ*) and flat tiles made by Mr. Thomas Crue<sup>1</sup> in the early seventeenth century, in ground belonging to him, some of the tiles being inscribed *LEG X X W*, that is, *Legio Vicessima Valeria Victrix* ("The Twentieth Legion, the Valerian, the Victorious").<sup>2</sup> I had long known of this discovery through the late Mr. W. Thompson Watkin's *Roman Cheshire*; but as Mr. Watkin's account was not minute enough to satisfy me, and his opinions on the "find" were expressed rather vaguely, I determined, at the end of November, 1905, to go up to the British Museum and examine the original description for myself. There I copied out the account of the hypocaust and inscribed tiles, drawn up in a fair hand by one who was travelling through England to make a map, together with Mr. Crue's letter on the same sheet, written probably to the third Randle Holme, all which I give, word for word, and exactly copied, in the form of an Appendix to the present chapter—the picturesque

<sup>1</sup> Perhaps the Thomas Crue, gent., who was buried at Holt in October, 1613, or the gentleman of the same name who was living there in 1620. Most likely the former (see my remarks at the end of the Appendix to this chapter).

<sup>2</sup> Or, we may extend this abbreviated inscription further by putting the whole into the genitive, thus: *Legionis Vicessimæ Valeriæ Victricis*.

descriptions of two contemporary observers. Unfortunately, no dates are given, but I satisfied myself that Mr. Crue's discovery was made at Holt, not at Crew by Farndon, as I once thought possible; and this was confirmed by finding, in Norden's *Survey of Holt* (A.D. 1620), that Mr. Crue actually owned the land which forms the Roman site recently re-discovered. The following extract from *Harleian MSS.*, vol. 2014, fol. 31 (partially quoted by Mr. Thompson Watkin, and corrected and extended for me by Mr. Edward Owen), is important here: "Also in the breaking-up of an auncient plowed feild neere Holt towne the like kind of stove was discovered wherin were found severall bricke being somewhat longe and narrow (as the third figure shewes<sup>1</sup>) turneing upward at their edges like unto borders, betweene which were the letters imprinted according to the figure, both for forme and maner, by w<sup>ch</sup> it doth appeare that the said x x legion had sometyme a residence therabout w<sup>n</sup> they were in their countrey quarters" (Randle Holme, III). It is to be noted that the "stove" was found "neere Holt towne."

There appeared, after many inquiries made in recent years, to be no tradition in Holt of Mr. Crue's discovery, or of the site of it. Not merely so, but it was no longer remembered where, in or near the town, the Crues or Crews—once a very important family there—lived. I have always rejected, for many reasons, the suggestion that Roman buildings stood where Holt Castle now is. Furthermore, I came to the conclusion,<sup>2</sup> on other grounds, that Holt Hill, near the Bridge (see the map), represented the house of one at least of the branches of the Crews of Holt. North and north-west

<sup>1</sup> The figure on p. 117 of Watkin's *Roman Cheshire*.

<sup>2</sup> I have since found, from Norden's *Survey*, that Thomas Crewe, gent., lived, in 1620, at a house close to Holt Bridge, and had lands including "The Wallock" and "Stonie Croft," [north of his house]; and that Edward Crewe, gent., then lived near at hand, in Middling Street (Vicarage Lane). It is plain that Mr. Thomas Crewe's house was at Holt Hill.

of Holt Hill, also, is a large table-land, which seen from the Farndon side of the Dee commended itself to me as a most likely and suitable position for a Roman villa, or even for a small Roman camp. The area just indicated is close to the Dee, not merely to the present course of it, but to the older course which I have suggested, close to it, and yet well above it, and quite secure from floods.

Then, on the 24th of September last (1905), Mr. George Redrope, of Holt, told me, without prompting, that in a field called "The Wall Lock," within the area above spoken of, foundations had been exposed, as of "a house of one of our kings," and tiles "like terra-cotta" dug up, and gave me brief directions, which I misunderstood, for finding the field. On September 28th, excited by the account of the terra-cotta-like tiles, I took a walk from Holt Bridge, proceeding below Holt Hill, and bearing to the north-west. Presently, on mounting the slope, I came to a ploughed strip. Here, within five minutes, quite close to the unploughed headland, I picked up six broken pieces of Roman flooring and bonding brick. This strip, as was afterwards learned from the tithe survey map, lay in a close called the "Hillfield," and belonged to the Holt Hill property. It is possibly "the stonie croft" mentioned in Norden's *Survey* of 1620, part of the lands of Mr. Thomas Crewe. On September 30th, I visited the headland of Hillfield again, finding there, thrown into the hedge, a large piece of Roman flooring-brick. This piece was perfect as to its breadth and thickness, with part of its former length wanting. It was about  $11\frac{1}{4}$  ins. broad, from  $1\frac{3}{4}$  in. to 2 ins. thick, and the length on one side  $8\frac{1}{2}$  ins., and on the other  $11\frac{3}{8}$  ins. I also crossed other fields, but lost my bearings, missing the Wall Lock and getting too far to the south-west; picking up, nevertheless, in those other fields a few scattered pieces of Roman brick, very small and much broken. Meanwhile, having shown my "finds" to the Vicar of Holt, the Rev. Jenkyn

Jones, he himself set out exploring, and found specimens similar to those I had shown him, and indubitably Roman, in a field adjoining on the west to the Hillfield, but separated from it by a miry cartway, known as the "Old Chester Lane;" and on October 9th, he and I went together to this field, which turned out to be the "Wall Lock" whereof Mr. Redrope had spoken. The soil of it was sprinkled with broken pieces of Roman brick, and of floor, flue, and roof tiles, the last-named being flanged. I picked up a few characteristic pieces of these, and, on a subsequent visit, some bits of pottery, many pieces of flue tiles, marked with diamond patterns, the diamonds being of various sizes, or scored irregularly with a comb-like tool, so as to form a hold for the plaster, as was afterwards explained to me by Mr. Williams, of Chester. Mr. Thomas Lewis, of Common Wood, the tenant, told me that the foundation of an old wall traversed the field; but I was informed afterwards by a labourer that there were in it foundations of not fewer than three walls; that when he remembered the Wall Lock first, it was under grass, had been broken up about thirty years before, and that there was formerly "a cop," or heap, in the close composed of pieces similar to those I was interested in, all of which had been pitched into the Old Chester Lane to fill up the ruts therein. The Wall Lock, in 1620, belonged to Mr. Thomas Crewe, and in 1843 to the Cornish Hall property; belongs now to Mr. Hampson, of Holt; and is numbered 156A on the tithe survey map. Next to it, on the west, is a field (No. 155), also called "Wall Lock," known in 1620 as the "Little Wallock," and then owned by Mr. Francis Pickering. The Hillfield is marked 149 on the tithe map.<sup>1</sup> It was already evident that I had come upon the site of Mr. Crue's discovery in the beginning of the seventeenth century. At this stage, I sent away seven-

<sup>1</sup> I have given on the prefixed map, founded on the 6-in.-Ordnance Map, the numbers given in the schedule to the tithe survey of 1843.



teen selected specimens of brick, tile, and pottery—taken from one or other of the fields 156A and 149—to Mr. Franklin H. Williams, of Chester, who pronounced every piece to be undoubtedly Roman; and on October 25th, Mr. Williams accompanied me on a visit to what I now knew to be a Roman site. We did not spend any time in the Hillfield, merely looking into it over the hedge, and seeing the soil of it sprinkled thickly with large pieces of broken Roman tiles, etc. But in the Wall Lock 156A, along the side of which runs

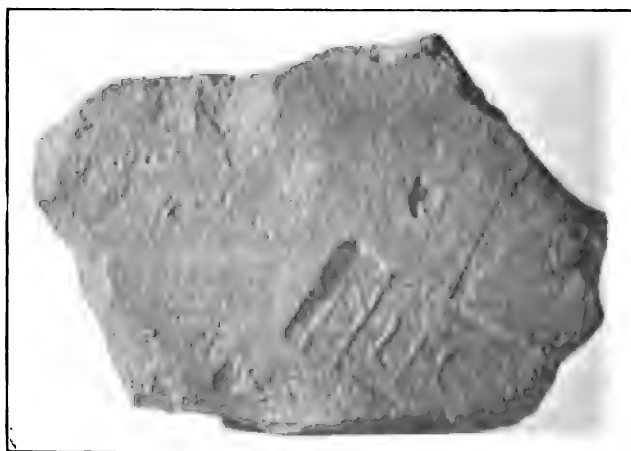


Fig. 3.—Fragment of Roman Tile, with Legionary Stamp, found in the Wall Lock, Holt, October, 1905.

a public path, we wandered up and down for at least an hour, picking up one piece of Samian ware with the end of a potter's mark (ACLO, or AGLO) upon it, two bits of brown ware, a large portion of an amphora, many pieces of ordinary Roman pottery, and noticing innumerable bits of ridge tile, flanged roof tile, and ordinary brick—all Roman, such as I had seen before. On my next visit to the Wall Lock, the tenant, Mr. Lewis, showed me two objects turned up in the field just named. One was a portion of a tile with the first portion of a legionary inscription stamped upon it,

within a border. I give in Fig. 3 a copy of a drawing made of this inscription, in which will be noticed after the letters *LEG* the upper part of an *x*, the remaining part being broken away. If perfect, we should have to read undoubtedly *LEGXXW*, etc. But this is not all. Mr. Thompson Watkin figures on p. 118 of his *Roman Cheshire* the inscription on a tile in the possession of the late Mr. F. Potts, of Chester, which is

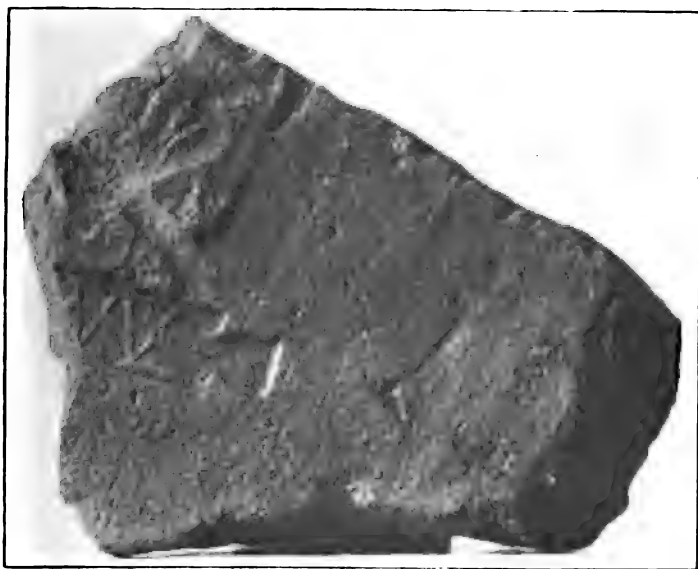


Fig. 4.—Fragment of Roman Tile, with Legionary Stamp, found in the Wall Lock, November, 1905.

placed within a similar, but not—if the drawing be correct—identical border, reading thus: *LEGXXWÆ*, the last *d* being reversed, the expansion of which would probably be: “*Legionis Vicessimæ Valeriæ Victriciſ Devenſis*,” showing the direct connection of the legion with *Deva*, or with the *Dee*. The second object shown me by Mr. Lewis was a brass coin, very much corroded, which the British Museum authorities (Coin Department) declare to be a coin of *Nero*, with a figure of *Victory* on the reverse, between the letters *s. c.*

At a later date, Mr. Lewis submitted to me other specimens turned up in the Wall Lock. One of these was a piece of tile, on which, before baking, marks had been made by fingers or thumb. I, myself, had already found two or three similarly-marked portions of tiles. A second object was part of the handle of a jug, of red Roman pottery, with a wash of lighter colour over. The third specimen produced was a bit of a tile, with the latter part of a sunken Roman inscription upon it, of which I made a drawing (see Fig. 4), the last two letters (vv) of the familiar "LEG XX vv" bringing once more the 20th Legion into connection with this site. And, finally, a coin, much corroded, was shown: probably Roman, but too indistinct to be identified.

When I visited Holt again, on November 7th, 1905, having first obtained permission from Mr. J. D. Beard, of Holt Hill, I turned my attention to the Hillfield, or "Big Hilly Field," as it is otherwise called, tramping over the ploughed parts of it, and finding this close, especially the lower portion nearest the Dee, more rich even in proofs of Roman occupation than the Wall Lock, picking up two bits of red Roman ware, washed on the inner surface with a glaze to imitate Samian, an extraordinary variety of broken pottery—some rather good and elegant, and some rather coarse, but all Roman—and two worn fragments of the bottoms of *mortaria*,<sup>1</sup> sprinkled with quartz. I saw also an amazing number of pieces of Roman brick and tile of all sorts, either protruding from the ploughed soil or thrown into the hedges. Mr. Beard told me that two or three cartloads of these had been used recently for mending roads; and that there were foundations of a wall in this field also, running north and south, about the middle of the close.

<sup>1</sup> Mr. Williams comments thus on these bits of *mortaria*, composed of Roman pottery, one of which is much redder in hue than the other: "Believed to have been used for the preparation of some pulpy food. Before baking the vessels, fragments of quartz were strewn over the inside, and pressed into it, so as to form a surface for grinding."

Wet weather, absence from home, and various engagements prevented me from paying another visit to the Hillfield (or Big Hilly Field) until December 15th, 1905, when I found another fragment of a legionary inscription, my drawing of which is illustrated in Fig. 5. It will be observed that the first part of the inscription—in this case in two lines—is wanting. The upper line ends with w, for “Valeria victrix,” and the lower line with P. R., or with R conjoined with T. Mr. F. H. Williams pointed out to me that on p. 119 of Watkin’s *Roman Cheshire*, the



No. 5.—Portion of Roman Tile, with Legionary Stamp, found at Hillfield, Holt.

first part of a two-line legionary inscription, within a similar border, is described as being found in Bridge Street, Chester, in 1876, and is figured thus :  $\begin{smallmatrix} \text{LEG X} \\ \text{SVB LO} \end{smallmatrix}$ , the upper part of the first line being broken away ; and that in the Appendix to the same work (p. 320), a description is given of another fragment :  $\begin{smallmatrix} \text{OCO} \\ \text{PR} \end{smallmatrix}$  ; while my fragment nearly supplies what is wanting, so that the whole would read :  $\begin{smallmatrix} \text{LEG XXW} \\ \text{SVB LOCO PR} \end{smallmatrix}$ . The stamp is exceedingly rare. Mr. Williams subsequently wrote me that another fragment of a two-line inscription of the PR type was discovered in 1893, among post-Roman *débris* at Pem-

berton's Parlour, western part of north wall, Chester, on which the sixth letter of the second line is given as g, not c (see Haverfield's *Catalogue of the Roman Inscribed Stones in the Grosvenor Museum, Chester*, p. 88, No. 202). But I cannot say that any of the suggested expansions of this formula satisfies me at present.

On the same December 15th, I picked up a great number of tiles, the backs whereof were marked with regular designs, or scored irregularly with comb-like tools, very like those found in the Wall Lock, but showing more variety in design and scoring. A piece of brick was found with the impression of three human fingers; others with the mark of sandals, as I believe; and others again marked with parts of the circumference of larger circles—of the rims of sieves, perhaps; and Mr. Beard picked up a piece bearing the impression of a cat's foot. I was astonished, spite of the cartloads of tiles, bricks, etc., which have been cleared away from this Big Hillyfield, with the abundance of Roman litter which remained.

On December 21st, I visited the same field once more. I had been impressed with the large number of tiles, bricks, etc., which were superficially partly red and partly blue in colour, and more or less distorted; and it occurred to me that in these cases the bricks had been accidentally and for a short time exposed to a deoxidising (carbonic oxide) flame, which reduced the red ferric oxide to a bluish ferrous oxide. I soon found a piece of thin tile quite blue externally, which when broken showed a red core: a fact which seemed to confirm my theory; and before I left the field I picked up a fourth fragment of a legionary inscription, scored by the plough, and exactly represented by Fig. 6.

I noticed both in the Wall Lock and Hillfield portions of ridge tile which had been burned unequally in the kilns, and had apparently been never used. I cannot, therefore, help thinking that all these had been made close to the site, or on the site, and had been

kilned there. Mr. Beard told me that there was plenty of good clay—now covered with grass—in the field adjoining. Some of the ordinary bricks are burned insufficiently, and, after lying a short time on the surface, “weather” or disintegrate speedily; others are over-burned throughout, of high specific gravity, very hard, close in texture, unaffected by climatic changes, but breakable, as glass is, by a



Fig. 6.—Fragment of Roman Tile, with Legionary Stamp, found in Big Hillyfield, Holt, December, 1905.

sudden smart blow.<sup>1</sup> Lots of pieces belonging to each of these two classes are to be found, and if nothing else were discoverable we might suspect the presence of a mere Roman tilery here; but the abundant fragments of perfectly-burned bricks and tiles (some containing portions of legionary inscriptions), of pottery,

<sup>1</sup> If the clay used contained a slight excess of alkaline salts, great care would be required in burning, and malformations and twistings might easily occur in the kilns.

and other miscellaneous Roman objects, seem to point to the existence in Holt during Roman times of a place more important, although not one of first—or even perhaps of second—rank. I looked in vain for *tesserae*, evidence of a tessellated pavement.

The area of the Roman site, as indicated by remains of so many kinds, still profusely distributed, after fourteen or fifteen centuries, is between 20 and 25 acres. I could see no clear signs of entrenchments, but the place is cut in two from south to north by what is now called the "Old Chester Lane," which, running from Frog Lane, Holt, and passing through the midst of the site, ends now a little north of it, at a bend in the Dee, where the river is deep, degenerating on the west side of the stream into a series of footpaths, one of which leads northwards to Ithel's Bridge (over the Alyn), beyond which there is a fairly good road, proceeding through Trevalyn village, and passing Darland Hall to the present Wrexham and Chester high road. I do not doubt that the "Old Chester Lane" was continued formerly from the bend of the Dee abovenamed to Ithel's Bridge; and indeed many old people remember it, in this part of its course, as a *bridle-path*. I go into these details lest it should be supposed that the "Old Chester Lane" means the *Lane of the old chester*, or *castra*. It led, as a fact, to Chester. The Chester Lane, Holt, is named again and again in Norden's *Survey of Holt*, and mentioned also in the will, dated June 27th, 1706, of John Powell, of Holt, and at earlier dates.

Nevertheless, it remains a fact that this lane does divide the actual Roman site into two nearly equal portions, and is probably itself Roman throughout. Also, on the south side of the two Wall Locks is a lane at right angles to Chester Lane, which may once have been continued eastward south of the Hillfield, where it is now represented by a public path only. In short, the impression produced on my mind at first was that in the fields abovenamed we have only the

northern half of an old Roman post, so that if we take that half to contain about 25 acres, we must suppose the whole to have been 50 acres, more or less. In the south-western portion of this half, so presumed, is a series of fields called the "Jill Walls,"<sup>1</sup> in which the word "Wall" recurs.<sup>2</sup> In this portion I have found, as already said, a few scattered pieces of Roman brick, broken very much. The small number of them, and their insignificance in respect of size, may then be accounted for by the fact that the fields in which they occur have been in all probability under cultivation for centuries.<sup>3</sup> On the other hand, a safer suggestion may be, for the present, that those pieces have been simply transported from the adjoining Wall Lock and Hillfield, wherein such objects swarm, and that the actual Roman site was confined to the two or three fields just mentioned. In the latter case we may have only the remains of a Roman villa, with its appurtenant buildings and tileries, or a tilerly with its appurtenant buildings, used nevertheless by the 20th Legion, and in the former case, traces of a small military Roman post.

The word "lock" in "Wall Lock" signifies, probably, no more than an enclosure, the essential meaning of "lock" being fastening or shutting-in. But the second word in the same name points to the existence of a manifest wall, or of walls, in times comparatively recent.

It is to be noticed that all the objects described

<sup>1</sup> Now spelled "Gaol Walls," but commonly pronounced "Jill Walls." While the castle stood, the gaol was within it, and the name of these fields was then spelled "Gillwalls," as it is called in Norden's *Survey*.

<sup>2</sup> The "Wall Ridding" of 1620 was, it would appear, somewhere in this direction; but I cannot ascertain its exact site.

<sup>3</sup> The southward extension of the Roman site so suggested would bring it to the northern side of the town of Holt, and help to explain the name "Lyons;" and it would have on its eastern side Midding Street and Pepper Street, now called Vicarage Lane and Green Street respectively.



above were either picked off the surface of the soil, or turned up by the plough, between the 28th of September and the 21st of December, 1905, and that no diggings have been made. Excavations ought, of course, to be undertaken ; but, apart from the cost of such work and the supervision of it, the two fields known to contain foundations and to show evidence of Roman occupation, belong to two separate owners, and are occupied by two different tenants.

I am more concerned now to establish the fact that in the Wall Lock and Hillfield (or Big Hillyfield) we have evidence of the former existence there of a Roman station, whether camp or not, connected somehow with the 20th Legion, than to ask what was the name of it in Roman times. Still, it may not be amiss to record the unanswered questions I have put to myself during the course of these discoveries. Is it possible that Chester may have been *Deva* and Holt *Deuana* ? And it may be noteworthy in this connection to point out once again that the brook encircling the Holt site on two sides is still called "*Deevon*," the *Dee*, in its present course, running on a third side. Can it have been also that, confusion having arisen between the two similar names, "*Deva*" and "*Deuana*" or "*Devana*," the latter name was changed to *Bovium*. Or, again, was "*Bovium*" the name of this site from the beginning, its distance from *Deva* ( $8\frac{1}{2}$  to 9 miles) being almost exactly right, according to the *Antonine Itinerary* ? Or, once more, as already hinted, have we here a mere *tilery*, with the necessary buildings belonging to it, built by the 20th Legion ? These are questions that I have not yet been able to answer satisfactorily, and do not at present pretend to answer.

The wonder is that this area, with its rich store of relics lying exposed for anyone to pick up, has not been hitherto recognised as a Roman station of some sort, to be accounted for and reckoned with.<sup>1</sup> Mr.

<sup>1</sup> I ought to say that the Hillfield, or Big Hillyfield, was only ploughed up about five years ago, having lain under grass for at

Thomas Crue, two centuries and a-half ago, or more, did indeed note the spot, but he destroyed what he saw, and the site of his discovery had faded out of popular memory ; nor has anyone since, so far as I know, pronounced the bricks, tiles, and other objects turned up in the two fields to be Roman, and proved them to be so. It has also been suggested, tentatively, and without evidence, that Holt Castle was the site of Bovium, but there is nothing Roman about that castle or its immediate surroundings, so far as I can see ; while in the place, lying less than half a mile distant, which I have described, the evidences of Roman occupation stare one in the face, and astonish one by their number and variety.

Now that a Roman settlement is definitely located near the town of Holt, we may, with less hesitation than before, accept the "Lyons" in "*Lyons alias Holt*" as the ancient English name designating it. But if we go so far, we must, it seems to me, postulate the existence of an earlier name — "*Castra Legionis*." It seems certain from the stamped tiles found here, that if a portion of the 20th Legion was not stationed on the site, that Legion had, nevertheless, something to do with the place. And if the settlement had a Roman name, we need not wonder at its disappearance. The official names for Roman stations were often forgotten, and replaced by more general names, such as Leicester, Chester, Caistor, Chesterton, Walls, Stretton, and the like.

I intend placing all the Roman specimens and objects found at Holt in the new Wrexham Free Library, so soon as it is completed and due accommodation provided, so that those specimens may be

least forty years previously ; but this remark does not apply to the Wall Lock, which has been ploughed for about thirty years. And at the beginning of the seventeenth century, as we learn from Mr. Crue's letter, "upon this place corne was sowen every yere tyme out of memorye, and manny a plowe broken upon the stone walles," etc. (see Appendix).

inspected, preserved, and kept together there ; and hope that whatever else this site may yield of exceptional interest will find its way to the same building.

The wording of this paper has been thrown into the somewhat sketchy and diary-like form which it has assumed, so as to show the circumstances under which the discovery—or re-discovery—announced therein was made, and to name all the persons who were, more or less, concerned in it. If the account, so presented, should be found to show a certain want of clearness as to the nature of the Roman settlement described, this also, under existing conditions, may be pardoned. Surely, “cocksureness” at the present stage is to be avoided. But I hope to be able to write hereafter, in the shape of an Appendix to one of the succeeding chapters of this “History of Holt” a supplementary account of later “finds,” in the area which, for want of a more convenient name, I shall call “Lyons ;” and it may then be possible to express opinions more conclusive and satisfactory as to the point indicated. Meanwhile, the facts described remain, and may help towards the elucidation of various outstanding problems now in question.

Dec. 28th, 1905.

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#### APPENDIX.

Report on Roman Discovery made at Holt in the beginning of the Seventeenth Century on Mr. Thomas Crue's Ground, with Letter by Mr. Crue, on the same sheet, referring thereto, copied from *Harleian MSS.* (British Museum), vol. 2,111, fol. 21.

“The manner or forme of a Romane Monumante lately found by Mr Thomas Crewe, gent.

“The place wherein the Stove was made is square, and con-teyneth in euery quadron 12 foote of assise, and in depth from the leuell of the plain about 5 foote. This stove was sett full of square potts, or rather pillars, made of bricke, wherein were two trunckes, both of them filled w<sup>th</sup> a very hard and solid morter, wrought of Lyme and pibble stone. These pillars were in lengthe one foote and in breadth as much, but flatte, so that

two full squares made the breadth of one pillar. These pillars were in number fifty, and were placed upon a flore or bottome made of lyme and mortar, and sett orderlie in rowes of an equall space or distance. And upon these pillars were other fifty of like forme and measure placed, both w<sup>ch</sup> together supported a flore two foote highe, wrought of very fayre and large tiles of bricke, being two foote longe and as much broad, upon w<sup>ch</sup> flore was another made most stronge of lyme, pibble, and bricke battes, containing some sixe inches in thicknes. And in the walls of the foresaid foundation were sett the like pillars, the one trunke whereof, placed towards the wall, was filled with the foresaid mortar, and the other syde or trunke being open was placed inwards towards the Stove, and over hanged the wall in their bottoms about 2 inches, and likewise appeared as much above the highest floore of mortar. These were sett as nere together as cold be ioyned, having holes cutt out in their sydes, w<sup>ch</sup> diversely mette eche others. Wherby the heat, as it seemeth, was equally dispersed and in this order were placed in the three quadrans of this foundation; the forthe whereof was voyd without any; but in the south-west corner of that square was the mouthe or furnace of this worke, wherein the fier was kindled, as might well be p<sup>r</sup>ceiued, by brandes and charcoles and ashes therein remayninge and most plainly appearinge. Other foundations are yet apparant, but not discovered to there angles or endes, but such as are, appeare towards the este and south; many and most fayre bricks & tiles are taken thence and many more are theire as yet remayning. Nowe, in the breaking or digging vppe of the auncient Monument were found certaine bricke somewhat long and narrowe, turned outward at there edges like vnto borders, betwixt which were stamped or printed by mould these letters in this manner and forme:



“The xx legione of Souldiers of the Romaynes laye at holte.”

Then comes, as follows, Mr. Crue's own description of the discovery on the same sheet:—

“This last weake ther was one seeinge the Stoue in my groundes wiche trauellethe throughout england to make A mappe/ he sett yt downe as yt may appe<sup>r</sup> aboue. I have sent you a Coppie of his draught. The stone I sent yow w<sup>th</sup> the ij tonnells filled w<sup>th</sup> mortar was one of the supporters of ij flowres, the one flour of mortar pymple stones & brick vj Inches thicke. I sent you a p<sup>ce</sup> of the said floure of mortar.

"I sente you an other stonne, the one tonnell fylled w<sup>th</sup> mortar w<sup>ch</sup> stodde in the walle, and the other Tonnell not fylled. These stones stodd close together, and one end of the emptie tonnell was under the floores, and the other end Aboue that the heate might come to the upper floure to warme the Chamber/ This floure, when the Erthe was taken Awaye, verey feard/ [fired]. And the furnise mouthe where the fyrre was put, was made w<sup>th</sup> stronge tyll, and the substantiall, as if it had been new made./

"Vpon this place corne was sowen every yere tyme out of memorye, and many a plowe broken vpon the stone walles which compassed the Stoue about.

"Your Wor<sup>d</sup> to commande,

"THO. CRUE."

N.B.—The difference in type used in the above extracts serves to distinguish Mr. Crue's handwriting from that of the unknown cartographer on whose description Mr. Crue wrote his letter. Over the double v in the above-given copy of the inscription, Randle Holme has written "Valens Victrix," and has also written on the opposite folio "stoue found at Holt." Mr. Watkin quotes the following passage as being from the same (opposite) page, but, as a matter of fact, it is not there :<sup>1</sup> "This monument was an entire stove found in Mr. Crue's ground in the reign of Charles I, as I guess, which he suffered to be defaced. Part of this account is written by his own hand." But it is possible to be more precise. In *Harleian MSS.*, vol. 2084, fol. 216, there is a letter by a Thomas Crue, in the same handwriting (Mr. Edward Owen tells me) as that employed by the discoverer of the "Romane Monumente" at Holt, which letter is endorsed by Randle Holme : "Mr. Crue of Holt's l're to Mr. Thos. Gamul wherein he informeth how the water fell in Dee about them at the breach of the Cawsey."<sup>2</sup> Now, on February 5th, 1601 [? 160½], a great breach occurred in the Chester "causey" at Dee Mills, which was not repaired until the May following. Mr. Thomas Gamul was then a prominent citizen of Chester, and was chosen Recorder, February 7th, 160½. In 1607, Sir Richard Trevor and others endeavoured to have the "causey" at Dee Mills taken down, which attempt was withstood by Mr. Thomas Gamul, Recorder of the city. So that everything seems to point to Mr. Crue's letter being written in 160½, which seems the more likely, or in 1607 : in either of which cases the writer was the Mr. Thomas Crue who died in 1613.

<sup>1</sup> It is probably on another folio of the same volume, or in another of the *Harleian* volumes.

<sup>2</sup> A copy of this endorsement has been furnished me by Mr. Edward Owen.

THE  
EXPLORATION OF PEN-Y-GAER, ABOVE  
LLANBEDR-Y-CENIN.

BY HAROLD HUGHES, Esq.

COMMENCING on September 18th, 1905, excavations were carried on for one week by the Nant Conwy Antiquarian Society at the important camp of Pen-y-Gaer, overlooking the Conway Valley, above Llanbedr-y-Cenin. Permission having been kindly given, at the request of the Society, by Major Ashley, the owner, I was invited to undertake the supervision of the excavations on their behalf. In this work I received considerable assistance from various members of the Nant Conwy Antiquarian Society, who paid visits during the week, amongst whom I cannot omit to mention Mr. W. B. Halhed, the Secretary of the Society, who further had devoted much energy to the initiation of the work; Mr. A. E. Elias, who devoted two days to the work; Dr. Jones, of Llanrwst; the Rev. — Roberts, of Llanrwst, and Mr. Willoughby Gardner;<sup>1</sup> also my brother, the Rev. J. C. Hughes, who spent the week with me on the mountain.

Mr. W. O. Roberts, of Plâs-Dulyn, Llanbedr, most kindly obtained six labourers, so that no time was lost in starting work early on Monday morning, September 18th. The workmen employed were Robert Williams, of Coed-ty-Mawr; Rowland Jones, of Tan-y-Bwlch; Thomas Roberts, David Davies, Evan Evans, and Hugh Roberts. The first two displayed great intelligence and interest in their work.

<sup>1</sup> Mr. Gardner has kindly undertaken to describe the defences on the south slope, to which he paid special attention.

I am indebted to Professor J. E. Lloyd for most kindly furnishing me with the following note with reference to the name of the camp:—

“It was Pennant who first, in his *Tour of North Wales* in 1773, took note of the remarkable hill-fort above Llanbedr-y-Cennin. He understood it to be known in the district as ‘Pen Caer Helen,’ and scaled the height in the hope of finding some traces of the Roman road styled ‘Sarn Helen.’ In this respect he was disappointed, though the discovery of the fort was ample compensation. His description will be found in vol. iii, pp. 137-8, of the 1810 Edition of the *Tours*. ‘Pen Caer Helen,’ we are assured in the *Gossiping Guide to Wales* (p. 216 of 1904 edition), was a mispronunciation of the actual name, ‘Pen Caer Llin; Mr. Egerton Phillimore, to whom we are, no doubt, indebted for the correction (*Y Cymmrodor*, xi, 54), does not mention his authority. The ordinary form is the shortened one—‘Pen y Gaer’—under which the place appears in the old one-inch Ordnance Survey Map of the district (Sheet 78, engraved in 1841).

“In the notes to Lady Charlotte Guest’s edition of the *Mabinogion* (vol. ii, p. 260; vol. iii, p. 253), Pen y Gaer is identified with the ‘Kaer Dathal (or Dathyl)’ of the *Red Book* text. In order to dispose of this conjecture, it is enough to point out, as Mr. Phillimore has done (*loc. cit.*), that Caer Dathal is expressly stated to be in Arfon (Rhys and Evans’s text, p. 59), while Pen y Gaer is in Arllechwedd Isaf—two districts which a mediæval writer was not in the least likely to confound. Moreover, Caer Dathal was near the sea, and not far from Aber Menai, Dinas Dinlle and Caer Arianrhod, as may be seen from the references to it in the *Mabinogion*.”

Notices of this camp, under the name of “Pen-Caer-Helen,” have appeared in *Archæologia Cambrensis* for 1867, by Mr. J. T. Blight, and for 1883, by the Rev. E. L. Barnwell. The same plan of the fortress is published to illustrate both accounts—most useful in its way, but seriously incorrect in regard to general proportions and shape.

Mr. Davies, the schoolmaster at Llanbedr, very kindly allowed me to make a copy of the portion of “The Parish Enclosures Map, 1858,” showing Pen-y-Gaer, which is in his guardianship. This plan of the camp is probably the earliest in existence. It is here

reproduced. The following points in connection with this plan are of interest:—

I. Some walled enclosures to the north-west of the camp, the dilapidated remains of which still exist, are

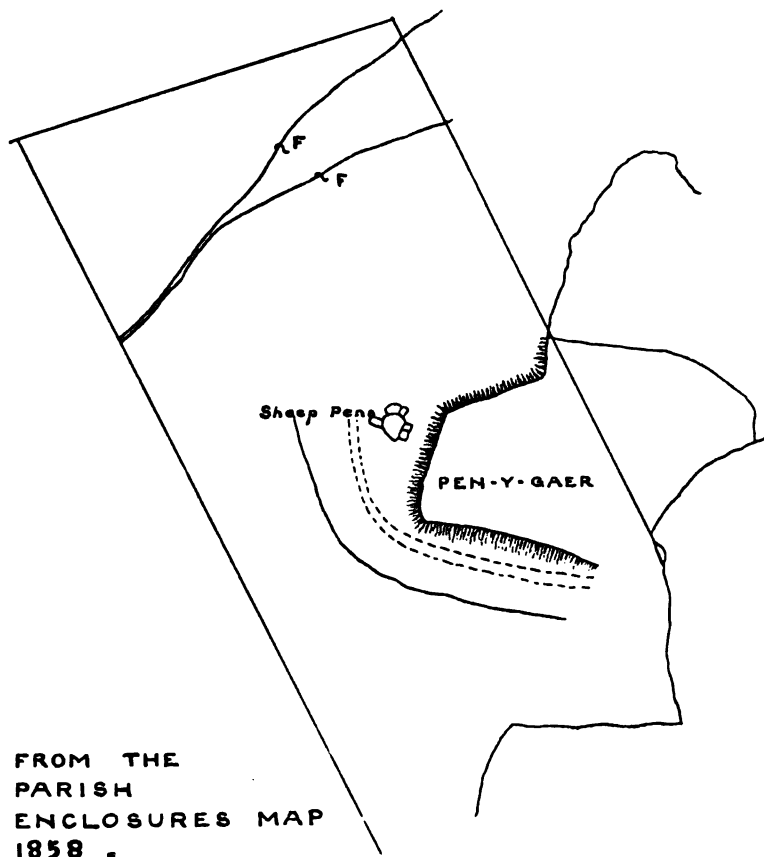


Fig. 1—Pen-y-Gaer, from "Parish Enclosures Map."

marked "Sheep-pens," and probably were so used in 1858.

II. Two footpaths, diverging from each other, are indicated in positions I have marked F F. The western portion, before they diverge, is a sunk road on the side of the hill, and evidently ancient. The lower, or



northern of the two paths, F F, is the usual ascent to the camp. The upper, which appears to be very clearly defined when inspecting the hill from below, is most difficult to distinguish when the point of divergence is actually reached, though we may rest assured that it formed a clearly-defined path in 1858.

The primary object set before us was to ascertain, if possible, the period to which the camp belonged. The whole of the energies of the labourers were therefore, during the week, devoted to this end. For this reason, and because the time at our disposal was insufficient, no attempt was made to clear the entrances. It is to be hoped that this work may be carried out on some future occasion. The whole of the day, from early morning till dusk, was fully occupied in supervising the excavations and noting the results. Although it is most desirable that a correct and detailed plan be made of the camp, it was quite out of the question in the limited time at our disposal. I have therefore enlarged the site from the Ordnance Survey Maps. (Carnarvonshire, Sheets VIII—15, and XIII—3; scale 25.344 ins. to a mile, revised edition, 1899.) On this I have inserted the positions of the various sites excavated. The map originally published in *Arch. Camb.*, although indicating many points of interest omitted on the Ordnance Survey, was far too inaccurate for the purpose. Only one of the two main instances is shown on the Ordnance Map (see A, plan, Fig. 2). The *chevaux de frise* are entirely omitted. On the other hand, there are indications of outer defences on the south-east side, shown on the Ordnance Map, which are omitted in the plan published in *Arch. Camb.*<sup>1</sup> The camp is divided into two by a wire fence, indicated

<sup>1</sup> A much more accurate plan than that published in *Arch. Camb.* appears in the *Archæological Journal* for 1868, prepared by Mr. W. A. Bonney, illustrating a paper on "Pen-Caer-Helen," by his brother, Professor Bonney. A track marked on this plan as "Ancient Road," leading to the western entrance, I think, has been diverted somewhat, at later times, from its original route.

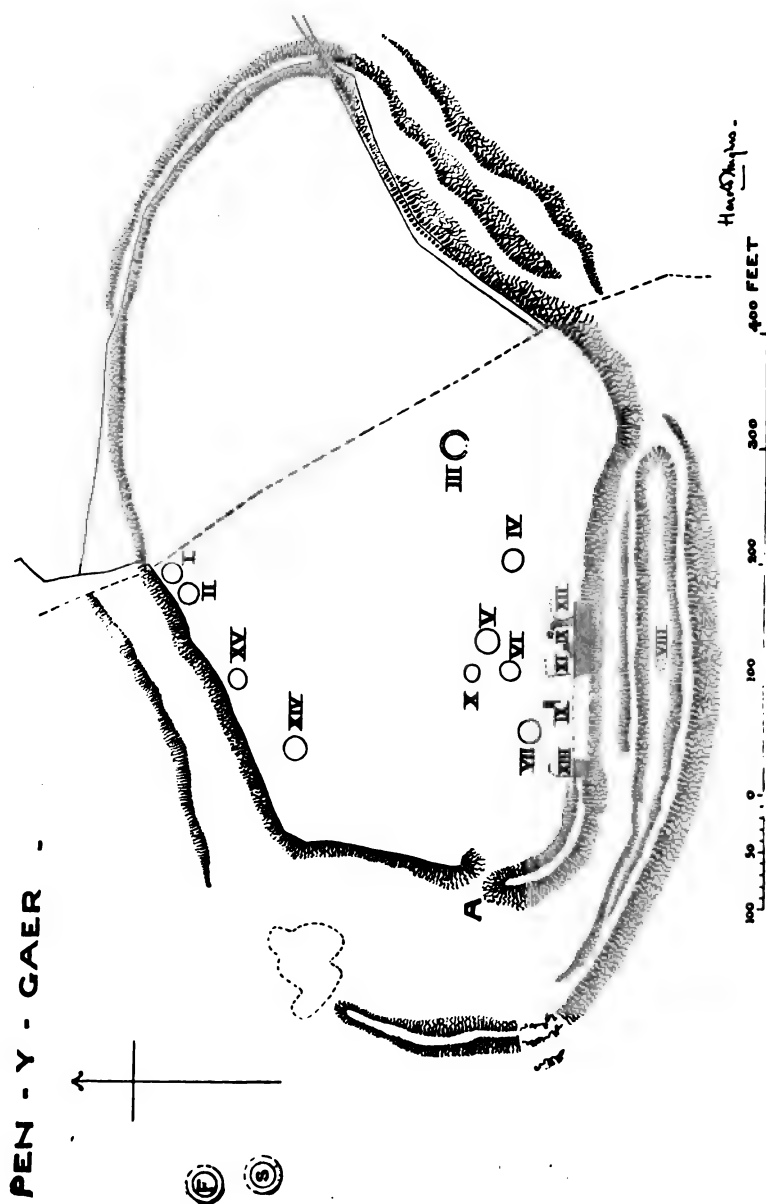


Fig. 2.—Plan of Pen-y-Gaer.

on the plan. There are fragmentary remains, showing that the outer defences, on the northern side, extended to the east of the wire-fence, but not marked on either of the plans. The portion of the camp to the east of the wire-fence is the property of General Gough. All work so far has been confined to the western division. In addition to the two entrances, at A and close to IX on plan, respectively, there are indications which seem to suggest two minor entrances or sally-ports on General Gough's land: one to the north, the other at the extreme east end, at the summit of the comparatively precipitous ascent from the direction of the Conwy Valley.

Within the inner containing walls are a number of circular depressions, suggestive of being the sites of "cytiau" or hut-circles. In many instances they are backed with rock, and form platforms which rise one above the other in the hill-side. Some circular platforms, which might be taken for sites of dwellings, apparently are the result of quarrying to obtain stone wherewith to construct the fortifications. Tre'r Ceiri contains numerous well-defined dwellings, with—in many instances—walls several feet in height still standing. Such is not the case at Pen-y-Gaer. A circular depression only, or a few stones appearing irregularly above the turf, alone indicated a possible site.

At a short distance from the fortifications, in a north-westerly direction, are two tumuli, marked F and I on the plan, Fig. 2, which were examined.

The various sites excavated within the fortifications are marked from I to XV. These numbers follow the order in which the various excavations were commenced, and noted on the spot. It has been thought well to retain this sequence, though the result gives a haphazard appearance to the plan.

According to our undertaking, we filled in and re-turfed all sites excavated.

There are a number of depressions in the portion of the camp belonging to General Gough. With regard

to several, it is uncertain whether they are quarries for stone or sites of dwellings. Others are more definitely suggestive of hut-sites, though signs of walling are not visible.

The details of the diggings are as follows :—

*Tumulus F.*—This tumulus is on the side of the hill, which slopes gently in a northerly direction. In the centre it was found to be 2 ft. 1½ ins. in height above the undisturbed ground level. Nearly the entire ground area was found to be covered with a layer of charcoal, and, incorporated with the same, numerous fragments of calcined bone, with patches of a bluish substance of a clayey appearance. A small fragment of copper was discovered amongst the charcoal and bones. The layer of charcoal rested on an undisturbed natural clay formation.

The process of burial may be convincingly arrived at from the circumstantial evidence. On the hill-side the funeral pyre was laid and lighted. The large area covered by the charcoal and the mixture of bone remains indicates that the body was cremated on the actual spot. Around the low tumulus, especially visible in the direction of the rise in the hill, is a sinking bearing the resemblance of a shallow ditch. It would appear that, after the fire had burnt down, the surrounding earth was deposited over the remains. This would account for the shallow depression surrounding the tumulus.

The diameter of the tumulus is 20 ft. 6 ins. east to west, and 23 ft. north to south. The diameter across the depression is 33 ft. to 34 ft.

*Tumulus S.*—This tumulus bore signs of having been disturbed. Mr. W. O. Roberts, of Plâs Duly, informed me that someone had been digging into it about two years previously. In the case of tumulus F, nearly the whole original surface of the ground was exposed. A trench only from the south-east was cut into tumulus S, a little further than its centre. Char-

coal and calcined bone were found, similarly disposed to those in tumulus F, together with burnt stones and infinitesimal fragments of bronze. There were indications of burning at a higher level than the original ground surface, but these probably resulted from the disturbance caused by the former excavator. Tumulus S had a similar depression surrounding it to that of F. The manner of burning and burial and the construction of the mound appear to have been identical. The height from the original surface, at the centre of the tumulus, was 2 ft. 10 ins. The diameters of the two tumuli, and the shallow depressions surrounding them, are practically identical in both instances.

*Site I.*—A circular platform. There were no indications of a distinct floor level. Nothing of importance was found.

*Site II.*—A similar platform, with like results, excepting that a few fragments of charcoal were discovered about 1 ft. below the surface.

*Site III.*—The remains of a very perfect hut-circle. The internal diameter is about 19 ft. The entrance faces south-south-west. The jambs are missing, so the exact width of entrance is uncertain. The walls are 2 ft. wide, and are constructed with an inner and outer face of rough stone slabs set on edge, with a core composed of rubble. The double facing of at least half of the circumference of the walling is clearly defined, and the line of nearly the entire walling can be traced. The ground rises from south-west to north-east, and with it the floor of the hut. At the northern part there are the remains of a platform, about 3 ft. 6 ins. wide, with a curbing of large stones on edge, stepped up above the floor level adjoining. The hearth was against the wall to the east of the hut. Much charcoal and many burnt stones were found in this position. This hut yielded a fragment of a rubbing stone, which, when whole, would have been of a similar character to that found in Site V, and illus-

trated, Fig. 3, a hone stone, 7 ins. long, another stone of the same formation as the hone, about  $6\frac{1}{2}$  ins. long by  $2\frac{1}{2}$  ins. wide, and varying from  $\frac{1}{8}$  in. to  $\frac{1}{2}$  in. in thickness, with rough edges and back, and only a portion of the front face smooth, or almost polished, and worn with rubbing. The rubbed face does not extend to the edges of the stone. Several river pebbles were found in this hut, the largest measuring  $4\frac{1}{2}$  ins. by 3 ins. by  $1\frac{7}{8}$  ins.

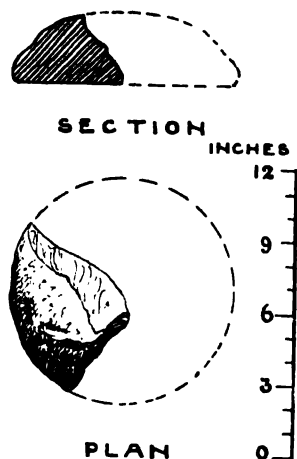


Fig. 3.—Stone found on Site V. at Pen-y-Gaer.

*Site IV.*—A circular site, with no clearly-defined walls or floor level. A little charcoal was found.

*Site V.*—A circular site; walls not clearly defined as in the case of Site III. General axis north-north-east to south-south-west. Diameters about 19 ft. by 23 ft. No wall towards the north, but backed in this direction by native rock. Floor not clearly defined. Remains of charcoal towards the north, against the rock, and towards the west. A portion of a rubbing stone (see Fig. 3) was found on this site. Altogether, on the different sites, a large number of fragments of rubbing stones were discovered. They all are worked

out of a hard conglomerate, and may be divided into two classes, though probably they were employed for one and the same purpose. The rubbing surface is smooth, polished, and, in nearly every instance, quite flat, neither concave nor convex. The difference consists in the outline of the rubbing surface: in the one division it is circular; in the other, oval. They resemble in form sections of small boulders. The fragment found on this site belongs to the circular type. Its diameter would have been about  $9\frac{1}{2}$  ins. Nine river pebbles and some burnt stones were discovered here. On the different sites a large number of pebbles were found: some perfectly smooth, and seemingly worn by use; others with rough surfaces. It may be concluded some, doubtless, were sling-stones.

*Site VI.*—A circular site. General axis, north-east to south-west. Ground slopes to south-west. Face of natural rock, about 3 ft. 3 in. high, forms back of site. Elsewhere the site is enclosed by very roughly-built rubble walling, especially on the east side, where it is 2 ft. high. Longest diameter is about 19 ft. 6 ins.: cross diameter, 17 ft. There were signs of burning over a large portion of the floor. A hearth seems to have been against the rock at the north-east, where much charcoal and fragments of bone were found. A portion of a rubbing-stone of the oval type was discovered on this site. The *débris* filling this hut was nowhere less than 1 ft., and, at the back, 2 ft. 6 ins. thick.

*Site VII.*—A circular site, about 19 ft. 6 ins. in diameter, on the hill-side, backed with rocks in an easterly and north-easterly direction. The entrance seems to have been towards the west-south-west. There is one upright stone, which probably formed a door-post. Excepting where bounded by rock, the site is enclosed by walls of very rough rubble, the face at many points not being clearly defined. This site was filled with *débris* of varying depth, from 1 ft. 6 ins. to 3 ft. The bottom is of rock. The irregularities

apparently were filled in to make a floor surface, though the floor is not definitely indicated. Remains of three charcoal fires were come across against the enclosing wall. The fragment of the oval-shaped rubbing-stone, illustrated in Fig. 4, was found on this site. Another fragment of the same nature, but with one surface slightly concave, was discovered. Thirty-four pebbles of various sizes, some perfectly smooth and probably sling-stones, were also found. The most interesting and important find, however, consisted of patches of a reddish material in the floor, having the appearance

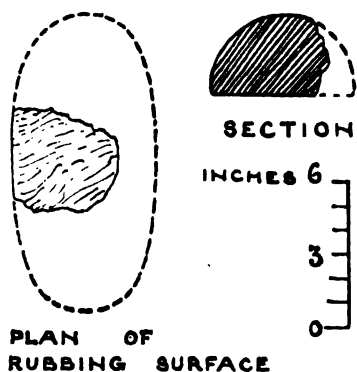


Fig. 4.—Rubbing-stone from Site VII. at Pen-y-Gaer.

of clay. Dr. Kennedy J. P. Orton, Professor of Chemistry at the University College of North Wales, Bangor, has most kindly had samples of this material analysed. His report is published later on in this paper. There is, practically, no doubt that this material is the refuse run out from an ancient blast-furnace for the smelting of iron which existed on this site.

*Site VIII.*—A low mound, in the second ditch on the south side of the camp, about 1 ft. 6 in. high above the present bottom of the ditch. Nothing was found. The mound consisted of earth and small-sized *débris*.

*Site IX.*—This site is situated close to the south entrance to the camp. After clearing away a quantity



of loose fallen stones, at the ground level we came across some old work, consisting of masonry with some stones set on edge, others laid flat. By some present it was considered to be an ancient pavement. I am, however, of opinion that it is the foundation of a wall running north from the main wall to the higher rocky ground on which the circular sites V., VI., VII., and X. are situated. A cross-wall in this position would be most useful should an enemy force the entrance. A steel, for striking a light, was found here, probably dropped some time in the first half of last century.

*Site IXa.*—This excavation was made against the inner face of the wall on the south side of the camp. Foundations of walls abutting against the main wall were come across. Nothing of the internal face of the south wall in this position was previously visible. The excavations exposed the face to the extent of 3 ft. in height, or 4 ft. 6 in. below the existing remains of the wall, taken at its highest point in the centre. The wall in this position is 14 ft. 6 in. wide. At the depth reached, 3 ft., the natural formation of a whitish clay was come to. Against the very bottom of the wall fragments of charcoal were discovered. The inner face of the wall is constructed of very good rubble-work, laid dry. The walls generally have been greatly denuded and quarried for the purpose of providing stones for the numerous modern boundary-walls in the neighbourhood: built, I understand, for the most part, about the middle of last century, or when the common land was enclosed. Here and there the outer face of the wall can be accurately traced, and some of the stones employed in its construction are of great size. Doubtless, by clearing away the clatter, a much greater extent of face could be exposed. The greater portion, however, has suffered grievously. There are signs of a wide zigzag path leading up through the trenches on the south side of the camp to the old entrance. I am informed that this way owes its origin, or its

present width, to the fact that a track was roughly constructed up to the face of the south wall, to enable carts to approach to carry away the stones of which the wall was built.

The finds on Site IXa included fragments of two rubbing-stones of the circular and one of the oval type, the latter illustrated in Fig. 5, a number of pebbles, ranging from  $\frac{3}{4}$  of an inch to  $2\frac{3}{4}$  in. in diameter, a bone, and a lump of metal, apparently an iron clinker. In Dr. Orton's report he describes its appearance as that of "a lump of iron encrusted with slag." It was found a few feet from the face of the wall.

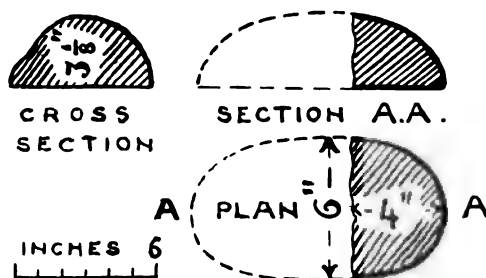


Fig. 5.—Fragments of a Stones found in Site IXa. at Pen-y-Gaer.

*Site X.*—A circular depression. A trench, 2 ft. wide, was excavated from north to south. The ground did not appear to have been disturbed, and there were no signs of a hut-circle.

*Site XI.*—Excavation against face of south wall to west of IXa. One block of stone was found, about 1 ft. square, of same nature as rubbing-stones, one face rubbed and concave, about  $\frac{1}{4}$  in. in 10 in.; all other faces broken.

*Site XII.*—Excavations by south wall to east of IXa. Eight fragments of rubbing-stones, five apparently of the round type and three of the oval type, were found. One of these stones had a small fragment of corroded iron adhering to it.

*Site XIII.*—This excavation was against the inner face of the south wall to the west of the entrance. The inner face of the wall was excavated to a depth of 3 ft. 6 in. below the surface, when the bed of white clay found at Site IXa was reached. The bed of clay slopes up at a steep gradient from the face of the wall, 1 ft. 2 in. in 3 ft. Small fragments of charcoal were found against the face of the wall. Half a spindle-whorl was found on this site: its diameter is 2 in., its thickness is unequal, but just over  $\frac{1}{4}$  in. (see Fig. 6).

*Site XIV.*—A circular site facing north. A trench, 3 ft. 6 in. wide, was cut from north-east to south-west

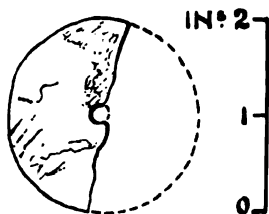


Fig. 6.—Half a Spindle-whorl found in Site XIII. at Pen-y-Gaer.

through the centre. No signs of walling or floor surfaces were come across. The rough rock forms the back of the site. A fragment of a rubbing-stone and several pebbles were found.

*Site XV.*—A circular site. A trench was cut into this site from north-north-east to south-south-west for a distance of 13 ft. No signs of a wall were come across. The ground was a mass of stones. Possibly this site owes its formation to quarrying for stone in this position.

The “chevaux de frise” on the flatter ground to the west and south of the fortress have been noted by former writers.

In the second ditch on the south side two pointed stones project about 1 ft. 1 in. above the present level of the ground. The earth was excavated round these

stones. The following are the measurements taken in connection with one of these stones: Total height, 3 ft. 1½ in.; height exposed, 1 ft. 1½ in.; height above subsoil, 1 ft. 10½ in.; buried in subsoil, 1 ft. 3½ in.; cross-sections, approximately, 10 in. by 8 in. The surrounding 9 in. of soil above the subsoil was excavated for an area of about 40 superficial feet. It was found to be full of pointed stones, doubtless fallen. No less than forty were counted in an area of 35 ft. That the ditch was protected with these upright stones is certainly a point of interest. A trial excavation, to the depth of 9 in. below the surface, was made in the first or upper ditch, immediately outside the inner wall, but no fallen stones were discovered.

All the bones found have been examined by Dr. P. J. White, Professor of Biology at the University College, Bangor. On account of their fragmentary condition, he regrets he is unable to decipher them. The long bone, found in excavating Site IXa, he reports, seems to be that of a bird.

I give Dr. Orton's important report on the metallic substances found in full.

"University College of North Wales, Bangor.

"10th November, 1905.

"DEAR MR. HUGHES,

"The following are the results of the analyses of the metallic material found by you. These analyses were carried out by Mr. William Roberts, B.Sc., of Llangefni.

"No. 1 (Tumulus F). The metal was mainly copper. No tin was detected: hence the metal was not bronze (tin and copper).

"No. 2 (Tumulus S). The metallic fragments were bronze, both the constituents, tin and copper, being found. The quantity was not sufficient to determine the relative proportions of the two metals.

"No. 3 (Site IXa). The material looked like a lump of rusted iron encrusted with slag. It consisted mainly of iron (as oxide), together with some iron phosphate, and small quantities of aluminium and silica.

"No. 4 (Site VII.). The material had the typical appearance of old slag, probably from the smelting of iron, as no copper was found. The chief metal was iron, together with small quantities

of aluminium, manganese, and chromium. There was an appreciable quantity of phosphate, and a large amount of silica.

"I hope that these analyses will be of use to you, and are sufficiently detailed.

"I am, yours sincerely,

"KENNEDY J. P. ORTON."

We are greatly indebted to Dr. Orton and Mr. William Roberts for the exceedingly valuable work they have done on our behalf.

It is to be regretted that the finds made during the excavations at Pen-y-gaer do not enable us to more clearly define the period to which it owes its construction. Much of interest, however, has been brought to light.

The two tumuli, although there is nothing actually to prove it, probably contain the remains of the ashes of some of the inhabitants of the camp. Bronze has been found in one tumulus, copper in the other.

I am inclined, however, to consider the refuse slag found on Site VII., just as it had run out of the smelting-furnace, the most important of all finds. No remains of iron or other metal weapons were found. We can, however, feel certain that iron was employed and worked in the camp. There is, of course, the question whether it was so worked by the original or subsequent occupiers.

With our present data we cannot do more than express our opinion, with diffidence, that the camp belongs to the period known as Late-Celtic.

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## NOTE ON THE DEFENCES OF PENYGAER.

By WILLOUGHBY GARDNER, Esq., F.L.S.

THE artificial defences on the south and west sides<sup>1</sup> of this fortress, where the easy slopes of the ground make it more open to attack, are very remarkable.

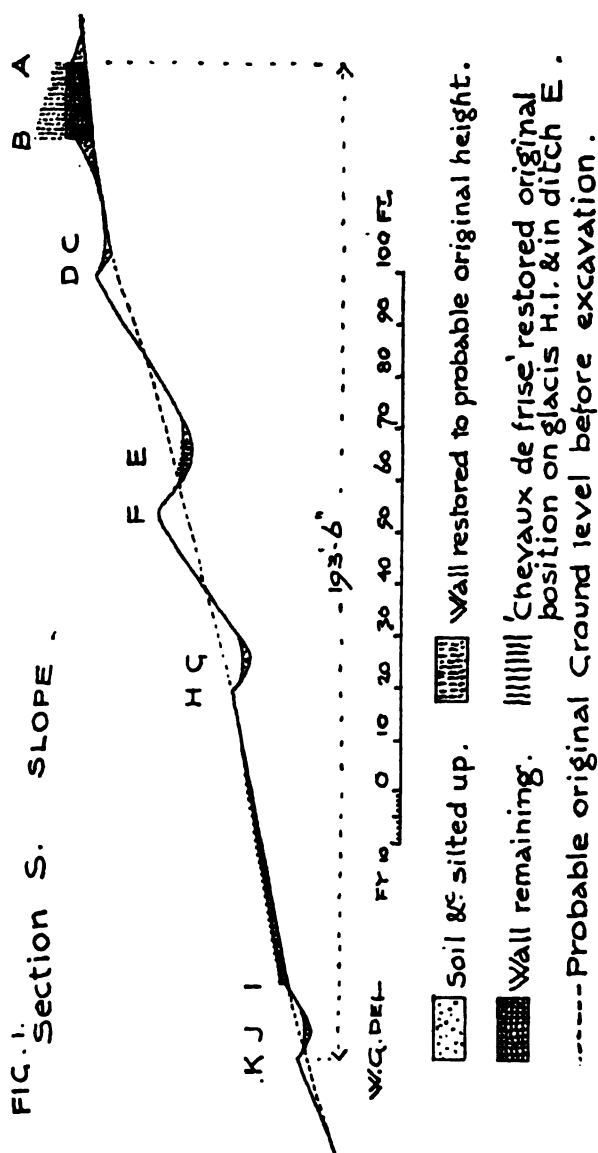
The following notes deal with those upon the south side only. Here, between two projecting bosses of rock, to the east and west respectively, the hill falls at an angle of fifteen degrees. One of these bosses—that on the east—has been artificially scarped into a kind of bastion, which effectively flanks the defences about to be described.

This southern slope, some 70 ft. wide from rock to rock, has been fortified with great elaboration and art. A Section of it is drawn on next page, Fig. I; this is made at a point about the centre, as typical, on the average, of the whole.

First, at the top, the great rubble wall (A B), faced with rude and massive dry masonry, has been erected. This wall is here  $14\frac{1}{2}$  ft. thick, and is now only about 5 ft. high. There is, however, no doubt that before it became a ruin, and the fortress was quarried to build the miles of sheep walls which extend over the valley below, it was probably at least twice its present height, and would form a very strong defence. In its present broken-down state, the top of the wall only commands part of the defences below, but even if it were only 4 ft. or 5 ft. higher, it would control the whole (*vide* Section).

Beyond and below this wall the hill-side has been

<sup>1</sup> Points of compass are taken as “true,” not “magnetic,” south and west.



excavated to form extensive supplementary defensive earthworks, as follows, viz. :—

Outside the wall there is a *glacis*—or, more correctly, a berm—(B C), sloping at an angle of ten degrees for a distance of 20 ft., and ending in a shallow ditch C. Beyond this a low rampart of earth and stones has been raised, which is now only 1 ft. 4 ins. high from the present partly-filled bottom of the ditch. Below this comes a longer and deeper slope D E, at an angle of 30 deg., and 40 ft. in length to the bottom of the second ditch E. Outside this a second rampart of earth and stones has been thrown up, of which the present height is 3 ft. 6 ins. from the now silted-up bottom of the ditch.

The outer side of this rampart has a still steeper scarped slope F G, of nearly 40 deg., for a distance of about 33 ft. to the bottom of the third ditch G, which is now 3 ft. deep on its outer side H. On the top of the edge of this ditch there is no raised rampart, but a *glacis* H I, with a natural angle of 10 deg. It is some 60 ft. long down the hill-side. This *glacis* again ends in a steeper slope, which is the inner bank of a fourth small excavated ditch J, with a bottom now only 9 ins. deep from its outer edge.

These four ditches are, as usual, now more or less silted up both with *débris* from the banks above and with vegetable mould accumulated through long ages, making them much shallower than they once were.

The ramparts also have probably suffered from the denudation of their crests, so that their heights are lower and their slopes less steep than they formerly were. Even now, however, they would form serious obstacles to the rush of an enemy attacking the great wall above.

But the feature in connection with this fortress which is specially noteworthy is the way in which it has been made still further difficult of assault by a very unusual elaboration of the defensive earthworks on the two sides in question.

As long ago as 1775, Pennant visited Penygaer, and he was much struck by the sight of “two considerable



spaces of ground," below the ramparts, "thickly set with sharp-pointed stones, set upright in the earth, as if they had been to serve the use of *chevaux de frise* to impede the approach of an enemy." *Vide Tours in Wales* (Edit. 1810), vol. iii, p. 137.

These curious upright pointed stones have since been inspected and briefly described by numerous archæologists, including Halliwell,<sup>1</sup> Blight,<sup>2</sup> Barnwell,<sup>3</sup> and Professor Bonney.<sup>4</sup> Representations of those at the west side are given in papers by Mr. Blight and by Mr. Barnwell in *Arch. Camb.* for years 1867 and 1883 respectively. The drawing illustrating the last-named article, however, makes the stones appear much larger than they really are.

During the recent excavations undertaken by the Nant Conwy Antiquarian Society within the area of Penygaer, a short time was spared for the partial examination by Mr. Harold Hughes and myself of the defences below the wall on the south side, along the line of the Section above described.

Here upon the glacis H 1 is one of Pennant's two spaces of ground, "thickly set with sharp-pointed stones set upright in the earth." Beginning with a row inserted along the upper edge of the scarp 1, these stones extend up the bank nearly the whole distance to H. Along the scarp edge at 1, the uprights are set in a line close together; in one place a row of seven stones occupies a space only 9 ft. 6 in. long. Higher up the *glacis* the stones project through the turf at more distant intervals, and there are now many vacant spaces, owing to the uprights having either fallen or been removed.

A trench was dug up the slope among the stones from 1 to H, deep enough to reach the original surface of the ground. This consists of red clay. Overlying

<sup>1</sup> Halliwell's *Excursions in North Wales*, p. .

<sup>2</sup> *Arch. Camb.*, 3rd Ser., vol. xiii, p. 276.

<sup>3</sup> *Arch. Camb.*, 4th Ser., vol. xiv, p. 192.

<sup>4</sup> *Arch. Journal* (Royal Institute), vol. xxv, pp. 228-232.

the clay, about 8 ins. of dark peaty soil was shown, in which many sharp-edged and pointed stones were found lying prostrate. Apparently the uprights were originally inserted when this peaty soil was some 4 ins. thick, and with their bases buried in it, and resting either on or in the red clay beneath.

The stones varied from 1 ft. to 2 ft. 4 ins. in length, and from 3 ins. to 10 ins. average thickness, some being flatter and wider than others. They were, for the most part, still sharp-edged at the top, and many were pointed very acutely. The stones were of different kinds: some of slate split off *in situ* from the ridge of rock which runs across the centre of the fortified area, and others of hard grit, evidently cut from the bastion rock close by at the east end of the *glacis*. The *chevaux de frise* was thickest at the bottom of the slope, and here consisted of larger stones; higher up the spikes were further apart and smaller; probably in many instances their sharp points originally only just protruded above the surface of the ground, and were thus, owing to being less easily seen, even more dangerous.

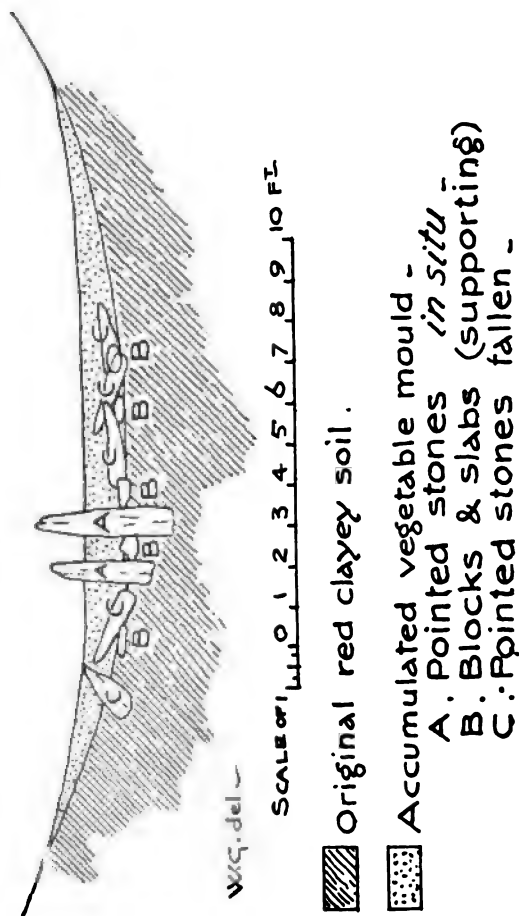
Another trench was dug across the ditch *g*. This was found to be silted up about 4 ins. deep with vegetable mould; below this there was a layer, some 3 ins. thick, of small slaty scree, which seemed to extend a short distance up the slope above. Time did not permit of exploration of the bottom of the ditch along its length, to see whether this scree was continuous, but it was unearthed in two places excavated.

A rapid investigation of rampart *f*, by aid of the spade, showed it to be here an earthwork only, but with a good many stones in its composition, some of which formed in places a kind of revetment or facing along its upper side. Nothing was seen, however, which could be called a wall, as this defence has been described by previous writers.

Ditch *e*, above this rampart, showed two remarkable pointed stones projecting through the green turf at its

bottom. These raised a strong suspicion of another *chevaux de frise*. Careful excavation justified these suspicions, and produced the interesting results figured below (Fig. II).

FIG. II Section of Ditch E.



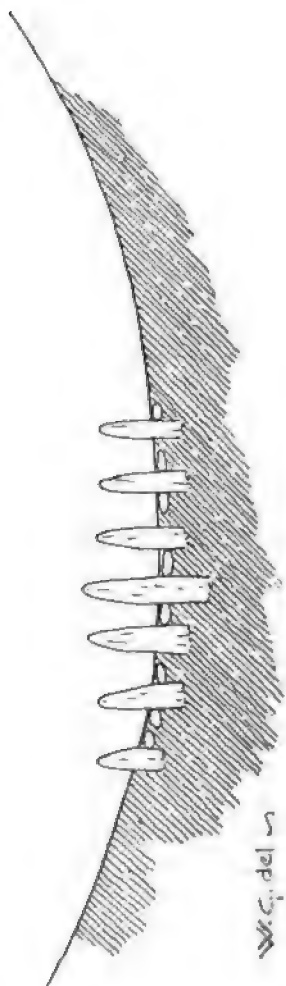
The two upright stones A A stood 12 ins. apart, and the higher of the two projected 1 ft. 1 in. above the present surface. Digging down beside it, 9 ins. of vegetable mould were shown to have accumulated here above the original ground, which consists of red,

clayey soil, similar to that uncovered previously in the lower ditch and *glacis*. Into this the blunt butt-end of the pointed stone was sunk for a distance of 1 ft. 3 ins., and to make it additionally firm, flat stones B B had been let into the ground around it as supports. The length of this pointed stone was 3 ft. 1 in., and its diameter 10 ins. and 8 ins.; it originally projected 1 ft. 10 ins. above the surface, and was sunk 1 ft. 3 ins. into the ground. The second upright stone was rather smaller in size. Further excavation in the vegetable mould accumulated in the bottom of the ditch revealed very many similar long, pointed stones, lying half fallen or prostrate upon the original surface of the ground. None were so large as the upright just described, but they averaged for the most part from 1 ft. 6 ins. to 1 ft. 8 in. long, while two exceptional ones measured 2 ft. 4 ins. and 2 ft. 8 ins. respectively. They were clustered from the centre of the ditch for a distance of 7 ft. to the counterscarp, or outer side of ditch, but they did not extend towards the scarp. Very many blocks and slabs also lay among and beneath the pointed spikes; these were evidently used to prop up and stiffen the latter in the ground, as was seen in the case of the two still standing.

These long "spikes" were of different kinds of stone, obtained *in situ*, as before; many of them were very sharply pointed at one end. Altogether, an area measuring 35 square feet was dug out at the bottom of the ditch, and in this space forty of the long pointed stones were found. Of course these were irregularly strewn about; but in order to give an idea of the way they probably once lined the bottom of this portion of the ditch when fixed upright in the ground, the restored section and plan below—Figs. III and IV—have been drawn to scale. From these it will be seen what an extremely close and formidable *chevaux de frise* this must originally have been. The former proximity of the spikes to one another is borne out by the 12-ins. measurement noted above, between the two still standing.

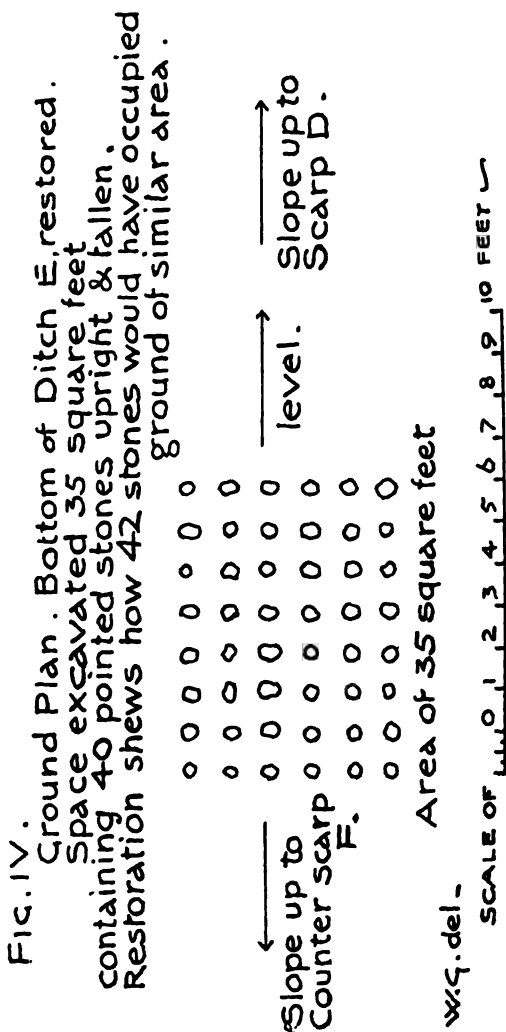
Finally, the bottom of the uppermost ditch c was dug into; 9 ins. of vegetable mould and refuse had accumulated here, but no spikes were found.

FIG. III. Section of Ditch E restored



Such, then, is the series of defences outside the south wall of Penygaer; and they certainly strike one as being extremely effective, and as engineered and elaborated with remarkable skill, especially for with-

standing the kind of assault to which they would probably be subjected.



For savage tribes, even at the present day, usually attack in closed ranks with an impetuous rush; and this we know was also the custom of Celtic tribes

in Gaul in the century prior to the Christian era, as has been described by Cæsar.

Let us picture to ourselves an assault of this nature upon the south wall of Penygaer. The attacking horde would first charge across the little obstacle ditch J, and rushing on to the *glacis* I H, they would be brought to a pause by the first sharp row of spiked stones on the edge I. Then, for a distance of 45 ft. or more up the slope, they could but slowly pick their way among the bristling points protruding out of the ground on every side, and on which they would stand a chance of being impaled, either in case of tripping up, or of being struck down by the shower of sling-stones and missiles which would be poured down upon them both from the wall above, and from the rocky bastion upon their right flank. Those who survived this ordeal would renew the rush across the next ditch, and scramble up the steep scarp G F, which was very probably made still more difficult of negotiation by being covered with small slippery scree near its foot. Arrived on firmer ground, another charge would be made to surmount the ramp F, and to cross the next ditch E. But here an unseen and terrible reception was prepared for them. in the shape of the 7-ft. belt of sharp-pointed stone stakes lining its bottom; on these they could hardly help but fall, with the impetus of their dash over the bank and the pressure of the throng behind. All this time the shower of missiles both from above and from the flank would doubtless continue; and we can well imagine that but few of the host that started on the "rush" would survive to climb the further scarp to D, and thus attain to the foot of the great wall above.

It now remains to see how these interesting defences compare with anything of a similar nature known elsewhere.

So far as Wales goes, they are apparently unique. Nothing like them is known anywhere in England, not even among the fortresses of Cornwall. In Scotland

there are two forts, those of West Cademuir and of Dreva in Peeblesshire, which have very similar *chevaux de frise* as part of their defences ; these consist of pointed stones, apparently about the same size as those at Pen-y-gaer, set upright about a foot apart across wide trench-like hollows at places where access to the fortress is otherwise easy (*v. Christison, Early Fortifications of Scotland*, pp. 225, 226). In Ireland, in the Southern Aran Islands, the walls of the two celebrated fortresses of Dun Aengus and Dubh Clathair have been described as surrounded by *chevaux de frise* of tall granite stones, set in the ground so close together that a man can with difficulty pass between them ; but these stones are much larger than those we have described, and the defence formed seems to partake more of the nature of a labyrinth than of *chevaux de frise* like those at Pen y-gaer.

The excavations in this fortress were undertaken by the Nant Conwy Antiquarian Society mainly with a view to obtaining some clue, if possible, to its age and origin. In reply to this, it may at present be briefly stated that the evidence of the above-described defences points, for many reasons, to an origin not earlier, at any rate, than the first century of the present era.

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## PEN-Y-GORDDYN OR Y GORDDYN FAWR.

By HAROLD HUGHES, Esq.

THERE has been no delay on the part of the "Abergele and District Antiquarian Association" in commencing work seriously. Immediately on its formation, the Society, having obtained the consent of the Countess of Dundonald, set to work to excavate the important camp of Pen-y-Gorddyn, situated about two miles from Llandulas station. The work has been carried on during the latter months of 1905.

The camp is of extensive area, and occupies the crown of a limestone hill. The inner defence wall follows the crest of the hill. A part of the face of the hill takes the formation of a precipitous cliff. In this position, apparently, no wall was considered necessary or existed. The wall is faced with good dry-built stone masonry. The core consists of small loose rubble.

So far, the excavations have chiefly been confined to the entrances. The main entrance is at the north-east end of the camp. A second important entrance is to the north-west. A third, of less importance, is at the south-west end; while, apparently, there is a sally-port on the south-east side. The formation of the entrances is most interesting.

The pathway to the main north-east entrance ascends a natural cwm. The main defence walls curve inwards, forming a long, gradually-narrowing passage, measuring at its least width a little under 13 ft. (see Fig. 1). At its inner end are two chambers—one either side the passage. They appear to have been enclosed by walls on three sides only, but to have been open towards the passage. Possibly they were guard chambers. There are two remarkable grooves at A A,

Fig. 1, one in either wall of the passage, opposite each other, before reaching the chambers referred to above. The sides of the grooves are of well-built

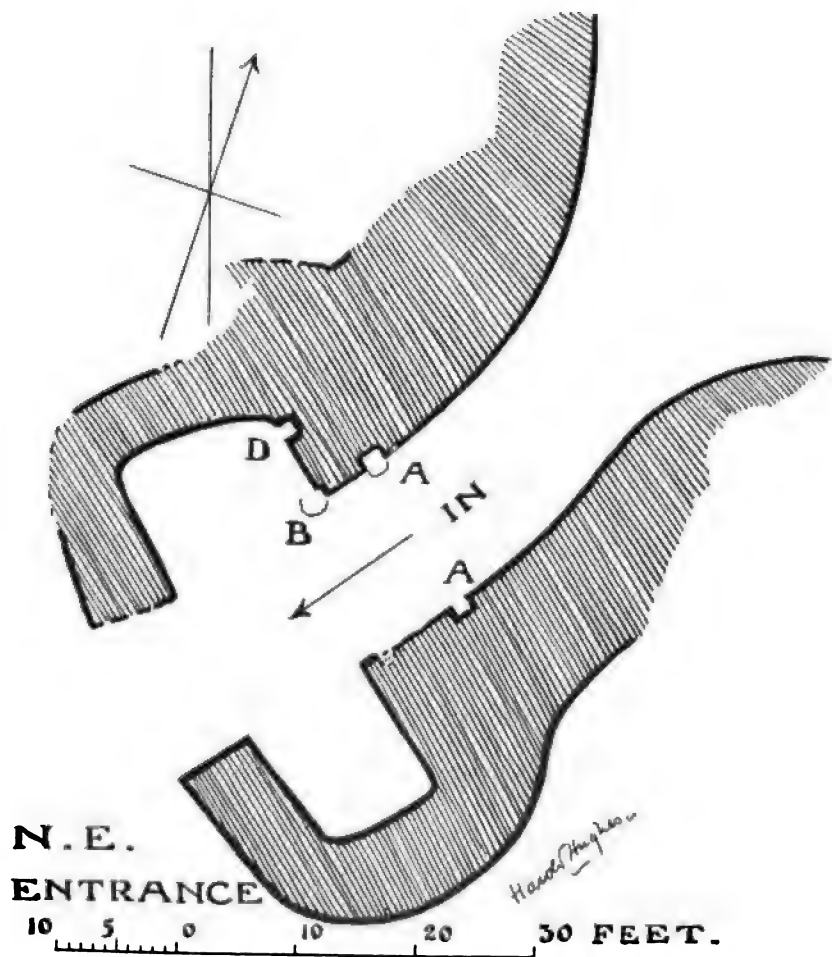


Fig. 1.—Pen-y-Gorddyn.

masonry, while the back is formed of the loose core of the wall. At the base of each groove is a large hole. These grooves must have been intended to contain posts, probably of wood, as all remains have dis-

appeared. The loose rubble-stone backings suggest that the posts were inserted and built in the walling as the work proceeded. Probably they formed portions of a barrier of some description, to be thrown across the passage.

There is not a clear angle at the meeting of the internal faces of the north-eastern wall of the northern chamber and the north-western wall of the passage. The face-masonry of each wall stops abruptly a few inches short of the angle (see B, Plan, Fig. 1). Apparently a post existed at this angle.

The northern chamber further contains a groove in its north-eastern wall, at D, Fig. 1, similar in its construction to the grooves at either side the entrance passage, with a hole at its base. There does not seem to be any object in the construction of the groove, otherwise than to contain a post; but the purpose a massive post in this position would serve is not obvious.

Fig. 2 illustrates the plan of the north-west entrance. It has a passage, but short compared with that of the north-east entrance. There are no side chambers. Its width is about 9 ft. At its inner end are grooves in either wall, similar in construction to those of the north-east entrance, but they are not quite opposite each other. The face-masonry of this entrance is very good. The width of the south-west entrance is 9 ft.

Amongst other work carried out by the Society is that of exposing the faces of the inner defence wall at various points. The widths of the wall thus ascertained, taken at three different points, are 11 ft., 19 ft. 6 ins., and 21 ft. respectively.

Trial trenches have been cut through several circular sites, suggestive of interest; but the result, so far, is disappointing, and little has been found. There are very few of these circular depressions, compared with the size of the camp. If they are the remains of hut-circles, they do not appear ever to have had much in the nature of stone walls. They are mere depressions.

At the southern end of the camp, within the defence walls, trenches have been cut through some low tumuli, and fragments of charcoal and calcined bone discovered.

On November 25th last, I visited the camp, and, most fortunately, met Mr. W. J. Evans, the Secretary, and other members of the Abergele Antiquarian Asso-

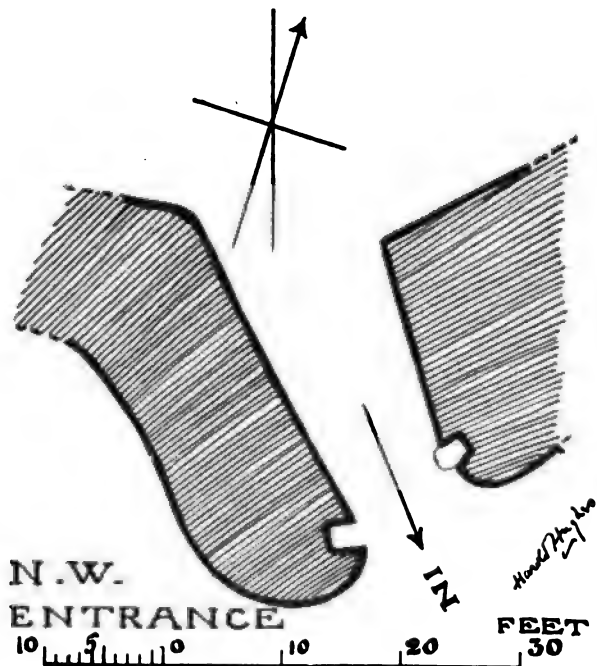


Fig. 2.—Pen-y-Groddyn.

ciation, including Mr. S. H. Harrison, who has devoted much time to looking after the work. I again met Mr. Evans in the camp on December 2nd. I have to thank him and the other members of the Association for most kindly explaining various points in connection with the excavations.

The "finds," so far, have not been numerous. Few have been discovered beyond pebbles, bones, charcoal,

and a hone. We have, however, to congratulate the Abergele Society on undertaking the excavation of so important a camp as Pen-y-Gorddyn, and bringing to light so much of interest in connection with its construction, especially the entrances. It is to be hoped they will permit a copy of their full report on the work to be published in the pages of *Archæologia Cambrensis*.<sup>1</sup>

<sup>1</sup> Since my notes on the excavations went to print, I have learnt with pleasure that an exhaustive report is being prepared, by Mr. Willoughby Gardner, for the Abergele and District Antiquarian Association, which I have every reason to believe may be published in the pages of *Arch. Camb.*—H. H.

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## Reviews and Notices of Books.

**BREVIAIRES ET MISSEIS DES ÉGLISES ET ABBAYES BRETONNES DE FRANCE, ANTERIEURS AU XVII<sup>e</sup> SIÈCLE, par L'ABBÉ F. DUINE.**  
Rennes : Plihon et Hommay, 1906.

THE Abbé Duine, of Vitré, has produced a work that cannot fail to be of value to students of the ecclesiastical antiquities of Wales. Brittany and Wales were intimately connected. At the end of the fourth century, and again at the close of the fifth, great migrations from Wales had taken place, and Little Britain was constituted in ancient Armorica by these colonists. Both Welsh and Breton hagiography testify to the intercommunication kept up between the mother-country and the colony. Welsh saints went over there, Breton saintly families crossed over to Wales, tarried there, intermarried, and sometimes returned.

When a British chief in Armorica resolved on ridding himself of his brothers who would divide the inheritance with him, these latter fled to Wales, and tarried there till they heard of the brother's death, or that there was a prospect of revolution, when they returned.

The Yellow Plague sent bishops and abbots, monks and clerics, flying to Armorica from South Wales. It was not a very heroic thing to desert their flocks; but they did it, and when in Brittany founded churches and established branch settlements of their monks.

Maelgwn Gwynedd was troublesome to some of the ecclesiastics in both North and South Wales, and compelled them to fly. They went, naturally, to Armorica.

Thus we have in Wales and in Brittany churches of St. David, St. Iltyd, St. Samson, St. Teilo, St. Padarn, and a host of others—saints who are common property to both lands.

It follows, necessarily, that the ancient calendars, breviaries, and missals of Brittany should furnish us with much interesting information relative to a host of the native saints of Wales.

The Breviary lections are of special value, as they give snippets out of the *Lives of the Saints*, the entire Lives having, in many cases, been lost.

Albert Le Grand, who wrote his great book, *Vies des Saints de la Bretagne-Armorique*, published in 1634, depended mainly on these Breviary lessons.

Unhappily, the French Revolution, sweeping like a flood over the land, has carried away and lost for ever a vast number of early records, Lives of the Saints, and breviaries and missals and legends have perished, not only such as were in MS., but also such as

were printed. One of the most interesting of these latter is the Breviary of St. Pol-de-Léon, printed in 1516. Of this, only two copies are known to exist: one in the Bibliothèque Nationale at Paris. The second belonged to the Brothers of Christian Instruction at Ploermel; but when this Order was turned out of house and home by the French Government, the precious volume was sold, and acquired by the Library of Rennes. But neither of these copies is complete: both are of the winter portion only, that is, half. The summer half is gone beyond recall.

"Le vieux bréviaire léonard constituait un véritable corpus de vies des Saints Bretons," says the Abbé Duine.

Here are the Welsh-Breton names in the Calendar:—

Jan.	30.—Gildas.
Feb.	8.—Turiaf.
March	3.—Winwaloe.
"	13.—Paul of Léon.
April	16.—Padarn.
"	30.—Brioc.
May	16.—Caradoc.
June	1.—Ronan.
"	17.—Huarve.
July	1.—Golvin.
"	5.—Brendan.
"	28.—Samson.
"	29.—Suliau (Tysilian).
Sept.	6.—Theogonoc (Teganwy).
"	19.—Sizgwi (the Cornish Sithny, and Irish Setna).
"	23.—Padarn.
Oct.	3.—Ternoc.
"	10.—Paul of Léon.
"	24.—Maglorius.
Nov.	7.—Iltyd.
"	15.—Maclovius (Malo).
"	18.—Maudetus.
Dec.	2.—Tugdual (Tudwal).

At the beginning of the seventeenth century the critical faculty was awakening, and it was speedily discerned that the lections in the breviaries recorded childish and ridiculous fables; and accordingly these breviaries were everywhere subjected to revision; and not only were the grossest legends struck out, but along with these a number of local saints were erased from the Calendar, and their places supplied by saints from the Roman Calendar. Even those local saints which were retained were given new lections and hymns, or the old ones were so revised as to lose all their freshness and individuality.

The churches in Brittany have gone even further than this, in abandoning their old liturgical books and adopting the Roman. Thus the diocese of St. Brieuc threw aside its ancient breviaries in 1847, and accepted the Roman. It is for this reason that the Abbé Duine has confined himself to recording the early liturgical works of Brittany. After the beginning of the seventeenth century, "Les calendriers, qui abondaient en personnages locaux, délaissent les

petits saints des aïeux, pour adopter des bienheureux de réputation plus brillante. Aussi, l'hagiographie n'a-t-il rien à tirer de ces nouveaux documents."

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THE CHURCH PLATE OF PEMBROKESHIRE. By REV. J. T. EVANS.  
London: W. H. Roberts, 10, Cecil Court, W.C.

ALL who appreciate and love old English plate, especially on its ecclesiastical side—and, happily, their number is increasing—will extend a cordial welcome to the appearance of this work, particularly in view of the disappointment caused by the abandonment of the scheme for the survey of the plate throughout the whole of the diocese of St. David's, by another clergyman, owing, it is reported, to the indifference of his brother clergy. The day is not, we trust, far distant when the sacramental plate throughout England and Wales will be carefully examined, and the result published in book-form, with numerous illustrations. In the Principality, the diocese of Llandaff has already been done; Cardiganshire has received attention, though perhaps a little scantily; the diocese of Bangor has, we understand, been surveyed by Mr. E. Alfred Jones, whose volume on the subject is promised shortly; but St. Asaph still remains to be done.

Though Pembrokeshire would appear to contain no specimen of plate of outstanding importance to antiquaries outside the district, several pieces well worthy of notice have, happily, survived the ravages of time, or escaped the carelessness and indifference of clergy and churchwardens.

The earliest examples of ecclesiastical vessels in the county are preserved in St. David's Cathedral, and these consist of two sepulchral chalices and fragments of a paten, found in the graves of two bishops of the See: Richard de Carew, 1256-80, and his successor, Thomas Beck, 1280-93. They are here described as of latten—a mixed metal, resembling brass, much used in mediæval times; but when on loan at the Ecclesiastical Exhibition at St. Albans last summer they were catalogued as of the more precious metal, silver. No difficulty should arise in determining the exact composition of the metal, once and for all, and the doubt permanently removed. We regret the omission from this work of an account—and certainly of an illustration—of the interesting crosier-head, and portions of another crosier, described as copper-gilt, and of the two episcopal rings of gold, set with sapphires, found in the same tombs with these vessels.

The silver plate in use in the Cathedral consists of an Elizabethan chalice, inscribed "*Poculum Ecclesie Cathedralis Menevensis*;" a paten, probably of early seventeenth-century date; another paten, dated 1618; a large flagon, 1664; and an alms-dish and a credence paten, or alms-dish, both of 1678. The county can still claim possession of fifty-nine chalices and thirty-seven paten-covers, of the



Elizabethan period, the earliest dated 1568, followed by others of 1574 and 1575. One silversmith alone appears to have wrought the vast majority of these vessels in Pembrokeshire, and also Cardiganshire; and he has stamped his excellent work with a singular mark resembling a row of four oval annulets in a parallelogram. Unfortunately, no record of his name exists, nor can it be said whether he removed from London and made this corner of Wales his temporary home for the purpose of transforming the pre-Reformation massing chalices from "monuments of superstition" into "decent communion cups," or whether he was a provincial craftsman, as seems more probable, at work at some unimportant city or town in England. An examination of the Elizabethan cups in Carmarthenshire might throw more light on this interesting problem.

At Tenby is a good specimen of another type of Elizabethan cup: a plain secular cup with a V-shape bowl on a baluster stem, the domed cover surmounted by a ring-handle, dated 1599; another cup, three years earlier, is at Llanstinan; and a third, slightly more oviform, of 1604, is at Monkton. A fine Charles I beaker, dated 1630, is at Castle Bythe, and this is the only example in this county of this type of a secular drinking-cup, introduced into England and Scotland by traders from the Low Countries.

The later silver-plate in Pembrokeshire calls for no special observation. It is, however, rich in the number of its pewter vessels, though no specimen bears an earlier date than 1709. No fewer than eight font or baptismal bowls of pewter have survived, and one of these was wrought by a Bristol pewterer, T. Willshire.

Mr. Evans was doubtless unaware of the existence in North Wales of two pre-Reformation silver chalices, otherwise he would have referred to them in his introductory notes on mediæval plate.

One important defect in this excellent work is the fewness of the illustrations, only ten plates being included. Omissions we specially regret are those of the chalice, dated 1624, at Steynton, with an engraved representation of the Lord's Supper, and one of 1633 at St. Thomas, Haverfordwest, with the familiar Christian symbol—the pelican in her piety. The rarity of pictorial representations on old English church plate should have ensured a place for an illustration of these two highly interesting pieces.

We venture to hope this little book, in common with other similar volumes, will tend to stop the disposal and re-fashioning of church plate, however "useless" and "inconvenient" it may appear to be to its present custodians.

LAMPETER.<sup>1</sup> By the Rev. G. EYRE EVANS.

THE volume in question gives a very readable account of the local history of Lampeter and the neighbourhood, which will be much appreciated by those who are interested in the district. The most

<sup>1</sup> *Lampeter*, by G. Eyre Evans. Aberystwyth: Printed by William Jones, 1905.

important aspect of the book, however, is the account which it gives of the early days of St. David's College, Lampeter, an institution now very widely known in Wales and outside the borders of the Principality. Mr. Evans has a great capacity for research in local history, and to him no details are too unimportant for inquiry and statement. Many extracts are given from local records, which throw a vivid light on the moral and social conditions of the district in past times. Those who know the locality will be able to estimate the degree of progress which has been made in these matters. The amount of industry stimulated by curiosity shown in the book is very remarkable, and the physical labour alone of copying the various extracts which are found here must have been considerable—not to speak of the toil of searching for the more out-of-the-way documents themselves. Among the most interesting pieces of information are those relating to the Rev. Llewelyn Lewellin, D.C.L., the first Principal of St. David's College. The position of the first Principal of any institution is always one of special difficulty, and it is impossible not to feel that very full information of the most accurate kind is needed in order to place the personality of one holding such a position in a perfectly true light. The extracts from the letters of Professor Rice Rees are of great interest, as throwing light on the inner life of St. David's College in its earliest years. In one of these extracts the word "Eclogues" is wrongly spelt as "Ecoluges," presumably by a misprint, while the "Epodes" of Horace appear as the "Episodes." If a new edition of the work is published, it would be well to see whether this extract is correctly copied. On page 92, in another extract, there is also a misprint of "urva" for "arva," which appears to have escaped correction. Several prominent figures pass before us in this volume, and it cannot be denied that the extracts from their letters help to pronounce their individuality. Not the least interesting is Dr. Rowland Williams, who gained considerable distinction as a Hebrew scholar, especially in his studies on the Minor Prophets. The delineation of the characters of men of distinction does not often come within the scope of local history, and Mr. Evans is to be congratulated on having so much material in this case at his disposal. The reviewer, after a perusal of the book, cannot but express his gratitude to the indefatigable author for enabling the public to obtain an insight into the local history by reading extracts from the documents themselves; and it is to be hoped that the author will in this way add to our knowledge of the past of other districts of Wales. Work of this kind can only be done by those to whom each incident of the past, however trivial, has an almost hallowed interest, and Mr. Evans evidently possesses in a remarkable degree this genius of local research.

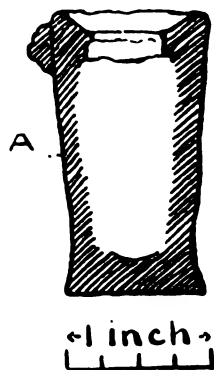
E. ANWYL.

## Archaeological Notes and Queries.

**EARTHENWARE VESSEL FROM THE BANKS OF THE ALAW.**—The small earthenware vessel here illustrated is of red wheel-turned pottery, speckled with innumerable atoms of a golden appearance. The original surface was fairly smooth. The entire lower portion of the stem, about one-half of the face of the vessel, and the underside of the base, apparently retain the old surface in a nearly perfect condition. The remaining surface is slightly corroded, and



*Handwritten:* Handle broken.



Earthenware Vessel from the Banks of the Alaw.

the edge of the rim worn down. There are a few markings of a darker colour. Possibly these are the remains of a darker coating to the entire vessel. On the underside of the base the wheel-markings are visible. The total height is  $1\frac{2\frac{3}{4}}{4}$  ins. The vessel is of a slightly elongated outline. From a base of  $\frac{2\frac{3}{4}}{4}$ th of an inch in diameter it slopes in gently to  $\frac{1\frac{1}{2}}{4}$ ths of an inch in diameter, at a height of  $\frac{5}{12}$ ths of an inch above the base. Thence it slopes outwards, with a delicate entasis, to the rim, where the diameter is  $1\frac{1}{2}$  ins. From the edge of the rim the vessel slopes downwards and inwards to the mouth. The diameter of the opening is  $\frac{1}{2}$  in. Near the rim, on the outside of the vessel, is a projecting knob, the surfaces of which are broken and worn. At a lower level, directly below the knob, is a very slightly-raised marking. The appearance of the knob and marking suggests that they are the fragmentary remains of a handle formerly attached to this side of the vessel.

Mr. D. Aubrey, of Llanerchymedd, in a letter to Mr. L. D. Jones, "Llew Tegid," writes: "The little relic came into my possession in the year 1872. Before that date it was owned by Mrs. Jones, Mynydd Mwyn, near Llanerchymedd. She was the daughter of the farmer of Glan Alaw farm, who discovered the grave of Bronwen, daughter of Llyr, on the bank of the Alaw river, early in the last century. That small relic was found in the same grave as the urn, which is now in the British Museum."

There are several descriptions published of the urn, known as the "Bronwen Urn," which was discovered in the year 1813. A comprehensive account of the finds, by the late Mr. W. O. Stanley, appeared in *Archæologia Cambrensis* (Ser. 3, vol. xiv, p. 236) for 1868. Besides the cinerary urn, fragments of a smaller vessel, the remains of the burnt bones of a female, and portions of unburnt bones of a skeleton of a young person, distinct from the burnt remains, were discovered.

The small vessel described in these notes bears no affinity to the sepulchred remains found in 1813.

HAROLD HUGHES.

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CAPEL PEILIN, YSTRADFFIN, otherwise, the "Church of St. Paulinus in the Valley of the Boundary."—This is a small, almost minute, mountain church in the Towey Valley, far above Llandovery. It consists of a nave only, with a western bell-gablet and porch beneath, and is without font, stoup, or any kind of architectural feature or embellishment, to give a clue to the antiquity which is claimed for it. Whoever seeks this secluded spot, hoping perchance to find a church which has escaped the ruthless hands of the "restorer" (*sic*), may spare his journey, if this is his sole object. The plain and unpretending little church yet occupies a position of great natural beauty, and with its ancient yew tree, now a mere arc of what was once a noble tree, and three grand Scotch firs, forms a picture which is in such perfect keeping with the rugged hills around, it is charming. In just such a secluded, sunny, peaceful spot as this the anchorite would love to dwell.

Inserted into the walls of the porch is a stone tablet, recording the tradition that a church was founded here in 1117; that it was rebuilt in 1821; and subsequently re-edified by successive Lords of Cawdor. The structure is evidence of the correctness of the later facts, and that within certain limits the work is well done, neat and clean, but every vestige of the traditional church has disappeared in the process: only the tradition remains, and has been crystallised, so to speak, by the date 1117, cut upon a large stone in the south wall, evidently by one of the masons during the process of rebuilding, who desired to perpetuate the tradition. It goes without saying a date so early would have been expressed in Roman numerals. Far be it from me to decry or cast a doubt upon any local traditions in so remote a district, unless there was some inherent

improbability about it. The fact that they are unsupported by tangible or documentary evidence weighs nothing in the scale against traditions. They have a vitality of their own; and in the absence of anything conclusive, for or against, I prefer to accept them *cum grano salis*, and seek for the origin. In this case the date selected is, in some respects, peculiar. The Abbey of Strata Florida was founded by Rhys ap Gruffyth in 1164, forty-seven years after the founding of this little church, which was an offshoot from and pertained to that "Yr hên Monachlog," which was ancient when the Abbey was founded. This was probably a fraternity managed on collegiate principles, or a school of Christian learning, sending out their scholars as ripened teachers, armed with their book and hand-bell: literally voices in the wilderness, teaching where they could, and preaching where they might. The fact that this church is dedicated to St. Paulinus—a Cambro-British saint—lends some force to the supposition: for after the incoming of the Cistercian Order these dedications to British saints were almost invariably superseded by re-dedications to saints in the Roman calendar. The date of 1117 was one of great local stress; not only was Welshman arrayed against Norman for possession of the castle of Llandovery, but the hand of uncle was armed against nephew, and brother against brother, until the low country was full of strife. But the echo of that strife probably died down ere it reached the peaceful solitudes of these hills when this church was founded. The district around was included in the grant of lands to the new Abbey of Strata Florida, but the names as given by Dugdale, Tanner, and the *Valor Ecclesiasticus* are unrecognisable. Would that some person well skilled in local history and nomenclature would interpret the jumble of meaningless words which do duty for unknown places in the authorities above-named.

GEO. E. R.

# Archæologia Cambrensis.

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OCTOBER, 1906.

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HEN DRE'R GELLI :

A BURIED PREHISTORIC TOWN IN THE RHONDDA VALLEY.

BY THE REV. JOHN GRIFFITH.

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SINCE the following detailed Report was written more work has been done at Hen Dre'r Gelli, details of which will be given later; but the following extracts, from an article in the *Western Mail*, August 25th, 1906, may be inserted here as a Preface to the present Report :—

“The sixth season of excavation work under the auspices of the Rhondda Naturalists' Society has been brought to a close. The last two seasons and parts of the two previous seasons have been devoted to some ruins on Gelli Mountain. No ruins on that headland are marked on the Ordnance Map. During a walk over the ground, previous to excavation, I observed about sixty likely sites. During excavation many sites have been discovered which escaped my preliminary survey; and now I may safely say that there are on the Gelli-Llwynypia headland a round hundred sites worthy of archæological examination. At all spots where excavation was directed satisfactory results were obtained, and we are now able to infer with more certainty the general character of the unexplored sites.

“Within a space of 400 yards or so near the northern side of the headland overlooking Gelli Farm and Bwllfa Colliery, excavation was directed at twenty points with satisfactory results. Some of the sites are isolated, others are clustered together, and there are traces of wall connections for mutual protection. But

up to the present the connective or protective walls have not been overhauled, owing to our eagerness to learn something of the character of individual huts and isolated enclosures.

"As a rule, the ruins have been levelled down almost to the surface, some absolutely so. They have a thick covering of grass and fibrous earth, except a slab here and there. Some cairn-like heaps of stones, not entirely covered with grass, the surveyors would naturally regard as stones gathered by the farmers from the fields. Even these heaps, however, have turned out to be completely destroyed huts, the *débris* heaped up by some nameless and, most likely, ignorant excavators within, I think, the last century. Three of these heaps we opened, and sufficient evidence was found in the *débris* to show that they were huts of the same character as other huts close by in better preservation. Having ascertained the character of these heaps, we gave the rest of the same complexion the go-by, in favour of less pretentious-looking but better preserved sites.

"But I really find it difficult to excuse from the Ordnance Map a mention of a locally unique stone circle, with some of the upright slabs missing, the ring of 'standing stones' being surrounded by a ring bank, well preserved in parts, and inside the double ring a fine kist, the slabs of which were visible when first we exploited the ruins. About twenty yards south of the circle is a conspicuous menhir, or stone pillar, which is also unique in the district. A very slight acquaintance with prehistoric ruins would have been sufficient to identify the circle, on the one hand, with the crowning example of that type of structure, Stonehenge, and, on the other hand, with the bardic Gorsedd, our peripatetic Stonehenge, a prehistoric sepulchre converted into a bardic parliament, where the Arch Druid lays down the law on the capstone of a kist. The Gelli circle, though small and imperfect, is true to type.

"As to the rest of the ruins, they were found by patient and protracted search. Sometimes a slight unevenness of the ground was the only visible indication; sometimes a single stone peering through the grass; sometimes the grass itself was the only clue to go upon; and in all our labours a little knowledge of the geology of the Rhondda proved invaluable, as the surest of all guides were stones foreign to the spot. When these turned up we knew that the operation would be justified—at least, such a test proved unerring on Gelli Mountain. Considering the unpromising appearance of the ruins, it is something to be able to say that objects of archæological interest were found at every spot where digging was directed. I have an impression,

that towards the centre of the group of ruins partly explored, one might strike in almost anywhere and find something; and there is still much more work to do at the spot than what we have been as yet able to do.

"There is now no doubt in my mind that the Gelli group of ruins is a prehistoric town. The sites already explored are numerous and important enough to warrant such a description. The 'drinking-cup' may be ascribed to the period between 1000 and 1800 B.C. The wheel-made pottery cannot be much earlier than our Christian era. What we expect to find at this old town is not merely evidence of one stage of culture, but a continuous history of man in the Rhondda for about 4,000 years. There is no other spot in the Rhondda where the natural advantages are so favourable to continuity of occupation and succession of cultural stages or ages as the Gelli-Llwynypia headland. It is placed in the midst of an amphitheatre of hills, and it is itself well protected by Nature. No imposing artificial defences are at present visible. Probably the inhabitants deemed themselves tolerably safe from molestation. The artificial forts are on the higher hills, and were only temporary cities of refuge. There is, besides, no other headland in the district which afforded a larger stretch of cultivable land than the one under notice. To complete the picture of the succession of cultural stages at the old town of Gelli, I may say that one could hit a pole of the new electric cable from Gelli to Blaenclydach with a stone picked up and thrown from a Late-Neolithic grave: though the experiment, which would have no scientific value, was not tried by the present writer.

"Completely buried beyond recognition by qualified surveyors, it is no wonder that the old town of Gelli has neither a name nor a tradition. The spot is loosely called Coedcae'r Gelli, the Woodfield of Gelli (Farm), but neither the name Coedcae nor that of the farm, Gelli, 'Grove,' has now any meaning. Though they evidence the once woody character of the slopes, it is not likely that the flat top, the old town site, possessed that character. I propose, for archæological reference, to call the old town simply what it is—Hen Dref y Gelli, or, for short, Hen Dre'r Gelli (the Old Town of Gelli), but not Hendre'r Gelli, please, for Hendre, though it means literally 'Old Town,' is used for 'homestead.' The more imposing cluster of hut sites and enclosures above Blaenrhondda, which seem to be of the same general character as those of Gelli, is called very appropriately Hen Dre'r Mynydd—'the Old Mountain Town.' So an old man who shepherded that mountain for twenty-five years has informed me. These two Rhondda prehistoric towns are in



every respect worthy of place in the list of prehistoric sites in Wales to which common tradition applies the name Tre. There is Tre'r Ceiri in Carnarvonshire, 'the Town of the Picts,' very likely—a name that would suit the Gelli town very well. Then there is Muriau'r Dre—"the Walls of the Town," or 'the Town Walls'—a name given to a cluster of hut circles near Beddgelert. Very interesting is the name of an extensive prehistoric site near Penllyn, Merionethshire, which extends for about a mile, as, indeed, the ruins on the Gelli headland do, and consists of huts and enclosures. It is called Tref Eurych, primarily meaning 'the Goldsmith's Town,' and secondarily 'the Tinker's Town.'" Compare Ton Eurych, which Major Gray informs me is at Aberavon, and there is Craig yr Eurych near Llantarnam.

"To ardent Old Mortalities, who, like myself, spend their holidays in hunting up ancient ruins, I regret to say that, little as there was to be seen of Hen Dre'r Gelli before excavation, there is much less to be seen now after closing the excavated patches. We left all structural features undestroyed, but we have given the remains a much more decent burial than our predecessors on the same spot had given, to the great improvement of the property. There is no finer crop of hay this year on the site than on some patches we had overhauled during the past seasons."

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#### DETAILED REPORT UP TO 1905.

DURING parts of three seasons excavation work has been done on Gelli Mountain, under the auspices of the Rhondda Naturalists' Society. The site explored is at the head of the watershed of Nant Wyddon, a brook which flows into the Rhondda River between Gelli Colliery and Pont Rhondda. The only distinctive name for the spot, so far as I have ascertained, is Coedcae'r Gelli, "The Grove Woodfield," but that name seems to be applied to the whole hill-side on the north of Gelli Mountain. Both Coedcae, "Wood Enclosure," and Gelli, "Grove," are now meaningless as applied to the locality.

#### CHARCOAL PLATFORMS.

That the place was once rich in timber is evidenced by the numerous circular platforms dug into the slopes. The tenant told us that these platforms are known

locally as Holo Cols, which may be translated as "Cinder Hollows." In 1903, one of the platforms was uncovered, and a thick layer of charcoal was found under the clods. The wood burnt was oak. I have noted four sections of the Rhondda where charcoal-burning was extensively carried on, judging by the number of indented platforms on the hill-slopes: Dinas, Trealaw, Blaenrhondda, and Gelli. Of these, Gelli shows the largest number of platforms. A photograph of one of the Gelli platforms has been secured. A semicircular dent was made in the hill-slope, and a semicircular wall was built in front to receive the rubbish. The result was a circular and level platform, half in and half out of the slope. On the platform, it seems, pieces of wood were closely laid, which, after being covered with earth and fired, slowly charred into charcoal. It is interesting to note that the Rhondda, previous to the development of its coal industry, must have supplied large quantities of the smokeless fuel which was the best substitute for coal.

Charcoal-burning in the Rhondda seems to have been an industry developed in connection with a larger timber industry. There is evidence to show that during the period in which Great Britain won the mastery of the sea by means of "hearts of oak," the Rhondda was a source of timber supply of the best quality for the British Navy. At the beginning of the last century, the timber of the district was advertised for sale as "valuable timber for the Navy," and timber of the "largest dimensions." Malkin, who "discovered" the Rhondda for tourists at the beginning of the last century, saw near Dinas a "grove of oaks, remarkable for their height;" and he adds that "among these mountains the oak, if it grows at all luxuriantly, is drawn up to an uncommon tallness." Without going further into this subject, it is flattering to note that the supremacy of the British Navy may have once depended, to a large extent, on the supply of Rhondda oak, as just now it certainly does depend,

to a very large extent, on supplies of Rhondda steam-coal.

The Gelli-Llwynypia headland is cut across by a marshy hollow, deepening on the sides into ravines. The depression is on the line of a fault, which is responsible for a series of landscape curiosities from Penygraig to Treherbert. A ridge on the east of the depression forms a considerable natural defence for that section of the headland. With the ridge, marshy hollow, and the ravines, that section is well cut off from the mountain base. Though no well-marked artificial defences have been noticed on the ridge, the presence of a large number of ancient remains on the cut-off headland, and the conspicuous absence of such remains on the headland's mountain base—a poverty of remains rather exceptional for a Rhondda headland base—show how the line of ridge, hollow, and ravines must have been a determining factor in the selection of the eastern shelter of that ridge for habitations and monuments. The other sides of the cut-off headland are so continuously precipitous as to make any artificial defence works almost unnecessary.

#### THE GELLI CIRCLE—SEPULCHRAL.

The exploration work of the Rhondda Naturalists' Society was commenced at the remains nearest to the dividing ridge. In 1903, under the direction of Mr. H. W. Williams, F.G.S., of Solva, Pembrokeshire, a circle, the outline of which, with a few stone uprights in position, was fairly indicative of its character, was partly explored. Inside the circular bank the edges of stone slabs stood exposed a few inches above the surface. It was a kist with the capstone removed, and as nothing but black mould was found in it, it may have been previously rifled. It was 3 ft. 7 ins. long, 2 ft. 9 ins. wide, and 2 ft. deep, and oriented, the slabs being little disturbed, a little west of the magnetic north. Though the kist was only 2 ft. deep, the bottom

of the grave was a foot or so deeper. There was no stone bottom, but the black mould showed the grave, from the upper edges of the kist, to be 3 ft. deep. From observations made on the spot, it seems quite clear that the grave had been dug 2 ft. at least into virgin earth. Not a trace of any remains or relics were found in it—not even charcoal, but it was about three-quarters full of black mould. The kist was larger than the average hitherto observed in the district. Both its size and the absence of calcined bones and charcoal, favour the supposition that the grave was intended for an unburnt body or bodies. Though the capstone had been removed, the depth and quality of black grave-mould, unmixed with stones, except near the top, indicated no very recent and thorough rifling.

Two trenches were dug across the level area inside the encircling bank, with no results as to “finds.” It was, however, shown that the fibrous earth, with partly-worn stones and other accumulated *débris*, was of uniform depth of 8 ins. or so. The kist notwithstanding, there was nothing to show that the inside area had once more covering than the stuff we overhauled.

In 1904, I undertook the responsibility of directing further exploration of this circle, and a little additional work was done there in 1905, also under my direction. The results are mainly structural “finds.” The circle is the nearest approach to a Stonehenge in miniature we have in the district. Though we have explored other circular enclosures, the one under discussion is locally unique, and may be referred to as the Gelli Circle, and for show purposes, the Rhondda Stonehenge.

The picture which presented itself to a visiting party of Rhondda Naturalists, before excavation was undertaken, consisted of a bank of an irregular though circular outline with gaps, the best-preserved parts showing hardly a foot above the surface outside, and all covered with short grass. On the inside of the grass-covered bank, some stone slabs, upright and slanting, showed

themselves. The area enclosed, except for the edges of the kist slabs, had just the same appearance as the surface outside the bank, sloping gently at the same angle, the only marked difference being noticeable in the grass.

The bank turned out to be a wall foundation, and it was found that the stone uprights must have been originally fixed at regular intervals inside the wall.

The diameter of the circle, inside the wall, north-east—south-west, is 33 ft. 6 ins., east-north-east—west-south-west, 30 ft. The kist is not in the centre, but 6 ft. from the wall on the south-west. The circle is situated in a slight hollow, sloping gently to the north-west, and exposed to the prevailing adverse winds.

Digging was directed for the purpose of exposing the wall foundation on the inside. In the best-preserved parts, only the bottom courses, the very foundations, were found intact. Close to the spot, a long mountain fence wall may account for the extensive denudation of the Gelli ruins; but the denudation cannot be very recent, as the denuded walls are almost everywhere completely covered with grass and fibrous earth.

In the south-west, between the kist and the wall, charcoal, fired stones, and roughly-chipped stone implements were found. Slabs were found arranged into three kist-like receptacles abutting the wall, but much disturbed. They may have been kists, though nothing indicating burial was found in them. The things found there rather indicated fireplaces. At one spot the wall itself had been much fired, and several fired grits or "cooking stones" were found in the *débris*. Each kist or fireplace had for a headstone one of the uprights referred to. Excavation showed that the uprights must have been more ornamental than useful as part of the wall. The stones of the wall itself were coursed on the flat. The uprights had been fixed right on the line of the wall, but it was difficult to make out how they could lend any strength to the wall itself. The

latter was uncovered on both sides and right through on the south side, and it was found to be from four to five feet thick. The masonry intact was massive. The stones used were unquarried, so to speak, water- and weather-worn boulders. The wall was solid all through, and the stones were firmly and cleverly laid.

The positions of the remaining uprights were noted, and an attempt was made to ascertain their original number. All the slabs showed some damage. Four seemed to have been violently broken. Two prostrate slabs were recovered by excavation. Two had their heads cut off, the stumps remaining upright. Only one seemed to have retained its original size, but with its crown somewhat battered.

I have thought it well to record as many details of the uprights as I could observe. On the north-west no excavation was made. Ten slabs were found in position, though varying in angle, and the positions of five others were made out, in one case by a hole, in the other cases by observing the average distance between the visible slabs, making altogether a reconstructed circle of fifteen "standing stones."

No.	Height.		Width.		Thickness.	Distance.		Position.
	ft.	ins.	ft.	ins.	ins.	ft.	ins.	
1	1	10	2	8	5-8	—	—	Upright.
2	1	6	1	10	4-6	5	2	Upright.
3	—	—	—	—	—	—	—	Loose slab in trench.
4	—	—	—	—	—	—	—	Missing.
5	1	1	2	0	3-4	17	10	Slanting.
6	2	0	1	6	6	5	2	Upright.
7	—	—	—	—	—	—	—	Missing, space cleared.
8	1	8	2	4	5	10	2	Prostrate.
9	1	5	2	0	5	4	7	Prostrate.
10	1	10	2	6	3-6	4	0	Slanting.
11	1	3	2	5	5-6	5	2	Nearly upright.
12	2	3	2	3	3-5	5	0	Slanting.
13	—	—	—	—	—	—	—	A hole.
14	1	3	1	4	3-5	9	9	Slanting.
15	—	—	—	—	—	10	8	Missing.
(14-1)								

As to the height of the slabs, it should be mentioned that in no case was a slab dislodged by us from what

appeared to be its original position. The same remark applies to all the structural features we discovered on the Gelli site, except in instances to be mentioned. We could not measure, therefore, the portions of upright and slanting slabs which were fixed in the ground. My impression is that the slabs may have had an average height of from 2 ft. 6 ins. to 3 ft.

The average width of the slabs is noteworthy, as the sides have suffered less damage than the heads. The width of seven slabs varies from 2 ft. to 2 ft. 8 ins., and that of the other three slabs is from 1 ft. 4 ins. to 1 ft. 10 ins. Their average width is 2 ft. 5 ins., one being actually of that width, two differ only by an inch, the widest by 3 ins., and the narrowest by 11 ins. The slabs were unhewn, and though one which formed part of a kist-like receptacle bore the marks of some sharp tool, no such marks were discovered on the slabs which lined the circular bank.

The average thickness of the slabs is also suggestive of design. For comparison, I take the greatest thickness of each stone. The average is  $5\frac{1}{2}$  ins. Four slabs are 5 ins. thick, and four 6 ins. There is not one under 4 ins. and only one over 6 ins.

The skill of the primitive architect is especially observable in the average distance between the slabs. I first noticed that the distances between some of the uprights seemed to be about equal. Six such distances averaged 4 ft. 2 ins. Three distances were exactly alike, 5 ft. 2 ins. The extreme difference was only 12 ins. As the slabs looked very much knocked about, a few inches make no material difference.

Having learnt so much, we began a search for the missing slabs; and the reason why the search by excavation was not pushed around the whole site was a conviction that what we were searching for could be reasonably inferred from the measurements taken.

After measuring the gaps and the total distance, and assuming the original number of uprights to have been fifteen, the average distance between the slabs turned

out to be 4 ft. 6 ins., only  $3\frac{1}{2}$  ins. more than the actual average where no gaps in the line occurred. The number fifteen was not taken at random. Ten slabs had been found. Where the distance between two of the slabs was 9 ft. 9 ins., a hole in the wall bank showed where a slab had been abstracted. Where there was a gap of 17 ft. 10 ins., a loose slab was found in a trench, which may have been one of the missing slabs. Assuming that two were missing from that gap, and that the missing slabs were of the average width of 2 ft. 5 ins., after deducting 4 ft. 10 ins., from the width of the gap, we have an average distance of 4 ft. 4 ins., a difference of only  $1\frac{1}{2}$  ins. from the ascertained average, 4 ft.  $2\frac{1}{2}$  ins. Again, where the gap measured 10 ft. 2 ins., there was a cleared space. There the whole wall bank had been removed, or a gap there had been originally planned: a no uncommon feature, it seems, of circles of the kind. But even there a slab of the average width would have a space on its flanks of 3 ft. 10 ins.

Thus, the height being conjectural, the average width and thickness of the slabs and the average distance between them cannot be accidental. On a small scale, perhaps, the evidence of structural design brings the Gelli circle into a line for comparison with the more elaborate works of the Prehistoric ages.

While the circle is sepulchral in character, we found no evidence that the enclosed area was once covered by a cairn. It may be inferred that the massive wall was never much higher than the upright slabs. There was certainly evidence that some people had lit fires between the kist and the wall. Two of the kist-like receptacles noticed had flagstones for floor, looking very much like hearths. Neither flint nor pottery, nor any metal, was found on the site; but it must be remembered that, except two narrow cross-trenches, and a space on the inside of the wall on the south-west, south, south-east, and north-east sides, the inside area was not excavated.



Contrary to the usual rule, there was certainly no entrance on the south side, and no definite entrance visible on the north or sloping side. The entrance apparently was at the cleared space on the south-east, but that level grass-covered spot was not excavated.

### A MENHIR.

Twenty-two paces to the south of the circle, and on higher ground, the highest on that section of the ridge, there is a menhir, or stone pillar. It shows itself above ground 2 ft. 9 ins. high, 1 ft. 4 ins. to 1 ft. 5 ins. wide, and varying from 4 ins. to 12 ins. in thickness. It is a squarish, unhewn boulder of local Pennant grit. It points some 15 degrees west of north, like the kist. Between the menhir and the circle, the edge of a vertically-fixed stone, appearing a few inches above the surface, points in the same direction, and may be part of a stone row.

Six feet from the menhir, on the south-east—still in the same direction—are remains awaiting excavation, probably a cairn, as the site is too exposed for a habitation.

Having so many details to record of our local excavations, I must not overload this report with comparisons and parallels from a wider field. It is thought that the number of "standing stones" forming a circle, or a stone row or avenue, had once a significance. I will only mention here a parallel case to the Gelli circle on Cilciffeth Mountain, Pembrokeshire. In the archæological survey of that county (Sheet X, S.W.), two stone rings are described: "They more resemble overgrown hut-circles than tumuli. The northern work is 16 yards across, hollow to a depth of about 4 ft., and fifteen large stones are to be seen forming a circle. Bulrushes grow in the centre. The southern work has very similar characteristics, but it is 22 yards in diameter, and the circle is composed of smaller stones."

## CIRCULAR HUT SITE.

Some 150 paces east of the circle, another circular bank invited exploration, and the whole site has been excavated. Except some large stones thrown out of position in the south and north, the ruins were covered with short grass, the circular bank forming but a slight unevenness of the surface. It proved to be a circular enclosure, without a ring of upright slabs.

We began work in the true south, and a regular entrance was found there. There was a threshold with its inner edge in line with the inner facing of the enclosing wall. There was a wall facing on the west side of the threshold, a row of stones with edges in line, 4 ft. 6 ins. long, which was the thickness of the wall at that point.

Inside, and slightly west of the entrance, some charcoal was found. There some slabs had been arranged into a rough semicircle, slanting at an angle of 45 degrees or so. In a joint between two of the slabs, a flint arrowhead was found. The semicircle was 3 ft. diameter.

For 12 ft. west of the entrance, the inside wall facing, a foot deep, was very well preserved, and built true to a circular line. Massive unquarried stones were coursed on the flat, except one stone, a foot deep, which formed part of the wall.

For 18 ft. east of the entrance there was no trace of a wall, and very few loose stones, but the space was covered with peat, and the high coarse grass which grows in peaty soil, very different to the grass which covered the *débris* of the enclosure. It is to be remembered that the circle already described had a gap on the south-east side. As the walls of both enclosures must have been denuded of set purpose, it is possible that the despoilers in both cases made a thorough clearance on the south-east.

For 28 ft. beyond the south-eastern gap, the inside wall-facing was traced. In parts it was 15 ins. deep.

The outside facing was also uncovered on the east side, and the wall there was of irregular thickness. It was solid all through. For 18 ft., where both facings were exposed, it was 4 ft. 6 ins. thick. Then it broadened eastwards towards the gap to 5 ft. 6 ins., and for several feet it was fully 6 ft. thick.

On the west side, the outside facing of the wall had been broken into, and the whole wall in that direction, except 12 ft. from the entrance, was very thoroughly destroyed. What remained of the wall foundation in good preservation described a fairly-true half-circle, or a circle true in patches. On the north side there was an annex—a small hut-foundation attached to the larger enclosure. The enclosure wall from east to north took a too-straight direction to complete the circle described by the southern half of the enclosure. The wall in the north was 8 ft. away from the north point of the expected circle, but the enclosing bank on the north-west side came round for some distance to the circular line. The deviation of the east-north wall seems to have some reference to the additional structure on the north. Just where the wall deviated from the true circle, a curious arrangement of small upright stones did duty for the line of the circle there. Each upright had an horizontal stone in front of it, forming a little seat, such ledges being presumably hearths.

Finding the exposed wall on the southern half of the enclosure to be true to a circular line, we ascertained the centre of the projected circle; and there, curiously enough, the centre stone was found: a roughly round, flat slab of Pennant grit, 1 ft. 3 ins. diameter, lying perfectly flat and firm on the calm or undisturbed soil. The distance from the centre of the centre stone to the entrance in the south was 17 ft. 6 ins. From the same point to the inner wall facing on the east, the distance was 17 ft. From the same point to a presumable hearthstone on the north-west, which with other indications seemed to point out the line of a circular wall, the distance was 17 ft. So, in spite of the northward

deviation of the east-north wall, we had evidently to deal with an area that had once been planned as a circle of 34 or 35 ft. diameter, practically of the same diameter as that of the Gelli circle. I may observe here also that the enclosing walls in both cases were exactly of the same character as to composition and style of masonry.

Between the centre stone and the wall on the south-west,  $3\frac{1}{2}$  ft. from the latter, a large slab lying flat on the floor was found. It was of square form, 2 ft. 4 ins. by 2 ft. 5 ins., and from 2 ins. to  $4\frac{1}{2}$  ins. thick. When lifted, it was seen that it had been placed carefully to rest on a bed of hard, though small, stones, and not, as in the case of the centre stone, on the calm. Still, the bedding was on a level with the floor, and trouble had been taken to give as much stability as possible to the slab.

As we had lifted the stone, thinking at first that it was the capstone of a kist, we scraped away the bedding and found a firm bed of rock underneath. There was only the artificial bedding between the slab and the rock. This slab was the only thing found in the enclosure resting on the rock. It had no side uprights like a hearth. It was probably an anvil stone. The space all round it was free. The number of roughly-chipped stones found in that space suggested its use as the workshop of the establishment.

Between the centre stone and the wall on the east, 3 ft. from the wall, a true hearth was located. It consisted of a slab lying flat, 7 ins. thick, squarish in form, 1 ft. 6 ins. along the front edge, and 1 ft. 8 ins. along the back edge, 10 ins. along the left edge, and 1 ft. 6 ins. on the right. It was supported at the back by an upright slab, 1 ft. 3 ins. long, 3 ins. thick, rising from 5 ins. to 7 ins. above the flat slab. Another upright, 9 ins. long and  $4\frac{1}{2}$  ins. thick, formed the right, or south, support; and another, 1 ft. 4 ins. long, and from  $7\frac{1}{2}$  ins. to 10 ins. deep, formed the left, or north, support. All the slabs had been firmly laid, and

the uprights had further wall backing. The hearth resembled a low stone arm-chair. Close to it on the north was what seemed to be a real seat. A few stones on the flat had been laid in the form of a low pillar, fairly round, and a round, flat stone had been placed on top, making a firm seat, or small table, from 12 ins. to 15 ins. high. Charcoal and fired stones were abundant near the hearth, as indeed they were at many points within the enclosure.

In front of the hearth,  $3\frac{1}{2}$  ft. from it, a flint scraper was found, 6 ins. under the surface. It was on the hardened floor, and the hardened layer underneath was  $1\frac{1}{2}$  in. thick. Though no decided pavement was found anywhere, the floor for the most part of the area could be easily made out by the hard earth crust.

When, in 1905, some stuff that had been thrown up from the hearth in 1904 was re-sifted, there was found a flint flake, probably used as a knife, a smaller flake, the smallest arrow-head found yet by the Rhondda Naturalists' Society, and a barbed arrow-head, the tip and one of the barbs having been broken.

Forming a rough semicircle in front of the hearth, were some slabs pitched into the ground in the same form and at the same angle as the slabs encountered first close to the entrance. Noticing a suspicious colour in a joint between two of the slabs, one was removed, and on the hidden side were streaks of the black, oily substance which I noticed associated with human remains in the Crug yr Avan kist. But nothing suggestive of burial was found in the enclosure.

In 1904, Mr. W. Parfitt picked up a flint arrow-head close to the centre stone. It lay on the floor which had been exposed a day or two before. In 1905, a fired stone was found a foot north of the centre stone, and 4 ft. west of it was found a flint arrow-head. Under the edge of a stone on the flat, with an upright stone as a back support, the whole resembling a hearth,  $3\frac{1}{2}$  yards north of the centre stone, a very tiny flint flake was found. Another flake turned up about

2 yards west of the last spot. Four yards west of the centre stone there was another hearth arrangement, and 6 ins. in front of it charcoal was found on the floor.

In the extreme north of the enclosed area, a flint arrowhead was found in 1904 on the floor, exposed a day or two before. Both this and Mr. Parfitt's "find" were made after the rain had washed the trench.

As already mentioned, a hut foundation was discovered on the north side outside the enclosure wall proper. The enclosure wall formed the southern side of the hut, and a semi-circular wall, 10 ft. long and 2 ft. thick, formed the north side. The east side was open, at least no wall was traced there. But on that side, slightly inside the hut apparently, there was a large stone loose, and a kist-like receptacle or fireplace full of black mould, charcoal, and fired stones. The large stone boulder may have been a doorpost.

Right outside the hut, but near it, there was a hearth, as decisive in form as the one inside the enclosure. The flat slab had straight edges at the back and right. It was 1 ft. 4 ins. wide and 10 ins. towards the back support. Forming that support was an upright 8 ins. along the upper edge, and another upright, 5 ins. long along the top, formed the right support. There was no supporting upright on the left side, the flat slab, both on the front and on the left side, having round edges. Behind the uprights, as in the case of the other hearth, stones were firmly laid for further support. This hearth was an "open-air" affair, and a number of "cooking-stones" were found outside the wall there.

These seat- or ledge-like stone arrangements formed a special feature of the enclosure. The best had three upright supports. The one just described had two. Three other ledges were on the north-west and north-east sides of the centre stone, each consisting of a flat slab firmly planted on the calm, and a smaller slab for backing, pitched vertically into the calm, the latter

having further stone backing. Altogether five hearths—if that is the proper description—were found on the site, and at least two other places where stones were arranged for fireplaces. Add to this the fact that “cooking-stones” were unusually numerous on the site.

Water-worn stones, partly chipped as implements, were also numerous, especially in the vicinity of the anvil stone. The rude implements preserved deserve careful examination, if only for their association with many flints of the finest workmanship. It was found impracticable to preserve all the stones that showed marks of chipping; but, as guides to more valuable “finds,” they have proved most useful. From the Gelli site there were selected in 1904, for preservation, after a second examination, the stones which seemed to arrange themselves into types or classes: 21 simple pounders, 6 club-shaped pounders, 14 axe-shaped pounders, 7 rubbers—3 with polished surfaces, 4 stones used perhaps as hand-weapons, 24 picks or sharp-pointed pounders, and 1 hammer-stone.

The same types turned up at the excavations in 1905. After handling many of them fondly, I decided to re-bury them, having noted the spots for possible future reference. At the six sites on Gelli, where I have been privileged to direct excavations, and where visible indications were of the poorest kind, I was led to persevere by the presence of these rudely-chipped stones, and in each case they proved true guides to valuable “finds.”

The enclosure under discussion is in a slight hollow, well sheltered on the north-west, the reverse of the position of the circle. The entrance is not only due south, but it is also on the sloping side. The enclosure was evidently used as a habitation. The thickness of the wall on the east side is remarkable; and the wall, wherever found, evidenced a very substantial structure, but nowhere is it over 1 ft. 3 ins. high. The thick floor-crust was specially noticeable.

No trace of pottery or metal was found on the site,

except traces of what may be called free iron, which we have met on peaty sites in the Rhondda. In number, variety, and workmanship, the collection of flints found is of the finest. It was rather curious that no objects found on the Gelli sites, except flints and potsherds, exhibited any particular artistic work or design.

### STONE-LINED TROUGH.

Some eighty paces north-east of the enclosure described, a piece of level ground, partly enclosed, invited examination. Two straight banks, forming a right angle, sheltered the space on the west and north. On the other sides, the levelled ground ended in the natural marshy surface of the hill-top. The space inside the right angle was almost perfectly level and even, covered with short grass—the delight of the archæologist—except where some stones lying flat had not been completely hidden by the friendly grass and moss. The stones being level with the grassy surface, they looked like remnants of a pavement.

The rectangular bank was evidently a massive wall foundation. The inner facing of the north section appeared distinctly, and a little excavation disclosed the facing of the other section. What could be seen resembled the masonry we had seen at the other two sites explored. But the angularity of the structure was puzzling. As during five years' digging, we—Rhondda archæologists—had been accustomed to look for "finds" within round structures, I hesitated somewhat before incurring expense in uncovering what might turn out to be the floor of a very modern barn. It was really a very unpromising site. The wall might be anything; but I noticed that it must have been a shelter-wall from the prevailing winds, and that was something. The west wall bank is traceable for thirty yards, and the north section for ten yards. There was no trace of a wall on the east and south.

The symptom, so to speak, that specially recom-



mended an operation, was the faint outline of a circle, which was described at two points in the levelled ground by the partially-hidden stones referred to. Whether they were cairns or huts, they had evidently been demolished down to the level of the grassy surface. Subsequent excavation showed that the true bottom of the level area was from 6 ins. to a foot deeper than the present surface; and, at two points explored, what looked like paving-stones were simply the lower courses of walls.

We started work, in 1905, at the circular outline six yards from the west wall. After skimming the surface, stones were found foreign to the spot. Then some rudely-chipped stones began to justify the operation. Several "cooking-stones" and stone-pounders followed. By the southernmost stone on the structural line, a large piece of charcoal was found 6 ins. below the surface. More charcoal appeared by the same stone, together with fired stones and a piece of black pottery.

Between two stones on the westernmost end of the circle, a large piece of fused glass was discovered. There, also, a piece of charcoal was found 6 ins. below the surface; also a slab slightly inside the circular line, 1 ft. 3 ins. by 7 ins., showing the effect of fire, with more charcoal. Three pieces of pottery were found near the centre. Inside the wall-line on the north, a fire-floor was found, about 6 ins. below the surface, with a cake of charcoal and ashes for bottom. There was much charcoal at that spot. All the charcoal and pottery were found on the somewhat hardened floor of an almost even depth of 6 ins. below the surface, with the exception now to be noticed.

Having cleared the area of all loose stuff, leaving everything fixed, well-laid, or earthfast in position, right across the enclosed space two parallel rows of upright stones appeared on a level with the hardened hut floor. The parallelogram pointed east and west. The stones were found to line a trench 7 ft. 6 ins. long.

2 ft. wide, and a foot deep—that is, below the hut floor, or 1 ft. 6 ins. from the present surface. After removing some loose stones, which had evidently fallen into the trench, much gravel was found accumulated at the bottom. Except at the eastern end of the trench, the black mould so commonly found in such chambered places was noticeably absent. The action of water within three parts of the trench was manifest.

But at the east end corner there was a good deal of black mould. At that end also a stone upright rose higher than the upper edges of the other stones which lined the trench. It formed a headstone to the parallelogram, as well as part of the circular foundation of the site. It was 1 ft. 6 ins. deep, and 1 ft. 6 ins. wide. Both charcoal and fired stones were found close to it.

No objects of interest were found in the trench. One of the loose slabs removed from it may have been part of its stone covering. It had been dug down to and partly into the rock. The rock there was a bed of fossils, which we identified later as forming also the rock bottom of a grave on an adjoining site. The rock on which the anvil stone rested in the enclosure already described was a bed of flagstone. The bed of flagstone lies under the fossil bed referred to. The same fossil bed, with a thickness of from 8 ft. to 10 ft. of flagstone under it, I have identified on the upper Ogwr, at the river quarry above Station Road, Nantymoel.

The stones on the flat which formed the slightly oval enclosure were of almost uniform thickness, from 6 ins. to 7 ins., corresponding to the depth of loose earth within the area. There was only one row, and no wall with two regular facings. The space we uncovered was 14 ft. in diameter. The greatest diameter of the enclosed area was 10 ft. It was, indeed, only just large enough to enclose the stone-lined trench.

The depth of "meat," or fibrous earth, on this site, was less than that of any prehistoric site we have hitherto explored as a Society. No distinctive finds

of the Bronze Age were made there. The pottery—all black—was wheel-made. The stone-lined trough, partly dug into the rock, reminded me of the rock-hewn and stone-lined graves of Pembrokeshire. Evidence of the Iron Age could not be ignored, and other evidence, as far as it went, favoured an earlier period.

### A DOLMEN AND A "DRINKING-CUP."

At the north-east corner of the levelled area, other slabs indicated a similar enclosure. The platform partly enclosed by the rectangular wall slopes somewhat on the east side, and right on the marshy edge excavation was directed. Here we plunged in *medias res*, right into the area which seemed to have a wall-ring. We left the wall, or what remained of it, alone. Three bits of wheel-made pottery soon rewarded us; two pieces fitting each other, and showing a pattern similar to one found on the former site. But these were buried deeper. They were found on the calm 11 ins. below the surface. Other pieces were found, with charcoal, at the same depth. A flint flake was found on the floor, 8 ins. from the surface, inside the wall, but close to it on the north-west side. After repeated measurements, the floor was found generally to be a foot below the surface.

Here, again, something unusual was observed near the centre of what seemed to be a hut floor. There the loose earth deepened. Pottery was found 1 ft. 2 ins. deep. Soon we were 1 ft. 8 ins. deep in black mould and loose stones. At that depth several bits of pottery turned up. Slabs, which had evidently been brought there for building purposes, were in the greatest confusion. We took much care to preserve the slightest attempt at intelligent masonry, but to no purpose. It was simply a maze, and everything was topsy-turvy.

At a depth of 2 ft. nine pieces of pottery were found. A flint flake turned up on the eastern side of the site, 1 ft. 5 ins. below the surface. Buried in the mass

of *débris*, and sealed most effectively from observation by a level coating of grass, we found a dolmen or capstone of cromlech dimensions, itself and the rude sepulchral chamber it covered having evidently been thrown out of their original form and position. We found, however, that the bottom of the grave was nearly 3 ft. below the present surface, or 2 ft. below the floor of the remainder of the site.

Colonel Morgan, of Swansea, who every season visits the Rhondda Naturalists when at work, cheering them with his genial presence and materially assisting them in their work, arrived on the spot just when his advice was most needed. He thought we ought to dig deeper at one spot; and before he left us a "drinking-cup," or beaker, was found in fragments at a depth of 2 ft. Bits of black pottery were found at the same level, and a piece of the same pottery was found under the big capstone. This pottery was not wheel-made.

On the sides of the slabs which seemed to have formed parts of the sepulchral chamber there was much of the black, oily, sticky substance which we also saw at another Gelli enclosure. The bottom of the grave was the fossil bed we encountered in the stone-lined trench.

The capstone was resting on a smaller slab, evidently out of position, and far under that slab a fragment of the beaker was recovered. The largest part, nearly the whole indeed, of the fragments were found under the northern end of that under slab. Mixed with black mould, when picked up, the smashed beaker looked like a piece of pie. Everything about the grave seemed to have been destroyed of set purpose.

The capstone was 1 ft. 6 ins. thick, 2 ft. 6 ins. wide, and from  $4\frac{1}{2}$  ft. to 5 ft. long. The level of the lowest fragment of the beaker was 2 ft. 4 ins. below the surface. Forming the southern side of the grave were other large boulders, which seemed not to have been placed there by man. The shelter of these boulders seems to have suggested to the gravedigger that it

might be utilised for a grave. The whole deepened grave area, which doubtless had been artificially deepened right to the rock, measured 10 ft. by  $3\frac{1}{2}$  ft.; that is, the area that was below a foot deep, and filled with black mould and slabs in disorder.

After searching the grave area carefully, the black mould was found extending in a northward direction. Following it, a passage, marked by the black mould, was found leading out of the grave in that direction. It was a shallow passage, from 1 ft. 6 ins. to 1 ft. deep. Some pieces of soft yellow pottery were found in it; and a little further on, outside of the levelled area, towards the north, a large piece of rusty bent iron was found 9 ins. below the surface, and by it some charcoal.

Iron "finds" of the Prehistoric period are, I believe, exceedingly rare in this district. Yet, as Mr. Read observes, iron objects have been preserved from the very earliest period in which iron may be said to have been in use. At the time of writing, I am unable to give an opinion as to the use and form of the Gelli iron "find." The spot was the driest on the hill. The soil surrounding the piece of iron was a soft, black-brown mould, not quite as black as the mould which accumulates in chambered places, and differing from the latter in being fibrous. It was the mould a gardener would like, and seldom seen except on ruinous sites or highly-cultivated land.

The soil just described, together with some flat stones on a level with the grass, led us to open up more ground contiguous to, but to the north of, the northern section of the rectangular wall. Everywhere charcoal and pottery justified the search. A little west of the spot where the piece of iron was found, with different kinds of pottery a fine anvil stone was uncovered. Here was a decided floor a foot below the surface. The anvil stone, as I would call it, was 2 ft. 6 in. long, and 2 ft. wide. Some yellow pottery was found close to this stone, with a good deal of charcoal. This was to the west of our excavation in that direction. Follow-

ing similar indications to the east, charcoal and three pieces of pottery justified the digression.

The pottery found at the four spots excavated within and to the north of the levelled platform was, generally speaking, wheel-made; especially was this noticeable on the usual level of the prehistoric floors. Bits of other pottery were found associated with, or in the vicinity of, the beaker, where also the flints were found. The piece of rusty iron was the only metal discovered.

The finds await a thorough examination. The pottery supply eight or nine different patterns, all in small pieces. The beaker, though in fragments, can be fairly reconstructed. It is coloured yellow-red, and ornamented with the usual chevron, or zigzag lines. The ornamental lines were made in the clay by means of a stick, the die, so to speak, consisting of some six squares, notched in a space of half an inch. A beaker bearing similar notch-marks was found near Newhouse Farm, St. Fagans, in 1900, and has been presented by the Earl of Plymouth to the Cardiff Museum. Mr. John Ward describes it as a "most interesting and valuable gift." The grave from which it was recovered must have strongly resembled the Gelli grave. "The grave," says Mr. Ward, "appears to have been a simple hole in the ground, just large enough to admit two bodies in a doubled-up condition, covered with a rough slab of stone about  $4\frac{1}{2}$  ft. square." Mr. Ward says the St. Fagans' beaker "belongs to the time when bronze was beginning to supplant stone for axes and knives." As to its age, he says, "we can hardly assign it less than 3,000 years." (*Public Library Journal*, Cardiff, vol. iii, pp. 55, 56, where a photograph of the "drinking-cup" is given.)

The notch-marks seem to bring the St. Fagans and Gelli beakers into a close family relationship. "Drinking-cups" were found buried with the skeletons of eight individuals recently recovered from the sands at Merthyr Mawr. Professor Hepburn, of Cardiff University College, has found the cephalic index of the

skeletons to be eighty-four. The two skulls recovered from the St. Fagans grave seem to be of the same character. In Aberdeenshire, a famous "drinking-cup" area—the same cephalic index has been noted by archæologists. Though not a single bone was recovered from the Gelli grave, it is no wild flight of the imagination to seek at Merthyr Mawr and St. Fagans a description of the beaker people of Gelli. "We see," says Professor Hepburn, "a race of medium stature, probably varying in height from 5 ft. 1 in. to 5 ft. 7 ins. of well-developed muscularity, and built in proportions similar to our own. Their heads were typically rounded, their features well-defined and symmetrical, their eyebrows strongly marked, their noses well proportioned, and probably not constructed with their apertures looking forwards, as in the Negro type. There is every reason for concluding that in colour they were white or yellow, and not black. They constantly practised the squatting attitude, and preferred to sit upon their heels rather than to recline upon the ground. There is nothing in the proportions or size of their skulls to suggest that their skull capacity was less than that of modern skulls. They present the physical characters of the men of the Bronze Age; while the entire absence of bronze from the barrows out of which these skeletons were obtained would lead one to associate them with the period of transition from the Age of Stone to that of Bronze." (*Arch. Camb.*, 6th Ser., vol. v, pp. 231, 232.)

The presence of the beaker, nearly a score of fine flints, a plethora of rude stone implements, and the absence from six sites excavated of any trace of bronze, speak of the same transition period on the heights of Gelli. The true Celts of Central France, the *Gallia Celtica* of Cæsar, had a mean cephalic index of eighty-four. The beaker people of Glamorganshire may, therefore, have been Celts. But there are strong reasons for the view advanced by Mr. Read, that "we may assign the 'drinking-cup' and those 'food-vessels' found with

unburnt burials, and frequently with bronze objects, to the pre-Aryan population, in part descended from our remoter Neolithic ancestors" (Read's *Bronze Age*, p. 25) ; that is, the beaker folks were Picts, who taught the British Celts to decline their prepositions, and to begin a sentence with the verb.

Several photographs of the sites were taken during the excavation ; but unfortunately, and through no fault of the excavators, or members of the Rhondda Naturalists' Society, no copies are available. The plans submitted herewith are intended to illustrate this report, rather than to serve as proper surveys of the sites. (In 1906 fifteen photographs were obtained.)

Special thanks are due to Major Dyke, President, and M. E. Williams, Esq., Hon. Secretary, for their personal efforts in fostering and encouraging genuine interest in a branch of the Society's work which is generally popular only in its "show" aspects.

W. D. Wight, Esq., who knows most about the composition of Gelli Mountain, takes a keen interest in the exploration of its surface. Leave to dig was courteously granted by the agents of the Bailey estates and the tenant. As the digging in 1905 was the most successful of all undertaken since the formation of the Society, the two workmen employed—William Matthews and Fred. Hathaway—deserve honourable mention : for our success was chiefly due to their conscientious work and rare scent for "finds." As usual, Dan. Thomas, Esq., of Pentre, took a very active interest in the work.

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## NOTE OF AN ANCIENT COPE BELONGING TO ST. MARTIN'S CHURCH, LAUGHARNE, CARMARTHENSHIRE.

BY GEO. G. T. TREHERNE, Esq.

MY attention was first called to this cope, many years ago, by a rumour that pieces of it were being cut off by the Clerk of the Church, and sold for five shillings each to irrepressible and inquisitive tourists. When rescued from the negligent (to use the mildest term) custody of the Clerk, it was found to be a thing of rags and tatters, attached by little better than shreds to the blue linen backing, the orphreys being mercifully almost intact. The remains were reverently placed in a tin box made for their safe custody, and were taken by the Vicar into his own keeping. There they remained until last autumn, when, at the instance of Mrs. McClure, the accomplished wife of the Editorial Secretary of the S.P.C.K., to whom I mentioned the matter, the box and its precious contents were, with the ready and courteous consent of the present Vicar, brought up to London on the occasion of the recent Exhibition of Ecclesiastical Embroideries, at the Burlington Fine Arts Club, Savile Row.

Under the careful and kindly auspices of Mrs. McClure, in consultation with Mr. Kendrick, of the Victoria and Albert Museum, South Kensington, the fragments have been carefully pieced together and remounted, with the result shown by the accompanying photographs, given to me through Mrs. McClure by the Museum authorities. One of these, as will be seen, shows all that is left of the cope, and the other a portion only, enlarged so as to facilitate the reconstruction of the original design—a very fine one.

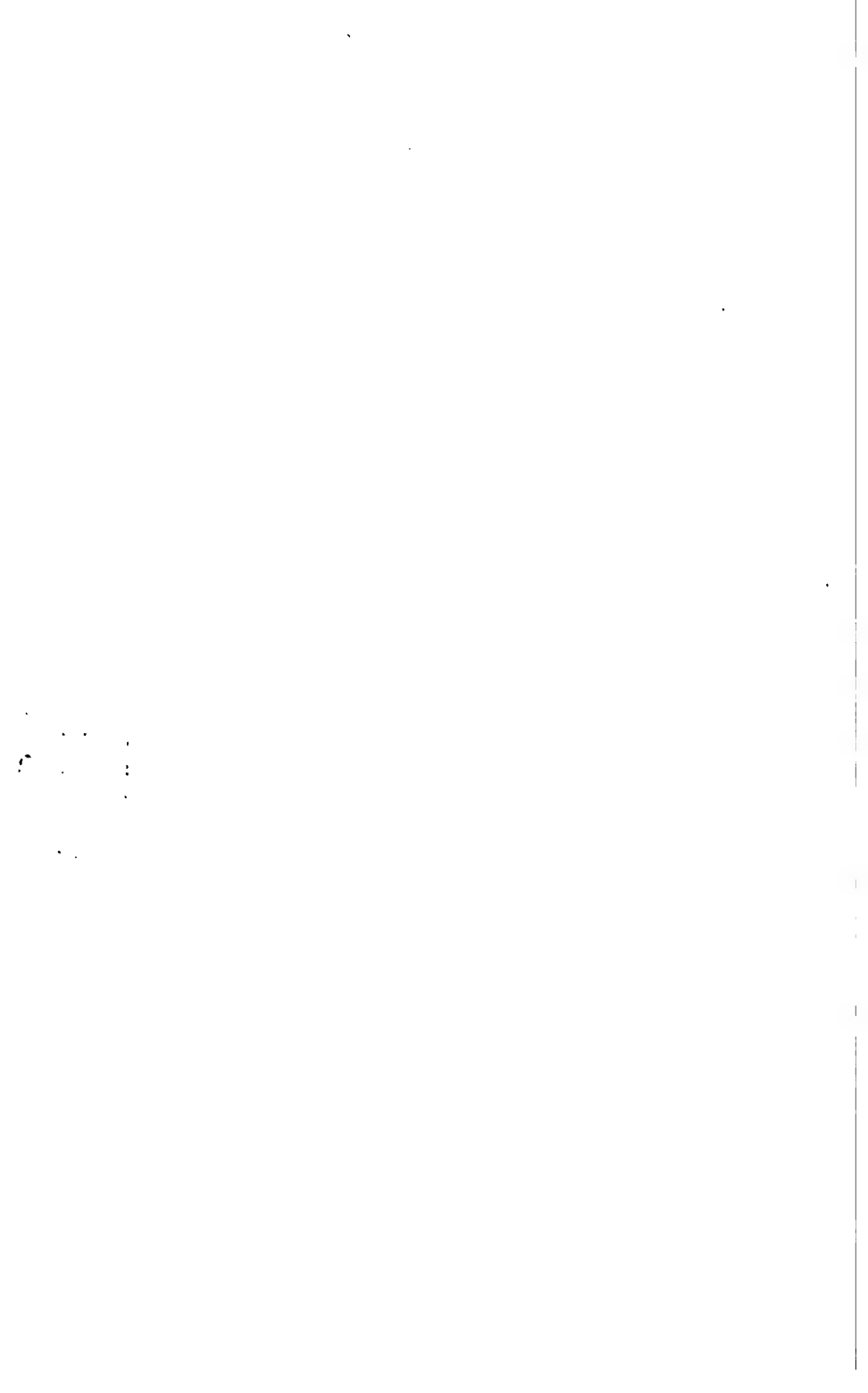


THE LAUGHARNE COPE.

Photograph enlarged to show the design.



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The Museum authorities offered to either purchase or take charge of the cope, but the Vicar wisely preferred that it should be retained in the Church.

A local tradition exists to the effect that the cope in question was presented to the Church by Sir Guy de Brian, Lord Marcher of Laugharne, in the reign of Henry III, and I have found the following notices of it :—

*Topographical Dictionary of Wales*, Nicholson Carlisle, F.S.A. 1 vol., 4to, London, 1811.

“The Cloak or Mantle of Sir Guido de Brian, the Yr (Lord Marcher of the Town and Lordship of Laugharne, in the reign of King John), richly embroidered in purple and gold, is still preserved in the Church.”

*The Beauties of South Wales*, Thomas Rees, F.S.A. Vol. xviii of the “Beauties of England and Wales.” 8vo, London, 1815.

“This little Corporation holds some lands in the neighbourhood which were given for the use of the Burgesses in the reign of King John by Sir Guido de Brian, who then held the Lordship. The town was probably incorporated in his time; his purple mantle, richly embroidered in gold, is carefully preserved in the Church.”

Lewis's *Topographical Dictionary*, 1844 (*s.v.* Laugharne).

“A richly embroidered Mantle is still preserved in the Church, supposed by some to be that of Sir Guido de Brian; but it has been suggested that this is rather a Priest's vestment, as there are Saints' effigies represented on the sides.”

*The Antiquities of Laugharne, Pendine, and their Neighbours*, Mary Curtis. 2nd edition, 1 vol., 8vo, London, 1880.

“An ancient Cope is preserved (in the ——— Church), which must have been very rich, and retains two or three figures of Saints embroidered in gold.”

Mrs. McClure, to whom best thanks are due for her timely intervention, kindly gives me the following description of the cope, written for her by the Museum authorities :—

"The red and gold brocade is Italian (Florentine), second half of the fifteenth century. The orphreys are embroidered with coloured silk on linen, the figures being worked separately and applied. These seem to have represented Prophets and Apostles, including St. Andrew and St. Thomas (?). The orphreys are English work of the same date as the Italian brocade, or perhaps early sixteenth-century."

It is proposed to endeavour by advertisement to recover some of the lost pieces. Readers of these Notes are earnestly invited to assist in the search.

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## TREFLYS CHURCH, CARNARVONSHIRE.

By HAROLD HUGHES, Esq.

THE discovery in 1904 of an early inscribed stone bearing the Chi-Rho monogram, in the churchyard at Treflys, has added greatly to the interest of the site. The stone has been described in *Archæologia Cambrensis*, 6th Ser., vol. v (1905), p. 70, by Mr. Romilly Allen, who assigns its probable date to the sixth century.

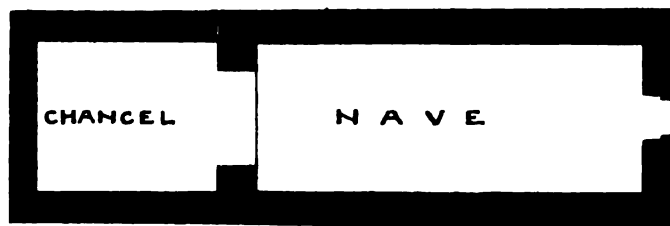


Fig. 1. Plan of Treflys Church.

The discovery of this stone may lead us to conjecture that a burial took place on this spot in the sixth century; and that, in all probability, a church has existed here from the same early period. That the existence of the stone on the site in no manner enables us to date the period of the present fabric of the church, is apparently so obvious that there would be no need to emphasise the point, if the opposite view had not been affirmed and argued in print.

It may, however, be of interest to record the character of the church standing in this churchyard, especially those features which have been obliterated in the



"restoration" of 1888. My first visit to the church was in company with the Rev. J. E. Williams, the Vicar of Portmadoc, when we went over to inspect the recently-discovered inscribed stone. As, therefore, I was unacquainted with the church in its "pre-restoration" days, the sketches of the exterior and interior, showing it at this period, have had to be founded on photographs.

The church consists of a nave and chancel, separated by an arch. The nave is a little over 32 ft. long by 12 ft. wide, internally. The width of the wall containing the chancel-arch is 3 ft. 3 ins. The chancel is about 15 ft. long by 12 ft. 6 ins. wide (see Fig. 1).

The points of archaeological interest in the existing structure are: (a) the plan of the church, (b) the chancel-arch, (c) the western gable with its doorway and bell-gablet.

The plan of the nave indicates the limit of the most ancient portion of the church. The chancel is a later addition. Straight joints exist between the nave and chancel, visible in the external faces of the north and south walls respectively. The chancel-arch is semi-circular, but, as it is entirely coated in plaster, it is impossible to examine its construction and form a reliable opinion as to its date. Canon Lloyd Jones informs me that "the arch was merely a hole in the east wall of the nave, to provide an entrance into the chancel." Referring to the chancel, he writes:—"It was very poorly built," and "it was absolutely necessary to take it down." He is of opinion that it was a very late addition.

The old roof, of very simple construction, shown in Fig. 2, has been entirely replaced by modern work. The principals consisted of two main rafters, their feet supported on rough stone corbles, and a slightly-curved collar-tie. There were two rows of purlins on either side. The rafters were substantial, and laid flat.

All the old fittings have been dispersed. A record of

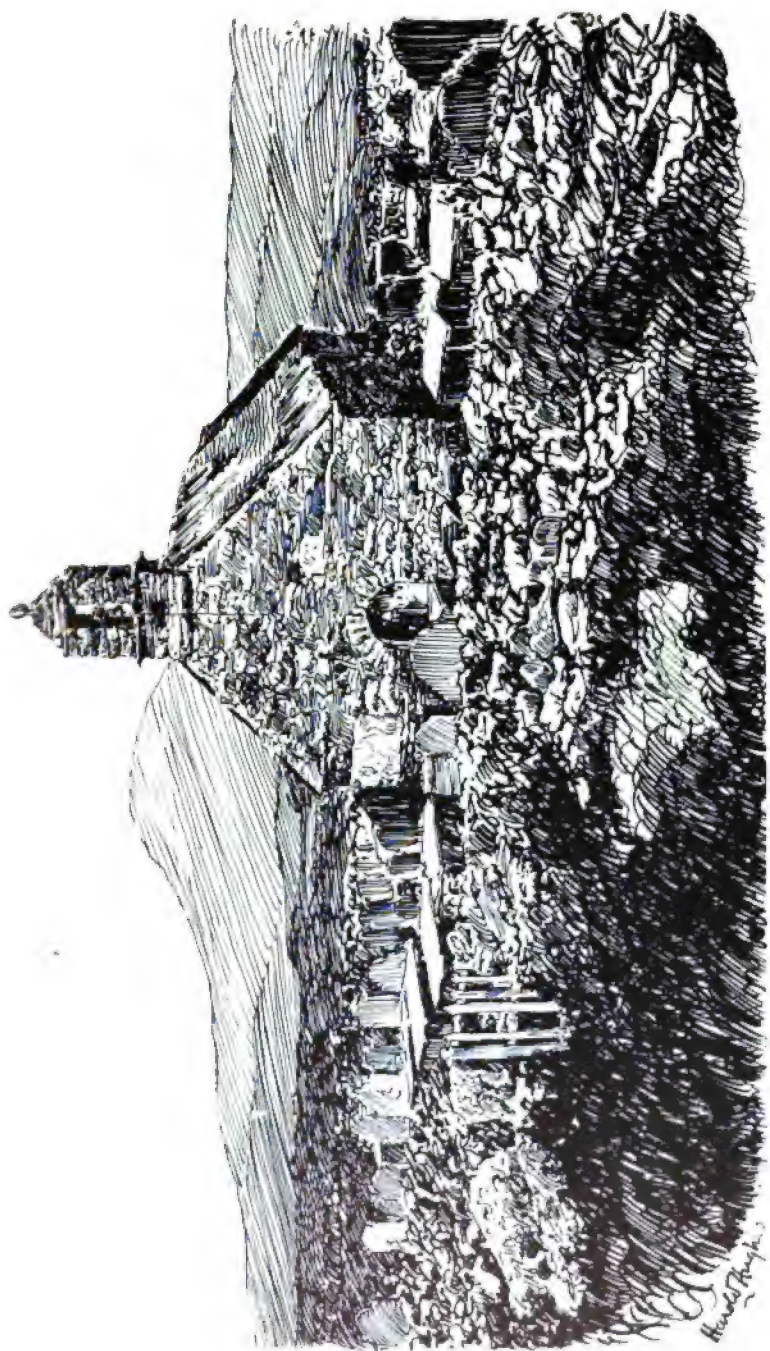
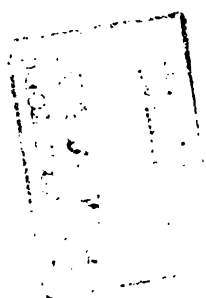
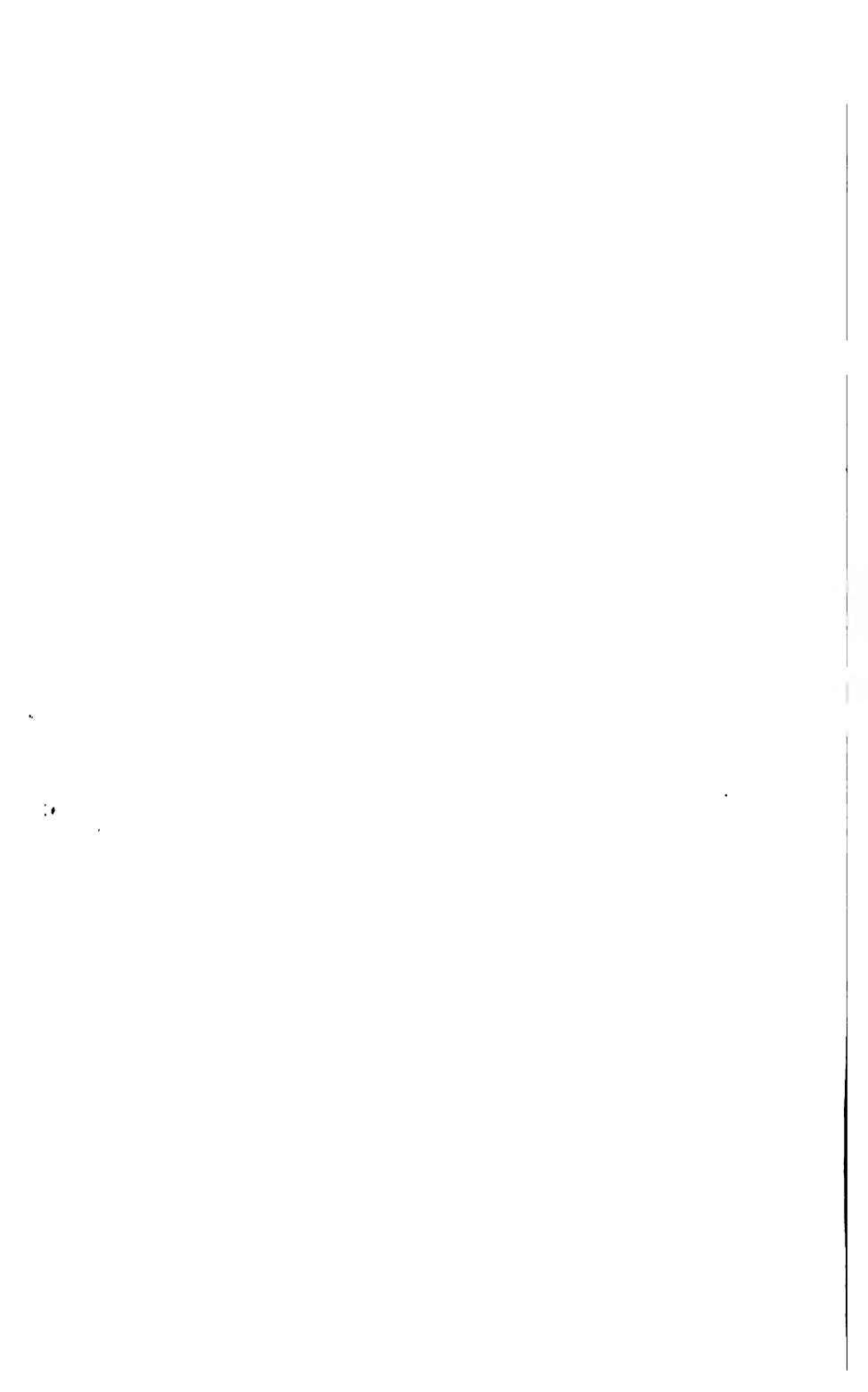


FIG. 3. TREFLYS CHURCH, CARNARVONSHIRE. EXTERIOR OF WEST END.



12  
20



the old benches, which existed on the north side of the nave, is worthy of preservation, especially as examples of this primitive arrangement are now scarce. A rough wooden bench was carried along the north wall with others, approximately at right angles, framed into it at intervals. The benches had no backs. The timbers of which they were constructed had previously served another purpose. This is evidenced by the mortise-holes and other indications, showing that they had formed portions of a framed construction.

On the south side were two panelled boxed pews and one loose bench, formerly occupied, doubtless, by the more important inhabitants of the parish.

The only entrance is in the centre of the western gable-end. The doorway is 3 ft. wide. It has a slightly depressed rough rubble arch, constructed of local stone in thin slabs.

The bell-gablet has no arch, but the opening for the bell is covered by a rough stone slab lintel. The gablet is corbelled out slightly in front of the western face of the main wall. At the foot of the main gable are long foot-stones, roughly notched to receive the gable-coping. The construction of this end is of so simple a character that it is difficult to form an opinion as to the period to which it belongs.

I noticed an inscription with a date on the bell, and another on the apex-stone ; but was unable to decipher them from the ground. I am therefore indebted to the sexton, who obtained the following for me.

The inscription on the bell is:—"EXPEDITIO ME FUDIT : H : BOHM : 1743," and the date on the apex-stone is 176—.

All the windows in the church are modern insertions.

If the plan of one of the smaller Welsh churches is not that of a parallelogram without structural division between the nave and chancel, there is often evidence

that this simple arrangement formed the basis of later developments. It is most difficult to arrive at any conclusion in respect to the date of remains of a building of rubble construction, of so elementary a plan, when practically all distinctive features have been obliterated or given place to others of later workmanship. An early plan may, moreover, be retained in subsequent rebuildings ; and it is possible, or even probable, that certain portions of walls or foundations often belong to an earlier period than is borne evidence to by any existing features.

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## PAINTED PANELS AT PENMACHNO CHURCH, CARNARVONSHIRE.

By HAROLD HUGHES, Esq.

Not so very long ago I heard, in conversation, that some painted panels had been seen, used as a fire-screen in the drawing-room at the Rectory, Penmachno. I had no idea of their value, but determined, when my duties led me to the neighbourhood, towards the end of last year (1905), to make inquiries and examine the panels. The Rev. Benjamin Jones had recently been appointed to the benefice. I found the panels safely stowed away in a cupboard at the Rectory. By the kind permission of the Rector, I have been allowed to make full-size sketches, of which the illustrations accompanying these notes are reduced reproductions.

There are two oak panels in frames, hinged together, and closing in the form of a book, painted both sides, thus forming four painted panels. Expecting to find rude paintings of local workmanship, I discovered, in their stead, panels of rich and sombre colouring, treated with a severe dignity. They appeared to me to be Flemish, of a period not later than the first half of the sixteenth century, and originally to have formed the side wings of a triptych.

When folded and closed, the backs of the panels alone are visible. Each contains the representation of a single figure. St. Francis of Assisi occupies the one. The figure in the other, I think, is evidently intended for St. Barbara. When open, the left panel represents "The Descent from the Cross," the right, "Christ bearing the Cross." St. Barbara is painted on the reverse of the "Descent from the Cross"; St. Francis on the reverse of "Christ bearing the Cross."



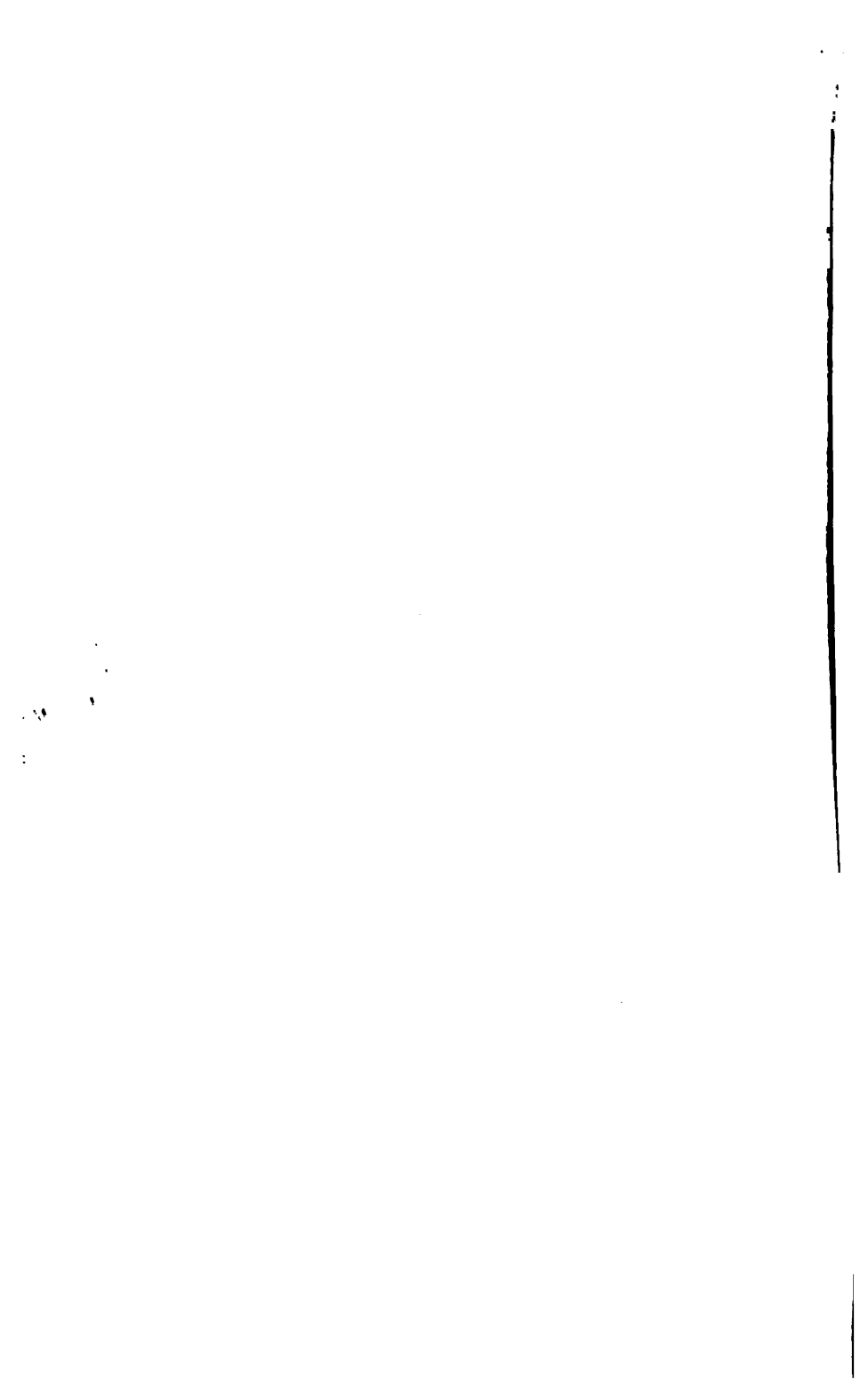
If the panels originally formed the side-wings of a triptych, the central panel would probably have contained "The Crucifixion." The positions of the existing panels would have been transposed: that now on the right, "Christ bearing the Cross," would have been on the left, and "The Descent from the Cross" would have occupied the right-hand position.

The panels, especially the internal, have suffered grievously from neglect. They bear indications that the paintings have been, at some time touched up to a certain extent. I have since ascertained that something of this nature was done to them shortly before 1865. They must, therefore, have fallen into their present dilapidated condition within the last forty years. It will be noticed, from the illustrations, that the paint has come off in large patches from the two internal panels, representing "Christ bearing the Cross" and "The Descent from the Cross."

I have strong suspicions that the present sad condition of the paintings is due greatly to the panels having been placed near the drawing-room fire, to answer the purpose of a fire-screen, added to former neglect. It will be noticed that the external panels have not suffered nearly to the same grievous extent as the internal. As a fire-screen, the internal work would naturally be most exposed to the heat, and probably the paint would come off in patches under these conditions.

Miss Frances Wynne kindly informs me that she took them up to Sequier many years ago. His opinion does not differ greatly from the conclusion I had already arrived at. To quote Miss Wynne's words:—"He said they were Flemish, and had no doubt been wings of a triptych, originally. The approximate date he mentioned I have forgotten, but have an impression that it was about the one you name, or a little later." This was shortly previous to 1865, and it was at this time the paintings were touched up. The Rev. Hugh Price was Vicar of Penmachno from 1860 to 1872.





174

1911  
1912  
1913  
1914

Mrs. Hugh Price informs me that, during this time, the panels were placed on the altar in summer, but in winter were carefully kept in a cupboard in the Vicarage. Subsequently they were hung on a very damp wall in the Church, which had lately been rebuilt, and began to show signs of injury. After this, I am informed, they disappeared, but were discovered in a lumber-room at the Vicarage.

Sir Stephen Glynne, who visited the Church in 1850, noticed the panels, but appears only to have seen one side. His description of Penmachno Church is to be found in *Archæologia Cambrensis* for 1900, p. 319. The following extract relates to the paintings:—"In the east window is a little stained glass, and in the jamb of it is an ancient painting on wood, representing a French saint, a friar, and an executioner." The panels were given to Penmachno Church in 1713, according to a scrap of paper found in the Church chest.

After enumerating certain pieces of plate presented by Roderick Lloyd, Esq., the writing proceeds:—"And at his owne proper cost and charges has put up a wenscoat about ye Alter of ye T. J. Church, in ye year of our L'rd 1713, with our Saviour's Picture upon ye Crosse over ye Alter."

DAVID MAURICE, Curate.

JOHN ROBERTS, }  
OWEN PIERCE, } Churchwardens.

Probably the panels originally belonged to a Franciscan Church. Roderick Lloyd may have picked them up on the Continent.

The following is a detailed description of the panels :

I. *St. Francis, represented as bearing the Stigmata.*—The blue of the sky in the higher background is ultramarine, toning down and fading into yellow-grey behind the upper part of the figure. The colour behind the centre of the figure is a deep ultramarine. The Saint stands on brown ground, on which foliage is slightly indicated.

I have an illustration by me of a statue of St. Francis by Andrea della Robbia, in Sta. Maria degli Angeli Assisi, which bears a certain resemblance to the figure in this panel.

II. *A Female Saint, with auburn flowing hair, bearing the palm of martyrdom and an open book.*—A bearded figure, turbaned, and with an unsheathed sword in the right hand, is at the foot of the Saint. In the background is a tower surmounted with an Eastern dome.

There can be little doubt that the figure is intended to represent St. Barbara. In *Christian Symbols and Stories of Saints as illustrated in Art*, by Clara Erskine Clement, 1886, St. Barbara is described as a saint of the East, daughter of Dioscorus, who dwelt at Heliopolis, of great beauty, who was shut up by her father in a tower. She watched the wonders of heaven, and learnt the vanity of idols, and was baptized by a disciple of Origen of Alexandria. When her father was building a bath in the garden, she induced the workmen to make three windows instead of two, as an emblem of the Trinity. Her father carried her to a mountain near the city, where he himself beheaded her. A tempest followed, and the father was killed by lightning. The Saint is the patroness of fortifications and firearms, and the protector against lightning and gunpowder. A tower with three windows is her peculiar attribute. Also a book, palm, and sword. The date of her martyrdom is December 4th, A.D. 303.

In *Emblems of Saints*, by the Very Rev. F. C. Husenbeth, D.D., Provost of Northampton, edited by Dr. Jessop in 1882, St. Barbara is said to be represented in art as below :—

Carrying a tower.

With a tower with three windows.

A tower behind her, seated with an open book. (Bernard van Orley.)

A tower, trampling on a Saracen, a lamb in front carrying a long feather. (MS. Hours, Flemish.)

A tower in background, remonstrance in left hand, lighted torch in right, wreath on head, supporting a Church, as a crown. (Window, Cossey Hall.)

Tower and Palm.

Torch and Palm.

Tower, with Chalice in window.

Tower building, seated, with book and palm. (Haarlem van Eyck.)

Trampling on her father. (MS. Bodleian.)

Ring and Palm. (Add. MS. British Museum.) Etc.

In our panel St. Barbara is represented as wearing a deep red robe, cut square at the neck, not confined as the waist, but loosely falling, and following the shape of the figure. A cream or white under-garment appears above the square-cut robe. The sleeves are yellow, puffed and confined with red cords. A long, dark, bluish-green cloak falls from the shoulders. The sky at the top of the panel is ultramarine, gradually fading into luminous light behind the head of the saint. The tower has three windows. The "father" is represented crouching, and looking upwards.

III. *The Descent from the Cross*.—The sky is of a dark greenish colour, which gradually becomes lighter and more luminous towards the centre of the picture, probably intended to represent early dawn. Two ladders are raised against the Cross. On these are two figures, holding the shoulders and lowering the body of Christ to another, who receives the feet below. The figures on the ladders are richly dressed, and probably are intended for Joseph of Arimathea and Nicodemus. The figure immediately behind the head of Christ is that of a bearded man, wearing a red turban and tunic. That on the other ladder has a richly-worked yellow turban, and is cleanly shaved. A long linen cloth is entwined round and falls from the figure of Christ. At the foot of the Cross is a figure, intended, doubtless, for Mary Magdalene, the face turned towards the Cross, and therefore invisible. She wears a head-dress with side-wings, and bears the casket containing the precious ointment. I have lately seen another painting, in which Mary Magdalene is shown holding a box of ointment of very similar design to that in our panel. The figure of Mary, the mother of Christ, in dark flowing robes, supported by St. John, is in the lower left-hand corner of



the panel. Two other figures appear, both with eyes cast up towards the Christ: one in the centre, embracing the Cross; the other on the right.

The colouring is extremely sombre. Doubtless, by age and exposure, the tints have toned down to a great extent. The whole effect, however, is still extremely rich.

IV. *Christ bearing the Cross*.—A procession is coming out of a gate of a city, intended for Jerusalem. The city, which appears in the background, is fortified. Above and behind the walls are spires, domes and pinnacles. The figure of Christ, crowned with thorns, and bending under the weight of the Cross, is in the foreground. A figure, probably intended for Simon the Cyrenian, is visible between the arms of the Cross, apparently attempting to steady or relieve Christ of some of the weight of the Cross. In the foreground, on the left of the panel, a Roman soldier appears to be arranging cords to which the board bearing the superscription is attached. On the right is the kneeling figure of St. Veronica holding the handkerchief bearing the impress of the features of the face of Christ. The procession winds out of the gate of the city. The heads of the soldiers bearing banners and spears are visible in the background. One figure on horseback is apparently intended for that of the High Priest. On the right of the panel, in the centre distance, is a group of women. The effect is extremely rich and sombre.

The design and construction of panels III and IV, especially of the former, are very perfect. The grouping is arranged to fill and occupy the irregularly-shaped space, apparently without effort.

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## CARDIGANSHIRE :

ITS PLATE, RECORDS, AND REGISTERS.

BY THE REV. GEORGE EYRE EVANS.

THE writer feels that his credentials for dealing with these matters are based solely on the facts that he has thoroughly tramped the county ; traversed on foot over its roads, lanes, and bridle-paths ; visited every parish church and old chapel in it ; seen and handled every article of plate about which he writes, and inspected all registers and records mentioned in these chapters. He has never used a bicycle, but has instead leisurely walked about during the last five years, and with note-book, black-ball, and pencil tried to secure, carefully and accurately, such things as have come under his notice. If Edward Lhuyd and *Iolo Morganwg* were able to go afoot, why not the men of to-day ?

At the end of the detailed descriptions, some general results will be given. Unless for any especial reason, modern plate—say of the last fifty years—is not described.

## ABERPORTH.

Dedicated<sup>1</sup> to St. Cynwyl. Meyrick (p. 176) says : “Sacramental cup much ornamented, but has no date or inscription.” Rector Phillips writes on 8th September, 1902 :—

*“Old cup of parish unknown to any living. Was there anything noted about cup, or how long ago is any knowledge of it ?”*

Nothing seems to be remembered about this cup

<sup>1</sup> The dedications are as given in the latest issue of *St. David's Diocesan Directory*.

in the parish ; and after repeated enquiry there appears to be no other course open but to say, "lost, stolen, or strayed." The registers begin in 1663. The "*Llyfr gwyn*," or White Book, i.e., parish accounts, etc., dates from 1731.

#### ABERYSTWYTH.

St. Michael.—Until 1861, Aberystwyth formed part of the extensive parish of Llanbadarn Fawr. The first Chapel of St. Michael was consecrated in 1787 by Bishop Smallwell ; the second in 1833 ; the third and present parish church in 1890. The baptismal register begins on 1st January, 1788, and that of burials opens on 16th August, 1791, with the interment of *Twiddy Twiddy, Player's Child*.

One silver paten is of interest—a plain salver,  $8\frac{1}{2}$  ins. diameter, of London assay, 1813-14. The inscription on it tells that it was the gift of the Rev. John Hunter, M.A. : a clergyman who, for some years, lived a retired life close to the church, and devoted what strength he could to divers acts for the amelioration of the poorer inhabitants of the town.

The presentments of the Court Leet of Aberystwyth are fairly complete from the 7th October, 1693, to 1836, when the corporation was reformed. For many years these valuable town documents had lain forgotten in two dusty bundles, one of them wrapped up in a vellum jury-roll of 1731, and tied with a leathern thong. They have since been carefully mended, and are now in safe custody. Their main features and contents were described in "*Aberystwyth and its Court Leet*," published by subscription in 1902.

Kitty Davies was the *bell-woman* 1809-13. At Easter, 1758, the jury presented

*Mr. Walter Jones for not subscribing towards building a Chappell in this Town in the room of St. Mary's Church, destroyed by the Sea.*

Walter Jones served on the jury of this very Court

Leet when the presentment was made, signing it, too, in a firm, bold hand, which meant business. His fellow-townsmen evidently thought none the worse of him for his conscientious scruples, for we find him again serving on the next and subsequent juries, as well as being chosen one of the two town constables at Michaelmas following. In 1711, the jury *present all foreigners from Buying and Selling within our Corporation, provided he be not Burgess of this town and liberty.* In 1739, we present *Henry Hodginn's for Exercising the trade and mystery of a perewigg-maker and Barber in the said town and liberty without being Burgess or freeman of said town and liberty.*

The castle towers and green often received the jury's attention. In 1739, the members presented *that if any person for the future shall undermine, pull down, and Carry away the Stones of the Towers or Castle walls shall be obliged to pay five pounds.* In 1751, Griffith Lewis was presented *for Cutting the commons of the Castle Green.*

From the first record down to 1810, constant reference is made to the town stocks and whipping-post, which occupied part of the site of the present town clock-tower. The last public whipping at cart-tail was at Midsummer, 1822, when one John Jones, late of the parish of Llanfihangel Creuddyn was, for petty larceny, sentenced by the Cardiganshire Quarter Sessions *to the House of Correction at Aberystwyth for 14 days, and at the end of that period to be publicly whipped from the Town Hall to the Bridge in the usual manner.* For this punishment the Quarter Sessions' accounts tells us that Elizabeth Bowen was paid 5s. *for a cart and horse to the public whipping of John Jones.* At Easter, 1711, the Court Leet presented the inhabitants *for want of a Ducking Stool, which ought to be made by the inhabitants of the town and liberty.* In 1761, fifty years later, they are again presented *for not Erecting a proper Ducking Stool within the town and Liberty, according to Statute, and [the jury] re-*

*commend that one should be forthwith built and sett up in a convenient place within the said Liberty. The inhabitants thought otherwise, and no ducking-stool ever was built and sett up in the town.*

The town gates are yet commemorated in the names "Great Dark Gate Street," and "Little Dark Gate Street." In 1733 *the Great Gates belonging to this town* were presented as *out of repair*. The *town wall* is mentioned in 1745 as *surrounding the town and liberty*. No part of the wall is now visible above ground, but part of it was seen by the writer in recent excavations made in Baker Street. Inhabitants, in 1730, who *put their Dung into the oppen Street* were presented for *ye Annoyance and disturbance of the publick*. In 1749, *Hugh William and Robert Evan, both of this Towne*, are presented for *laying a stinking fish opposite the house wherein lives Humphry Pugh*.

The parish of Holy Trinity was carved out of that of Aberystwyth in 1887, and on 29th November, 1888, the base of the tower and the transepts were consecrated, and the chancel on 1st June, 1899. The nave had been consecrated on 10th August, 1886. The silver plate was offered by John and Elizabeth Watkins, in memory of their daughter Mary Jane; the gift being made of further value by its including a fireproof safe in which to keep the vessels and registers, which begin in 1886.

#### BANGOR.

St. David.—This parish was cut out of Llanbadarn Fawr, and the Church consecrated on 24th September, 1839, in which years the registers begin. The silver chalice—assayed 1805-6—and the octagonal paten—1845-46—are inscribed :

#### BANGOR EPISCOPAL CHAPEL.

1839.

Near to the church is Penllwyn Calvinistic Methodist chapel, first built in 1790, and renewed in 1821. Its

register dates from 1811. In the vestry hangs a framed scroll, giving particulars of "Penllwyn Charities," the earliest being that of Richard Lewis, of Fronsaint, Parcel Canol, established 22nd May, 1810, being £50 for poor of Parcel Canol—the Meat Charity—and £100 for Penllwyn Charity. The Oatmeal Charity—£220 for the poor of "Cwmmod of Perfedd"—was established by Lewis Jones, Caeaubach, on 10th October, 1870. By his will,—proved in 1809—he directs that the interest on part of his bequest *be expended in the purchase of oatmeal, to be distributed to the various poor families on St. Stephen's Day.* His friend, Richard Lewis, by his will, proved in 1810, devised a sum, the yearly interest of which was to go in part *to teach poor children, and also in oatmeal to be distributed on Christmas Eve; and if any surplus remains after paying for the oatmeal, it is to be laid out in the purchase of mutton, to be distributed in like manner.* These meal and mutton charities are duly and regularly distributed to the poor, irrespective of creed or sect.

#### BANGOR TEIFI.

St. David—The plate is modern; the "Register and Vestry Book" begins in 1826.

#### BETTWS BLEDRWS.

Here is plate of unusual interest, from the fact that the chalice and paten were long walled up in the Church, and their very existence was unknown until their fortunate discovery in 1887. During the restoration of the building, the two silver vessels were found concealed beneath the pulpit: the paten in good condition, but the chalice was in two pieces, broken in the stem. The chalice is of the well-known Elizabethan pattern of 1573-74. It is 6 $\frac{3}{4}$  ins. tall, having around the bell the usual band of ornament four times interlaced in hour-glass curves. The assay letter and marks are obliterated. The original paten cover has dis-

appeared. In its place we have one—unique in the county—a thin, concave silver one,  $3\frac{1}{2}$  ins. in diameter, and so shaped as to sit firmly on the mouth of the chalice. On its base, in well-proportioned letters, is the inscription :—

BETTWS BLEDRYS \* THOMAS PHËS. \* 1606 \*

Why and when were these precious vessels safely walled up beneath the pulpit? Did the Rector thus secure them ere the sufferings related by Walker, or the ejections chronicled by Calamy? Who shall tell? The stone font, probably of the thirteenth century, was likewise hidden away in the wall with the plate. It is in good preservation, and very similar to those at Henfynyw and Llansantffraed Churches.

The earliest Registers are missing, the first now here beginning in 1813, when, from 1st January, Rose's Act, 52 Geo. III, c. 146, became law. The "Llyfr Gwyn" dates from 1817, and has some entries, which from their very quaintness of expression, cause us to smile, *e.g.*, the solemnly-recorded decision of the parishioners to *buy a cow* for one of their number who lived in *Denmark* (a local place-name), and not far distant from *Whitehall*. Inside the cover is preserved the parish census table for the years :—

1821	-	237	1881	-	202
1831	-	235	1891	-	238
1861	-	222	1901	-	173
1871	-	228			

Though not given in the *Directory*, the church is said to be dedicated to St. Bledrws.

#### BETTWS IFAN.

St. John.—Here we find an Elizabethan chalice and paten cover, as perfect and as fresh as when they left their maker's hands in 1576. The total height is  $5\frac{3}{4}$  ins. ; the maker's mark, common to so many of these

vessels in Cardiganshire, is the usual four oval-shaped design—



Whose mark this was, and where he worked, are as yet undiscovered. There are no assay letter and marks. Around the bell is inscribed :—

\* POCVLVM \* ECLESYE \* DE \* BETVS \* Y EVAN.

On the flat top of the cover-knob is the date :—

1576.

*The "Register Book belonging to the Chapelry of Bettws Evan," purchased by John Thomas, of Pant y Bettws, Church Warden, in the Year 1788,*

is in a ragged state, and calls for the touch of the true restorer's fingers.

"Llyfr Gwyn" opens with minutes of a parish vestry held on 18th March, 1818, when

*It was agreed to give Evan Evans, of Llainfawr Wern, the sum of Twenty pounds towards assisting him and his family to emigrate to Halifax, North America ; which sum of Twenty pounds the Overseer is hereby authorised to borrow, and to give a note upon demand for the same in the name of the parishioners, and for which legal interest is to be paid until the same be liquidated.*

Ale and drink entries are here. The first tells of a virtuous resolve on the part of the parishioners ; the later ones of how that resolve was kept :—

*2 July, 1827. It was also agreed among the same that no Ale is to be drunk at any of our vestries hence forth, at the expense of the parish.*

Winter quarter, 1831 :	Ale in the Vestry	-	14	0
Spring	" 1831	" "	-	17 0
Autumn	" 1831	" "	-	5 0
Spring	" 1832	" "	-	20 0
Autumn	" 1832	" "	-	34 0



The custom of keeping parish paupers at the expense of the farmers therein is alluded to in this entry :—

29 Sept., 1831. *It was further agreed at the above vestry that Evan Stephen, a pauper of this parish, is to go round the parish from farm to farm, and to be a day for every pound survey at each farm.*

Pews were built and the chest sold by the parish consent :—

9 May, 1820. *Agreed that Mr. Walters of Perthgerent should build a pew in the corner on the right hand of the pulpit for the Farm of Glandulas, for which farm he acts as agent.*

13 Jan., 1830. *It was then and there agreed among all present that all the skews then in the church should be sold, with the exception of one, which is to be placed in the porch ; and the wooden chest also.*

#### BETTWS LEIKI.

St. Lucia.—The plate was given by Mrs. Margaret Griffiths, of Gelli, in 1878. The registers begin in 1813.

#### BLAENPENAL.

St. David.—Modern and ugly plate. The registers date from 1813 ; but the writer has a note of one, of 1797, which, however, is not now forthcoming. Many a pilgrimage is made to this secluded churchyard to the grave of the young poet *Manod Wylt*, who died in 1867, æt. twenty-four years.

#### BLAENPORTH.

St. David.—Here we get another Elizabethan silver chalice, lacking the date marks, but with the familiar



Round the bell is engraved :—

✠ POCVLVM \* ECLESIE \* DE \* BLLAYN PORTH.

It stands just 7 ins. tall, and has no paten cover. Keeping it company, in an oaken chest, dated 1865, is a modern base-metal set. The register begins in 1716. On the 22nd August, 1734,

*John Rogers and his wife Gwenllian were buried together.*

In the graveyard, under a low altar tomb, is buried *Alban Thomas, Clerk, a man of knowledge, wit, and Piety*, of whom Meyrick has somewhat to tell. *He exchanged this life for a better, 12th March, 1754.* As much as was legible in 1903, of the fast-weathering inscription on the stone, appears in "Cardiganshire: Its Antiquities," p. 184.

#### BRYNGWYN.

St. Michael.—The old chalice is of a base metal, somewhat akin to pewter, and without any lettering, or hint as to its age. Its lip is rough, as if someone had been practising on it with a file, or small saw. It is of a large size—bell, stem, foot—and, with a plain paten to match, are now disused; their places being taken by a modern set, the gift of Dr. Davies, Aber Ceri, Medical Officer of Health for Bristol. The iron chest here is marked on the inside of lid:—

W. M.

C.

Some of the front leaves are gone from "Llyfrgwyn," which was, on *June 2nd, 1808, Bought of John Daniel, for 4s. 6d., Carmarthen.*

Two entries are of interest. On 22nd May, 1819, the parishioners decided to beat their bounds;—

*We, the Principal inhabitants of this Parish, meet after Publick notes given, unanimously agree that on the 31st day of this month to carey Baners Round this Parish on the Boundaries. Also we agree unanimously that every Person under survey, and Paying the Poor Rate in this Parish shoold Bring one Baner or more on the 31st day of this month,*

*under Penalty of forfeiting the sum of One Pound and five shillings for his neglect, as witness our hands.*

Next for the *cwrw* :—

*Vestry, 1 May, 1820. That in future every one is to pay out of his own pocket for what Ale he may drink at Vestries, but that 10s. is allowed at the May Vestry annually.*

#### CARDIGAN.

The registers begin in 1653, and are practically continuous. The earliest book, with its entries made on sixty-two skins of vellum, measures 15½ ins. by 10 ins., still has the remains of its brass clasps attached to the leather binding, and has recently been most carefully mended and strengthened. Its entries are mixed, and come down to 1808.

In 1711 a brief was issued for the repair of this parish church. It was certainly read in one old dissenting congregation, for in the register of the Presbyterian Chapel (founded 1687) at Kendal, we read :—

*Collected upon ye Brief for Cardigan Church at meeting. 5th August, 1711. Samuel Audland, Minister. Amount [gone]. August 8th, 1711, Then received the Brief for Cardigan Church by me, John Donell.*

The plate is of silver gilt, and consists of one flagon, two chalices, two patens, and one oval dish. The history of these vessels is recorded in a lengthy script placed on the lower half of the body of the flagon, which stands 14 ins. tall, is 8½ ins. in diameter at base, and has lid and handle, but no spout.

*Laetitia Cornwallis by her Will, dated 13th Day of November, 1731, devised to Thos. Pryse, of Gogerthan, in the County of Cardigan, Esq., or his Heirs at Law, the sum of One Hundred Pounds, to be by him or his Heirs laid out in Buying a set of Silver Gilt Plate for the Communion Service in the Chief Church of the said County of Cardigan, as he or his Heirs should see fit. The Trust devolving, as Heir at Law*

*of the said Thos. Pryse, to Margaret, the wife of Edward Loveden Loveden, of Gogerthan aforesaid, and of Buscot Park, in the County of Berks, Esq., was by them executed in the year 1783, and the Interest which had accumulated expended in the Purchase of an Altar Piece, &c.*

*Laetitia Cornwallis,*  
*E. L. Loveden, Esq.,*  
*Margaret Loveden,* } 1783.

Laetitia Cornwallis lies buried in this churchyard. Thomas Pryse, of Gogerthan, her heir, was, with others, presented burgess of Aberystwyth, at the Court Leet, Easter, 1737, and of which town and liberty he was elected mayor at Michaelmas, 1738. *Edward Loveden Loveden, of Buscott, Berkshire, Esquire*, was presented and sworn Aberystwyth burgess, before Peter Lloyd, Esq., of Gogerthan, mayor, at the Easter Court Leet, 1778. The two chalices are about as inconvenient vessels as could be fashioned for the due and orderly observance of the sacred rite. They stand 10 ins. tall, and are 4 ins. across the mouth, having stem, knop, and circular foot. The soup-plate patens, with beaded rims, are 7 ins. in diameter. The oval dish, with similar beaded rim, is 14 ins. long, and 10 ins. broad at the widest part. All the vessels bear the sacred monogram in a glory, and the inscription:—

*Laetitia Cornwallis, E. L. Loveden, Esq., and Margaret Loveden. 1783.*

The assay letter is London, 1783-84. They are admirable examples of ugliness, inconvenience, and lack of ecclesiastical design.

The register of the Capel Mair—Independent—begins in 1803; that of Tabernacle—Calvinistic Methodist—in 1808. Both volumes were deposited with the Registration Commissioners in 1837, and were thus made receivable in legal evidence, the same as parish registers. They are now with the non-parochial registers in Somerset House, and have come under the writer's examination.

## CELLAN.

All Saints.—Here are a silver chalice and paten-cover, and though very similar to neighbouring Elizabethan ones, have not the maker's mark, nor any assay letters. It has been suggested that they have been copied from them, possibly from Llangybi. Round the bell is engraved :—

POCVLVM \* ECLESIE \* DE \* KELLAN \* 1668.

The total height is  $6\frac{1}{2}$  ins., the diameter at mouth 3 ins. Two pewter plates are likewise here : one 9 ins. in diameter, the other 15 ins. Rector Jones (d. 1905), by his sturdy and successful resistance, saved this silver chalice and paten, a few years since, from the melting-pot ; for it is said that the donor of a modern base-metal set, in 1883, desired to have these old articles re-made, and with new silver added evolve fresh vessels. Fortunately, the attempt was frustrated, and the parish yet owns its choicest treasures.

The registers date from 1779. A transcript of them is in the writer's custody.

*Buried 16th October, 1797, Dnl. Ev. Rowland, of Cwmffrawl, in sd. parish, a first cousin of Dnl. Rowland, Clerk, of Llangetho.*

It is reported that the records of the local Court Leet are in an adjoining county. So far, the writer has not yet located them, though he can claim to be on their track.

This little church cries out for the touch—not of the modern restorer's hand—but of that of the loving, sympathetic renovator. Rumour has it that the font—now a huge whitewashed basin—has a face carved on it. If so, it has long been obliterated under the preservative coats, so carefully renewed from time to time.

## CILCENNEN.

Holy Trinity.—This parish is fortunate in owning a “Llyfr Gwyn” which goes back to 1718, and is in most excellent preservation.

It is seldom that we find a minister unable to sign his name, but what of this ?

24 March, 1708. *Ordered that the pulpit should be immediately mended.*

*The mark X of Da. Davies, Curat.*

Vavasor Davies, *minister*, as he frequently signs, was one who had the best interests of the parishioners ever at heart. Vestries over which he presided are marked by some bits of business, having for its object the welfare of the people.

1755. *To take steps to prevent the encroachment of outsiders upon the Common or Turbary, called Kilkennin Moor, being the property of the parishioners.*

1776. *A fee of 1s. 6d. to be pay'd to the sexton for digging graves, and only 6d. for a child's grave.*

1780. *To place a partition within the church chest or coffer, in order to keep and preserve the papers belonging to the parish.*

A penance entry is here :—

1735. *This is to certifie the venerable Court of St. David's that Cath. Rog[ers] of Kilkn. has perform'd Penance enjoyn'd on her, on Sunday, the 11 Xbr., in ye parish Church of Kilkn.*

Other entries are :—

*Buried, 26 Feb., 1796, Rev. Vavasor Davies, Vicar of this parish.*

*Buried, 26 Sep., 1811, Mary Wms., aged 100 years.*

*Baptized, 13 Dec., 1812, John, s. of Evan Evans, aged 82, by Hannah his wife. N.B.—44 years elapsed since his other last child was baptized !*

The silver chalice is 6 ins. tall, a plain bell, round which, directly under the rim, is inscribed :—

KIL KININ. 1621.

On the base of the circular foot :—

44s. 6d.

The paten and flagon are modern. In the porch is a stone font basin, which was formerly loose in the vanished church, and here placed after the rebuilding in 1891.

Meyrick says that the church “ takes its name from Cenwyn, a saint who was of the congregation of Padarn, called Bangor Padarn, in Llanbadarnvawr, and to whom it is dedicated.”

*(To be continued.)*

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## Reviews and Notices of Books.

CYMMRODORION RECORD SERIES, No. 1 : OWEN'S PEMBROKESHIRE,  
Part III. London: Printed at the Bedford Press, 20 and 21,  
Bedfordbury, W.C. 1906.

IN this, the third instalment of George Owen's works given to us by Dr. Henry Owen, we find, "The Dialogue of the Government of Wales," "Cruell Lawes against Welshmen," "A Treatise of Lordshippes Marchers in Wales," and "The Description of Wales"—all by George Owen; these are prefaced by "An epitaphe upon the Death of the thrice-worthy and fore named George Owens, Esquior, Deceased, the xxvith day of August, 1613. A frinde's last fare wel in token of his love." The latter was written by Robert Holland, who held the livings of Prendergast, Walwyns Castle, and Robeston West in Pembrokeshire, and Llandowror in Carmarthen-shire. Robert Holland was, moreover, the author of several works in English and Welsh; but his principal claim to fame is that he aided George Owen in his literary labours. This specimen of his style given us in facsimile of his handwriting, was found on a Shirburn Castle MS., the property of Sir John Williams, Bart., and is now in the library at Llanstephen. The following is a fair sample:

"Come Kemes cry thy Lord is gone.  
George Owens now doth make thee sadd,  
Which wonted was to ease thy moane,  
And with his comforts make thee gladd,  
The people of this Shiere may say,  
This is to us a heavy day."

And so on.

It certainly was an original idea of our author to freshen up a somewhat dry subject, "The Government of Wales, by presenting it to his public in the form of a Dialogue.

This scheme is carried out with some skill. Demetus (a Pembrokeshire man, as his name denotes), a student of local law, obsolete and current, has acquired a pamphlet, which was termed "A little dialogue between Bryto and Phylomatheus, touchching the gouernmen<sup>t</sup> and reformation of Wales." The weather was warm; so, choosing "a small and pleasant solitarie place in a faire cold shade, Demetus, like a sloven, wallowed on the grass," and was soon engrossed in his book.

To him there came one Bartholl, a stranger, who cries: "God blesse you, good gentleman. It is like to proove hott this day, when the sunne cometh to any height."

Demetus: "Sir, you are welcome. I drewe myself into this solitarie place to th'end to shunne company, whilst I might in haste



run over this little Pamphlett, w<sup>ch</sup> I borrowed of a gent of myne acquaintance. I perceave you are a stranger by that you have lost yo<sup>r</sup> way by comming into this thickett, and where few that are acquainted w<sup>th</sup> the ordinary way do resort. I pray you from whence you come, and what is yo<sup>r</sup> name?"

Herr Bertholl chooses willfully to misunderstand this extremely broad hint, for he proceeds at once to tell, "that he is a stranger indeed, both in this country and this realm; that he was borne at ffrankford in Germanie, but that his abode was in the worthie towne of Antwerp, where, in times past he had been of some account by reason of his profession as a Lawier, having studied Civill Lawes in divers of the Universities of Germanie, until he attained to the degree of Doctor in that facultie, and practiced untill the ruine of the said Countrie. Then, for that he could not endure to behold and see the tyranny and bondage laide uppon that unhappy soile, he having before gained a competent masse of wealth; and his wife and two sonnes w<sup>ch</sup> God had sent him, being at one instant cruelly murdered with the Spanish sword, for very sorrow he determined to leade a Pilgrim's life; he had been in England almost three years, having first landed at St. Ives, and passed through Cornwall and Devonsheire, into the faire citty of Exceter, thence through Dorsetshire, into Wiltshire, and the Citty of Salisbury, then to Hamshire and Winchester; through Sussex into Kent, and Dover, and the Citties of Canterbury and Rochester, and from thence to the famous Citty of London. Here he abode for three months, and met many of his own cloth and acquaintance, who wondered to see him cladd in a short cloke, a little walking staff in his hande, which served him for a foote-cloth nagg—he who had been wonte to ride in a longe gowne, accompanied with three or four men, and a troop of clyents. After a while he passed on to York, visited Cambridge and Norwich, passed through the Cittie of Durisme to the towne of Newcastle, and through the Countie of Northumberland to the strong and only Garrison Towne of England (that he could see), Barwick. Then into Scotl., and passed as much thereof as he would with safetie; and so returning by sea to Carlisle, passed through Cumberland, Lancashire, and Cheshire to the auntient Citty of Chester, where he found many antiquities that delighted him; then through Wales, by St. Asaph, Denbigh, and the faire vale of Diffryn Cloid, w<sup>ch</sup>, for beanty and pleasantness willingly led him out of his route, back to Cairnarvon, through the rough Countrie of Merioneth, to Montgomery; stepped aside to Radnor, drew again North ward to the upper part of Cardigan, to Comot doy thour, and Com Vstw, Aberystwith and Llanbadarn; so along the coast to Newcastle Emlyn and Carmarthen, and from thence to this Little England, Pembrokeshire; where, indeed, if he had not seen the sea environ the same, he would have believed that Wales was in the centre of England, for that most part of this country, both in speech and order of buildings, diett, fare, and entertainment, doth so farr differ from the rest of Wales, and doth imitate England, that no man

would judge it to be any part of Wales; and therefore was it not without good cause called *Anglia Transwalesia*."

Demetius was interested, but not quite satisfied with this long tale; so he asked Mr. Bertholl: "I pray you, what do you most want that might give you contentment?"

Bertholl answered: "To meet with any gent or other, that could instruct me of the state of Government of the Countrie." That was sufficient, for here was a Doctor of Laws, a Spaniard-hater, an accomplished traveller, a gentleman and a pupil, all in one. So they at once turn to study the Government of Wales.

The next article in this volume is a short treatise on "*Cruell Lawes against Welshmen*" made by Henry IV. Shortly, these run: That no Welshman should hold land in the towns or Marches, or enjoy any official position therein, nor bear arms; and that no Welshman should purchase land in England or the Welsh towns. That no Welshman should arrest any Englishman, and that no Englishman should be tried by Welsh Jurors.

There is no doubt that these laws were futile, but their cruelty is not quite so apparent. Wales (at least rural Wales) was in revolt against the Crown; the Welshman had no footing in the towns, and Henry was most anxious to keep him out.

To disarm the country was, of course, a natural and necessary precaution, but no doubt a somewhat difficult operation to carry through. Owen's objection is amusing: "Yt might not be permitted that a Welshman should deffend himself from any violence either in Towne, Streete, fieldes, or highway, and must have no weapons but the bare ffistes, and would the law of nature have permitted, dowbtless a lawe had been made that they should not have carried their handes and armes with them to defend themselves." The last of these laws refers to marriage, and rules that no Englishman who marries a Welshwoman shall bear office in Wales. Presumably this was not retrospective, else what would have become of the descendants of the conquestador Lords of the March, whose first operation seems always to have been to marry an heiress.

To show the absolute futility of these laws, let us turn to South Pembrokeshire, which was probably the most loyal district in Wales. In recognition of their fidelity to the House of Lancaster, Henry granted by charter, the very year (1402) in which these laws were made, municipal rights to the town of Tenby. The inhabitants were permitted to choose their own mayor and bailiffs. Among those chosen in Henry's reign occur the names Prees, Rees, Sais.

Again, Sir Francis a Court, Lord of Pembroke, tells off a small committee, consisting of William Picton, Henry Malefant, and Thomas Perrott (proudest names in the land), to tax the parishes of Carew, St. Egidius of Picton, Lawrenny, Coed Kenles, Martletwy, Mynwere, Yerboston, Loveston, Reynaldston, Bigelly, Jeffreyston, and Gurfreston, in order that a sum might be raised to buy six months' armistice from Glyndwr. Poor, ill-used Welshmen!

The third subject treated in this volume is "*Lordship Marchers in*

Wales:" how, why, and when they were first erected, and how, why, and when they were suppressed. Owen's idea is that the Kings of England, finding it was impossible to march or victual an overwhelming force in Wales, offered to any competent lord the right to seize any land he could in Wales, and hold it for himself; but the King gave no charters, because the rights of these signories were of such a high nature, and so royal, that by the laws of England it lay not in the power of the King to sever the same from his imperial crown. For all that, we find Edward I asking for title-deeds, and the Marcher Lord flinging his sword on the table in reply, and crying, "By this I won, by this I hold!" The Lords of the March introduced English law—for that was the only jurisdiction they knew—but in many of the districts there was an Englishrie and a Welsherie, Welsh law being administered in the latter.

After the time of Edward I there were no more Lords of the March created. Churchmen, bishops, abbots, and the Commandery of St. John of Jerusalem, held divers Lordships, some purchased. Our author scarcely recognises the influence that churchmen—particularly foreign churchmen—exercised in Wales. The Lord of the March granted a piece of land to some foreign Order or Abbey, and the result was, a number of detached colonies peopled by educated men, who taught the native Welshman to build, to farm, to read, to write, and to order himself lowly and reverently to all his betters.

A very excellent article, bearing on clerical influence in Wales in mediæval times, written by Mr. Willis Bund, and called "The Religious Houses in South Wales after 1066," will be found in our *Journal* (*Arch. Camb.*, 5th Ser., vol. vii, p. 1). Though the term "March" was first applied to the territory lying between England and Wales, eventually there were Lordships of the March in many counties—Glamorgan, Carmarthen, Pembroke, etc. The last division of the book is given up to "The Description of Wales." Perhaps George Owen should have headed this as "Notes for a Description of Wales." It is, in truth, a schedule of the chief lordships, the market towns, forests, parks, ports and havens, mountains and hills, rivers, monasteries, priories, and leading gentlemen in the shires of Monmouth, Glamorgan, Brecon, Radnor, and Pembroke.

The reader will probably arrive at the conclusion that the text of this volume is adapted for the use of the learned jurisconsult rather than the gentle antiquary. But the text of George Owen is relatively a small matter when we compare it with the notes of Henry Owen. The volume consists of 360 pages. In one place there are 83 pages of small print entirely devoted to notes; some of them are by Mr. Egerton Phillimore; but the reader must not run away with the idea that these are all the notes in the book: every page is profusely annotated; in some instances the relative proportions are five lines of text to forty lines of notes; in fact, the text of George Owen and the notes of Henry Owen in quantity may

be compared to the composition of a sermon ; but (if the writer may venture to say so) the value is reversed as regards text and discourse. It is hard to over-estimate the variety and scope of learning thrown into these notes by the editor : time, money, and brain-power have been lavishly employed.

E. L.

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CASTELL MORGRAIG, IN THE COUNTY OF GLAMORGAN. By JOHN WARD, F.S.A., J. S. CORBETT, and T. W. RODGER.

THE Cardiff Naturalists' Society have lately published in pamphlet form a well-illustrated account of their exploration of the ruins of the above Castell, which have been carried out by a section of this Society, under the personal supervision of Mr. John Ward, F.S.A., to which account Mr. John Stuart Corbett contributes some historical data of much interest relating to the locality. Thanks to the generous assistance of the Earl of Plymouth, upon whose patrimonial estate the Castell is situated, these researches have been effected with a thoroughness which has disclosed all that can be learned from the ruins themselves. Such investigations, when prompted, as in this case, by the spirit of antiquarian or historic research, and carried out with due regard, deserve the attention and cordial approval of the Cambrian Archæological Association. That their labours have been unproductive from an historical or antiquarian point of view is no reflection upon the Society. Here were certain mounds and ruins, so smothered with trees and undergrowth they might well conceal almost anything ; and they had, moreover, been variously characterised as Roman and British by well-known experts ; what more could be necessary to whet their zeal for research, and enable the Society to win its antiquarian spurs by the discovery of an ancient monument hitherto unsuspected ? In the absence of any documentary evidence whatsoever concerning it, they might well hope to have a "Kaim o' Kiuprunes" of their own, without the possible intrusion of a Gaberlunzie man who "kenned the biggin o't." So to work they went with a zeal which deserved a better fate. What has been discovered will best be shown by a copy of the plan as published. It is a small Castell of the Edwardian type, consisting of a curtain wall with "drum" towers at the salient angles, a rectangular "keep," as it is called, projecting from the eastern face, and an entrance gateway in the western wall undefended by any special tower, barbican or horn work, and apparently without a moat of any kind. Such a Castell, even if completed, would be of little use for defensive purposes, and incapable of being held for more than a few hours against any determined assault. It has found no place in history, and even tradition is silent concerning it, and there are strong grounds for believing it was never completed. Mr. Ward and others were first led to the belief that, from its proximity to the Roman road, it might be a fort of some kind erected by them, although the position

is an unusual one; but excavation soon disclosed its purpose, and revealed a small mediæval castle of uncertain date. Mr. Ward does not suggest a possible builder, but infers from its position above and dominating the south country, it was possibly erected by one of the Welsh chieftains of Senghennidd as a border defence for their country to the north of it; and adds that the building is of thirteenth-century type; also that there are "quoins and other details which were recognised as of thirteenth-century type." We were not aware that "quoins" had a type, and shall be glad to know wherein those of this century differentiate from the preceding and succeeding ones. Mr. Corbett is more guarded in expressing any decided opinion concerning the builder, and consequently the date of it. He is mindful that the genius for castle-building was a peculiarly Norman one, and was foreign to the Welsh chieftains, especially so in the earlier part of the thirteenth century, and entirely so in the twelfth; and sums up what he thinks upon the subject of date by stating that, "if the Castell is of later date than about 1245, it appears practically certain that it is not of Welsh construction." No doubt correctly.

After the conquest of the Vale of Glamorgau by Fitz-Hamon and his companions, the "cwmmwds" of Senghennidd, Glynrotheni, and Baglan became separate entities from the Norman manors: each of them under its own chieftain, acknowledging only the Welsh law; each in his own "cwmmwd" independent of the Norman Lord of Glamorgan. It must be strictly borne in mind that at this time, and for generations after, the lordships of Glamorgan and Morgannwg did not comprise any part of the hill country, but included the whole Vale along the sea from the Usk to the Towy. We use the word "cwmmwd," because it better expresses the meaning intended to be conveyed than "lordship" or "manor" would. There was no such thing as manorial right in Welsh law and observance. This is a Norman imposition, originating with William the Conqueror, codified and enforced by Flambard in the reign of Stephen; and has been extended beyond all reason by subsequent kings, chancellors, and barons for their own advantage, and by the power of the strong hand and the connivance of lawyers, until the Norman axiom, "Nulla terræ sine dominus," has become part of English law.

The "cwmmwd" of Senghennidd comprised all the land between the rivers Taff and Rumney, from the Cefn in the south to the borders of Brecon; and since the conquest of Fitz-Hamon had been in the practically undisputed possession of Eynon ap Collwyn and his descendants until after 1262. There could therefore be no reason why any one of them should build a border castle, even so small as this, unless he intended it as a threat to his powerful neighbour at Cardiff; as it was practically of no value for defence to his own lands in its rear, while the lands in front of it to the south pertained to the Abbey of Keynsham, and were therefore protected against systematic aggression by the dreaded anathema of the

Church. We therefore conclude that, up to the date above named, there was no sufficient reason for its creation by the Welsh chieftains.

The terms upon which they stood with the Norman Lords of Glamorgan may be gathered from the "Extente of the Honour of Glamorgan,"<sup>1</sup> as it is called. This is a detailed account of the various castles, manors, towns and vills in the Lordship of Glamorgan, with the issues from them to the Lord's exchequer (*circa* 1262), compiled after the death of Richard de Clare, and before his son Gilbert, "the Red Earl," came of age. It is therein stated that "Griffith ab Rees tenet two cwmnwds in Senghennidd per Walesariam et non facit aliquod servicium nisi hereietum videlicet equam et arma cum moriatur," the Welsh chieftains of the two other "cwmnwds" of Baglan and Glynrothein, comprising the hill country above the Lordship of Glamorgan, holding by similar terms. There can be little doubt these were the original terms agreed to Fitz-Hamon with his Welsh allies in the conquest of Glamorgan, and are repeated in this "Extente" as of ancient memory. We think, therefore, that Mr. Corbett's contention that "the Norman Lords of Glamorgan always claimed over-lordship of the Hill cwmnwds" is in face of this untenable. The payment of a heriot of a horse and arms at death carried with it the recognition of feudal superiority only in a military sense; and so long as this obligation was duly rendered no further claim could be legally exacted, and the chieftains of Senghennidd were paramount within the borders of their "cwmnwd." They held a fortified post at Castle Coch, guarding the pass of the Taff Valley, and another at Caerphilly. Both were well placed for protective purposes, and sufficiently near to each other to be of mutual advantage. A third one at Morgraig would be a source of weakness rather than of strength. We think, therefore, the Welsh chieftains may be acquitted of the folly of building a weak little castle such as this. Equally certain is it that it could not have been planned by William Fitz-Count, or any of the three succeeding lords of the line of de Clare, as it has none of the characteristics of the Norman castles of their time. The balance of opinion on the part of Mr. Ward and Mr. Corbett seems to be in favour of attributing the building to one or other of the later Earls of Clare, but neither of them express this decidedly. With considerable diffidence, we venture to differ on this point from such well-known authorities, and for the following reasons:—

Richard de Clare was born in 1222, and was only eight years old when his father died. Himself and his estates were in wardship to the Crown, and entrusted to the custody of Hubert de Burgh, Grand Justiciary, in whose household he duly became a page, to learn the duties of his position, and be instructed in such knowledge as was then attainable. He appears to have fallen in love with Margaret de Burgh, and was married to her secretly when he was

<sup>1</sup> See Clark's *Cartae*.

sixteen years old. This gave great offence to King Henry III, as his "Maritagium" was a valuable asset to the Crown, and he sought to set it aside. Margaret, however, died, and the King at once sold his "Maritagium" to John de Lacy, Earl of Lincoln, who lost no time in contracting him to his own daughter Maud, and he was married to her, 2nd February, 1238, he being still a minor. He was admitted to be of age in 1240, and seisin of his estates was granted to him in September of that year, although he was then only eighteen. He had large estates in many English counties, and probably resided at Tonbridge Castle. His eldest son, Gilbert, was born 2nd September, 1243, at Christchurch, Hants. Richard took an active part on the side of William Earl Marshal, and afterwards in the Barons War, and played a conspicuous part in the troubled English history of his time; but we have no evidence, documentary or otherwise, that he ever resided in Cardiff, or personally attended to the affairs of this Lordship. He died 1262, after a stormy life; and it may be said of him, with almost certainty, he was too busy elsewhere to think of erecting castles here.

It appears extremely likely the inactivity of Richard de Clare encouraged the Welsh princes and chieftains in the belief they might recover many of their old possessions in the Vale, and their incursions were frequent and disastrous to the Norman occupiers. The Welshmen ever hung upon the lip of the hill country as a dark cloud, ready to be launched like a devastating torrent over the lowlands, and there were only isolated castles to withstand them: there was no organised system of defence, for the time being.

On the accession of Gilbert de Clare, surnamed the "Red Earl," he appears to have fully realised the necessity for meeting this state of anarchy upon his borders. One of his first measures was to sieze Castle Coch and strengthen it. He next seized upon Caerphilly, where he commenced a castle of such vast size and impregnable character, capable of housing so large a body of troops, that he effectually checked the incursions of the Welsh. This formidable force in their rear and flank convinced them they could not invade the lowlands without risking almost certain disaster, and stopped effectually all chance of their getting back to their hill-fastnesses with their booty. The name of the architect of Caerphilly has not been preserved; possibly it may be hidden under the name of the castle itself, as Laleys is hidden under that of Laleston. He was past-master in the art of fortification, and could not have designed so ineffective a castle as Morgraig. This castle of Caerphilly is a perfect type of an Edwardian castle, which consisted of two, and—as in this case—three lines of fortification, each of them capable of independent defence, and strengthened by moats, mutually supporting each other, while the central gate-house and keep commanded the whole. No more perfect example of the type and time exists in England.

Gilbert, the "Red Earl," must have been an astute tactician as well as a skilful commander. He was already the premier baron

in England, had princely estates, spread over many counties, and a kingly revenue; but so long as this Welsh thundercloud hung over his lordship of Glamorgan, it compelled his attention, drained his resources from other lordships and more imperial needs, and prevented his using the wide lordships of Glamorgan and Morgannwg as a recruiting-ground. He evidently struck at the root of the mischief, and struck hard. He must have so over-run and over-ridden the hill "cwmmwds" as to terrify them into such quiescence as he desired, and in a measure have brought both chieftains and people to admit his over-lordship; and so long as his strong hand held the reins there was no open deviation. Having thus acquired possession of the hill "cwmmwds" he sought to consolidate his grasp upon them by erecting Castle Morlais on the northern border, strengthening Llantrissant Castle in the south, and is believed to have had a small fortified tower at Whitechurch; but in neither of the cases of the castles within the hill "cwmmwds" did he succeed in acquiring more of the land than the actual site upon which they stood. They were isolated fragments cut out of the "cwmmwd" of Senghennidd: conquests, it is true, which pertained to the Lord of Glamorgan so long as he had the power to keep them. When the late G. T. Clark, Esq., was tempted, on a memorable occasion, to address the late Marquess of Bute as "my Lord of Senghennidd," he was desirous of paying a sounding compliment to his noble host, rather than of stating an historical fact. Had there ever been such a title, it would have pertained to the Hon. Windsor Clive (now Earl of Plymouth), who is the lineal descendant of the ancient chieftains of that "cwmmwd." The subsequent history of Caerphilly, interesting and dramatic as it is, is beyond the scope of this review.

Gilbert de Clare appears to have obtained the King's permission to "enditch" his Castle of Caerphilly, 2nd February, 1270, so that it must have been then in progress, and probably took several years to complete that part of it which he built; but it must have been so far finished by the close of the succeeding year as to provoke the determined animosity of Llewelyn, Prince of South Wales, who attacked it unsuccessfully. An account of this attack is given in a letter of the Archbishop of York, 3rd November, 1271, to his proctor at Rome. The attack failed, and possibly this contributed, in some measure, to rivet the chain which Gilbert had forged. Llewelyn did not rest under defeat, but appealed to the King against the Earl for detaining his land in Senghennidd, Glyn Rhondda, and Miscin; and Roger de Somery and Hugh de Turbervill were commanded by Henry III to inquire into this. Nothing came of the inquiry, as no doubt representations were made to the King that the holding of these castles was essential to the peace of the realm. The subsequent history of Gilbert, the "Red Earl," will be found in the pages of English history. He was present at the battles of Lewes and Evesham, took a prominent part in the stormy life of the time, and died in Monmouth Castle, 1295. His son Gilbert must have



been a minor, and in wardship to the Crown most of his short life. He was present with the King at Bannockburn, and was killed thereat at twenty-three. With him the male line of Clare ended. In endeavouring to sketch the outline of the lives of the Earls of Clare, the object has been to show that none of them were likely to erect a weak little castle within his neighbours' border. It would be too weak to stand by itself, and sure to provoke reprisals.

In the absence of any documentary evidence whatsoever concerning this Castell, the question of who designed or built it must remain in abeyance, until further evidence is forthcoming. Who can say what history may be hidden amongst the tons of ancient documents which were collected from Cardiff and other Welsh towns, and sent up to London in December, 1855,<sup>1</sup> and not yet calendared.

We trust the accompanying pedigree of the Earls of Clare when Lords of Glamorgan, and the plan of the Castell (for which we are indebted to the courtesy of one of the authors) will enable our readers to follow the narrative and deduce their own conclusions.

#### DESCENT OF THE HONOUR OF GLOUCESTER AND GLAMORGAN THROUGH THE DE CLARE LINE.

Richard de Clare, Earl of Hertford; = Amicia, 2nd dau. of Will'm fitz Count.  
*ob.* 1218. Earl of Glouc. and Glam.

Gilbert de Clare, Earl of Glouc., Hertf., = Isabel, dau. of Wm. Marshall, Earl of  
and Glamorgan; *ob.* Penbroke.

Richard de Clare, Earl = 1. Margaret, dau. of = 2. Maud, dau. of John de Lacy,  
of Glouc., Hert., and Hubert de Earl of Lincoln.  
Glamorgan; Burgh.  
*ob.* 1262.

Gilbert de Clare, Earl of Glouc., = 1. Alicia, niece of Wm. = 2. Joan Plantage-  
Hert., and Glam.; de Valence, Earl of net.  
*ob.* 1295. Penbroke.

Gilbert de Clare, Earl of Glouc., Margaret. Elizabeth. Eleanor. - Hugh  
Hert., and Glam. Killed at Ban- le  
nockburn, 1314, *s. p.* Despenner.

THE OLD CHURCHES OF ARLLECHWEDD. By HERBERT L. NORTH, B.A.  
A.R.I.B.A. Bangor: Jarvis and Foster. 1906.

It is with much pleasure we recommend this work. It will be of special value to all who feel the influence of that simple architectural construction of our smaller parish churches, harmonising

<sup>1</sup> See Report of Deputy-Keeper of Records, December, 1855.

as it does with the valleys and mountains forming its natural setting.

The book, we are informed, "is primarily written to bring before the reader the old Welsh work." The author proceeds to trace the peculiarities of the national British type of church plan and its developments, independently of English influence, in the Rural Deanery of Arllechwedd, Carnarvonshire. In the Introduction, the special features distinguishing the national type in this island, as differing from those of any other country of Western Europe, are enumerated. "They comprise: (1) The square east end with east window, as opposed to the apse. (2) The altar withdrawn behind screens, instead of being brought forward under a ciborium or canopy. (3) The south door, instead of the western portal." In an able paper by Mr. F. Bligh Bond, on "Screens and Screenwork in the English Church," published in the *R. I. B. A. Journal*, 1904, he writes: "We have . . . two fountain-heads of ecclesiology—Levantine and Roman; and it is to the former that we must look for the origin of our own British type of church, for Christianity was brought to these islands in Apostolic times, and a regular branch of the Church constituted here long before the 'peace of the Church' enabled Rome to proselytise." Mr. North, following in the footsteps of recognised authorities, considers that we derive our Christianity through Gaul from the Church at Ephesus, founded by St. John the Evangelist, and in like manner that the prototype of our plan is the Temple, with its square Holy of Holies and its veil, rather than the basilica. The veil, in time, gave place to the solid screen between the chancel and nave.

On page 69, Mr. North quotes from Warren's *Liturgy and Ritual of the Celtic Church* that, whereas in Britain nothing has survived of the actual structures of our Celtic ancestors, we are dependent on such information as may be gleaned from early writings on this point. It refers to the history by Cogitosus of St. Bridget's Church at Kildare, and a Gaelic MS. preserved in the Advocates' Library at Edinburgh, as implying "that there was a solid screen between the nave and chancel, having doors in it, these doors being covered by veils, and the screen decorated by paintings."

The above references to the early British Church are necessary, in order to appreciate Mr. North's contentions with regard to the later development of the plans of the churches of this district. He has examined carefully the structures of the older churches, and does not consider any portions can be shown to belong to a period earlier than the eleventh century. He considers the absence of remains of earlier work is accounted for by the fact that, previous to this date, the churches were built of wood or wattles. He, however, allows that this may not be the true reason. Circular huts were built of stone at an early period—in prehistoric and Romano-British times, if not later. Mr. North, however, considers that it was easier to build a circular building of small stones than a rectangular one of the same materials. We do not, however, feel

fully able to agree with Mr. North's evident contention that circular stone dwellings were built in conjunction with wooden rectangular churches. Where the dwelling was of stone, there we consider it probable that the church—although of different shape—was of the same material. In like manner, the wooden church may often have been built side by side with the wooden dwelling.

We further venture to doubt whether the rectangular building should be considered "a new thing introduced by Christianity;" and we would draw attention to the buildings of this plan, recently excavated at Din Lligwy, which apparently belong to the Romano-British period.

In examining a church, Mr. North has set himself to find out the plan of the original structure, which at a later date has almost invariably been lengthened and often enlarged by the addition of transepts, or, in two instances, of a northern aisle. In nearly every example, excepting when the churches have been so altered and rebuilt that the original plan has been obliterated, those founded by the early British Church have been discovered to have possessed the proportion of a double-square internally. By "original" is implied the earliest work of a stone construction in the respective churches forming the basis of the later developments; but, as we have pointed out above, Mr. North does not consider any "original" work can be assigned to a period within several hundred years of the first foundation of the several churches. Eight churches and chapels are mentioned as bearing evidence to the original plan of a double-square. They include Gyffin, Llangelynnin, Llanrhychwyn, Capel Curig, Capel Nant Ffrancon, Capel Llechid, and the old chapel at Aber Gwynnregin. The last remains, however, of Capel Nant Ffrancon were carted away about one hundred years ago, but it is said to have measured 16 ft. by 8 ft. internally; and of the reputed remains of Capel Llechid nothing is to be seen but the foundations of one wall. Concerning the building at Aber, Mr. North informs us that it is "traditionally said to be the original church of Bodfan, son of Helig ab Glanog." It measures internally about 26 ft. by 13 ft. The east window is a mere slit, 5 ins. wide by 20 ins. high, with a flat head and wide splay inside. The doorway is in the southern wall. We have examined the remains carefully, and are inclined to agree with Mr. North that they represent the primitive British type of small church, but that this does not necessarily indicate any very great age. A simple and rude construction of unwrought stone appears to have continued to a late period, locally, in this district.

Mr. North considers the early churches were completely divided into two halves by screens, composed of boarding carried solidly up to the roof, the lower part containing one, two, or three doors. There are no structural indications of early screens, but we have, in the little church of Llanellieu, near the Valley of the Usk, a screen, probably of the fourteenth century, closed on the eastern side, above the loft, by a "boarded tympanum, diapered with flowers on a

coloured ground of distemper, which exhibits on its western face the rood beam, at a considerable height above the loft, with a painted rood, substituted for the more ancient carved one, the socket of which may be observed on the beam." A photograph of this screen is reproduced, by the permission of Mr. Bligh Bond, together with his description, to illustrate the Welsh type. We can, with a considerable degree of certainty, argue that this screen is only one of a long series, and that its prototype must have existed long ages before. At Llangelynin are the fragmentary remains of a rood screen. The roof-principal over the eastern side of the loft retains its upper tie. On its under-side, in the centre, is a mortise, 2 ft. 6 in. long, with the ends of two boards in it. These Mr. North considers (and we agree with him) are probably the remains of the idea of the completely boarded-in tympanum. We have the probable Eastern origin of the British church—the ikonostasis of the Eastern church—"the universality of the Sacred Mysteries," to quote Mr. North's words, "being hidden from the laity in all parts of the church till the thirteenth century," and the early written references, alluded to above, at the one end; and the Llanellieu screen, with its rood at the back or eastern side of the loft, and the remains of the Llangelynin screen, with their later developments at the other. These are the data to enable us to arrive at an opinion with regard to the use and construction of the screen in the early churches.

Mr. North believes that one little slit window in the east end would light the sanctuary; that there would be no window in the nave, but that it would depend entirely on the south doorway for its light. The chapel at Aber retains one slit window in the east end. In every other instance the original east wall has been destroyed. The early chapels or oratories in Ireland certainly were only lighted by a single slit eastern window. Although we may not consider it probable, we do not think there is anything in the existing remains of the churches in this district to actually prove that no other window existed in the eastern half of the churches. At Llandudno, in the western half, is a round-headed window in the northern wall, but much larger than the eastern window at Aber, of a less primitive type, and built with sandstone.

Many of the older churches retain doorways of an exceedingly simple type. The arched heads are nearly semi-circular, or very slightly pointed. They are built without mouldings or chamfers. It is difficult to assign a date to these rude features. Mr. North considers the very narrow entrances, and those with arches constructed with thin slabs, to probably belong to a period not later than the eleventh or twelfth century. Many of those of greater width, and built of grit or sandstone, he considers undoubtedly are of fourteenth- or fifteenth-century workmanship. Those at Llanbedr-y-Cenin and Llanrhychwyn are sited as of the earlier type. In each case they are in the southern wall of the nave. That at Llanbedr is 3 ft. wide and just over 6 ft. high. There is no rebate

for the door frame. The doorway at Llanrhychwyn "is similar to the one at Llanbedr, but lower if anything, and only 2 ft. 11 in. wide, and has a big wooden threshold." Of the later type, those at Llandudno and Caerhŷn, in both cases at the western end, are pointed out. If, however, the Llanbedr doorway belongs to the earlier period suggested, Mr. North considers it the one feature retained when the whole of the rest of the church was rebuilt, "probably from a feeling of reverence for the sacred threshold." As opposed to this feeling, we may mention the reasonless destruction of the elaborate thirteenth-century doorway at Gyffin, referred to on page 52, within the last few years.

Mr. North considers that no radical change is to be found in the plans of the churches in this district till the thirteenth or fourteenth century, "when the absorption of the British Church into the Latin Church was completed, and the Latin or Gregorian Liturgy had entirely taken the place of the old British." The new churches, he finds, were then customarily built longer in proportion to their width than the early double-square plan churches, as at Caerhŷn and Llanbedr; and, in the fourteenth century, chancels were added, as at Llangelynin and Gyffin.

The transepts, porches, and bell-cots appear to have been added chiefly in the fifteenth and sixteenth centuries.

Mr. North draws attention to the positions of the transepts, level or nearly so with the east end, as opposed to the more westwardly position usual in English churches. Some of the transepts, as at Caerhŷn and Llanbedr, are post-Reformation, and were evidently intended for congregational use only; and, as Mr. North points out, even those of an earlier period appear to have served this purpose, and not to have been built for the reception of altars only.

Mr. North considers that none of the bell-cots in the district date from an earlier period than the late fourteenth or early fifteenth century. Before this period, he thinks it probable that the local churches had no bells, other than hand-bells. The bell-cots appear originally to have had coped, as distinguished from gabled, tops, although the only existing example is now to be found at Caerhŷn. At Llandudno and Bettws-y-Coed, Mr. North informs us, gablets have been substituted for coped tops; and he considers there can be no doubt that at Llanbedr the bell-cot was originally terminated in the same manner.

Of the existing roofs, Mr. North believes those at Llanrhychwyn, Llangelynin, Llanbedr, Gyffin, and Caerhŷn are the oldest. The roof of the south aisle at Llanrhychwyn is of the close-couple type. The struts are straight, not curved, and there are two ties across the nave, which, Mr. North remarks, are always the sign of early work. This roof, he considers, has every appearance of thirteenth-century workmanship, and is a little earlier than those at Caerhŷn and Llanbedr. The roofs of the churches, together with that of Gyffin, are of the close-couple type. At Llangelynin the principals of the nave had tie-beams at the feet. Mr. North is of opinion that

they may belong even to a period as early as the twelfth or thirteenth century. The most valuable painted curved ceiling over the sanctuary at Gyffin may be assigned to the fifteenth century.

The church at Aber Conwy naturally differs entirely in plan and design from churches of local Welsh workmanship. Originally, the church of the Cistercian Abbey, when Edward I removed the monks to Maenau it became parochial, and for at least two hundred years the town, then founded at Conwy, was for all intents and purposes English. Mr. North devotes many pages to the history of the development of this church. He deals clearly with the work of the Cistercian monks, the subsequent alterations, the fourteenth-century transept westward of the rood-screen, "a position not known in local Welsh work till the late fifteenth or sixteenth century." The screen he compares with that at Llanrwst, just outside the Deanery. The tradition that the latter was taken out of the abbey at Maenau, at "the Dissolution," and put up in the parish church, may be put aside as without foundation. Mr. Aymer Vallance has pointed out, in a letter Mr. North has kindly shown us, that neither the pulpitum nor rood-screen in monastic churches were half as prominent, in relation to the size of the building, as a rood-screen in a secular parish church, where the loft served the purpose of a singing gallery; that, in the Llanrwst screen, the purposes of several structural features have not been fully appreciated by the designers, and that in this respect it is inferior to the Conwy screen; that the pomegranate, the badge of Catherine of Arragon on the Llanrwst screen, would apparently confine the date of its construction to the period between 1496 and 1533: that is, from the betrothal of Catherine to Prince Arthur, in the former year, to her repudiation by Henry, in the latter.

The book deals, in separate chapters, with the various churches of the Deanery. Not the least interesting feature is the series of notes with which the work is interspersed—for example: *The History of the Rood-Screen in Wales*; *The Transepts of the Deanery*; *The Lych-Gates of the Deanery*; *The External Lime-washing of Churches*; *The Bell-cots of the Deanery*; *The British Church Plan*; *The Latin Rite and the Pontifical of Anian*.

Sketch-plans of the various churches and eighteen photographs add interest to the book, and enable the reader to understand and follow the descriptions and references in the letterpress.

In a few instances we must be forgiven if we do not feel fully satisfied with the evidence concerning the traditions and reports referred to. In this connection we would mention the pavement said to have existed between Priestholme and Penmaen Mawr (page 189), and the foundations of Helig ab Glanog's palace, reported to have been measured by two gentlemen in 1864, who went out in a boat for this purpose (page 192). We have, further, often wished to obtain definite proof of Inigo Jones's connection with the fine old bridge, bearing his name, at Llanrwst (page 114).

On page 6 there is a slight error. The bell at Llandudno is

stated to be old, but to have no inscription. The Ven. Archdeacon Morgan first drew our attention to an inscription on the bell, and the following copy of the wording was kindly given us by Mr. Edwin Turner, of Llandudno:—

“S<sup>r</sup> Roger Mostyn, Bartr. Evan Ellis, Curate, 1730. T. R., J. D., Wardens, Luke Ashton, Fecet, Wigan.”

A stamp between the initials of the wardens bears the impression of a dragon. A further stamp between the “Luke” and “Ashton” is undecipherable.

The perusal of this book has been a source of great pleasure to us. It is full of interest, and will be very welcome to many. The main idea that pervades it has perhaps not received full recognition, in dealing with the subject of the structures of Welsh churches, by former writers. It emphasises a separate and independent development of the British church in Wales during the early centuries: how the churches of the earlier foundations often continued almost uninfluenced by the more elaborate edifices of the Latin monks which arose and flourished in their midst. Now in this old work “we shall find everything practical and straightforward, and the local materials, however simple they may be, most beautifully used.”

HAROLD HUGHES.

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THE CHURCH PLATE OF THE DIOCESE OF BANGOR. By E. ALFRED JONES. London: Bemrose and Sons.

THERE need be no hesitation in saying that this handsome quarto is the best book on church plate that has hitherto been issued. Mr. Alfred Jones has already written several works on the subject of plate, and has in this volume succeeded in giving admirable and thorough accounts of the whole of the plate in the churches of the widespread Diocese of Bangor, which embraces the counties of Anglesey, Carnarvon, Merioneth, and Montgomery.

His researches have brought to light a pre-Reformation silver chalice hitherto unknown. This brings the total of extant mediæval chalices in England and Wales up to forty. It was found in the retired county church of Llandudwen, Carnarvonshire, seven miles north-west of Pwllheli. There are no hall-marks, but the date is clearly *circa* 1500. It is of excellent late design, and in fairly good condition. An illustration is given on the frontispiece of the volume. One of the compartments of the hexagonal foot is engraved with a representation of the Crucifixion, with the arms drawn up over the Saviour's head. The foliated background of the figure is gilt.

The diocese has, however, a somewhat older piece of plate than this chalice. In the fairly well-known church of Clynnog, Carnarvonshire, there is a beautiful mazer bowl of polished dark maple-wood, mounted in a broad ornamental band of silver. On the silver band is this inscription, in black letter:—

Ʒ h s nazarenus rex iudeorum fili dei miserere mei.

Each word is divided by small leaves or sprays. In the centre of the interior of the bowl is a moulded boss of silver-gilt, engraved with flowers which were originally enamelled. This beautiful drinking-bowl, the date of which is about 1420, is named in the list of mazers given by Mr. W. St. John Hope a few years ago in the *Archæologia*, but it has not hitherto been so carefully described and illustrated. Mr. Jones agrees with others in supposing that it "formed part of the treasure of the monastic house at Clynnog, and is the only known piece of plate which escaped destruction at its Dissolution." But there is no necessity for such a supposition. There is evidence of pre-Reformation gifts of such mazers to parish churches. It must not, of course, be supposed that such gifts were intended for any kind of altar or sacramental purpose: they would be meant to serve at church ales or like parochial festivities. The Clynnog mazer has now been used for a long period as an almsdish.

The diocese is fairly well supplied with the Elizabethan cups with paten-covers that so generally took the place, in Archbishop Parker's time, of the old "massing chalices." There are also several examples of beautiful Elizabethan plate designed for domestic or secular use, which were afterwards presented to particular churches, of which excellent plates are given. The church of Beddgelert possesses a Jacobean chalice of particular artistic interest; it may with truth be said to be unique. The bowl is cleverly engraved with good figures of the Three Maries, the Virgins with a halo being in the centre. On the font is inscribed:—"Donum Johannis Williams aurificis regis, 1618," and the hall-mark yields the same date. On the paten-cover are the arms of the donor. Sir John Williams, who was born at Hafod Llwyfog, in this parish, was goldsmith under patent to James I. He resided at Minster Court, in the Isle of Thanet.

Mr. Evans has evidently spared no pains to learn something of all later donors whose arms or inscriptions appear on the church plate, so that this volume is by no means a dry catalogue of pieces of plate or pewter, but should prove of value and interest to the genealogist, topographer, or local historian. The introduction, of about fifty pages, forms a valuable treatise on church plate from the earliest times to the present day. It is not in any way overloaded, but aptly illustrates all the diocesan examples, and is sufficient to enable the novice to obtain a fair mastery of the subject without consulting any other works.

The illustrations, of about one hundred pieces, are simply admirable throughout. It is a delightful volume, on the production of which both author and publishers are to be congratulated.

J. CHARLES COX.

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## Archaeological Notes and Queries.

"CARDIGAN PRIORY," AND MR. EDWARD OWEN'S CRITICISMS ON THE  
EXTENT OF A CARUCATE OF LAND."

*To the Editor of the "Archæologia Cambrensis."*

SIR,—Since writing to you last, I have found corroborative evidence as to the two carucates of land "being two hundred acres." When last writing I could not remember from what source I had taken it, though I knew it had a solid foundation. I now remember it was an extract from Stubbs's *Constitutional History*; and since then, in reading George Owen's *Taylor's Cussion*, just published by Messrs. Blades, East and Blades, I have come across, on fol. 24, vol. ii, the following:—

"De carrucat' et bovatu terræ."

"Annotatur in libro de doomesdaie. Quod carrucat' terr' continet centum acr', i. sexies viginti, et octo bovatu faciunt unam carrucatam, et quindecim acr' faciunt unam bovatum terr'."

Here a carucate of land is said to contain one hundred acres, and the hundred is said to be six score = 120 acres. It is also argued out that fifteen acres make one bovat, and eight bovates one carucate, thus  $15 \times 8$  again makes 120.

This reckoning of one hundred as six score still holds good (or did to my knowledge ten years ago) in Leighton Buzzard, Beds. If one ordered there 100 plants, for example, one received, and also had to pay for, 120: a hundred being always reckoned as six twenties. If one required simply 100, it was necessary to order five score.

So also here in Cardigan and around, taking eggs, for example, the dealer picking up three eggs in each hand, reckons that twenty times this makes one hundred.

In the days of Elizabeth a carucate (or carrucate) had sunk to 64 acres; but in Cardigan Priory we had not to do with Elizabeth's reign with reference to the two carucates of land. The probable explanation of the difference in the amount of acreage is due to the number of oxen employed in a plough.

In earlier days four oxen were yoked *abreast*, and so probably ploughed nearly twice as much as when, in later years and at the present time (where used), only two oxen are yoked *abreast* in a plough.

In the *Century Dictionary*, vol. i, we find a "caruca" (or carruca) in ancient village communities in England was (1) a plow,

(2) "a team of oxen yoked four abreast;" and carucate was "as much land as could be cultivated by one caruca, usually about one hundred acres; but the quantity varied according to the nature of the soil, and the practice of husbandry in different districts."

Stubbs, in his *Constitutional History*, § 150, states: "Another remarkable matter of the year 1198 (the year after the death of Rhys, Lord of Cardigan, the giver of the two carucates of land in question to Cardigan Priory, which two carucates are again noted in the "Taxatio" of Pope Nicholas, 1291), is the imposition of a carucage—a tax of five shillings on each carucate, or hundred acres of land.

I am, Sir, yours faithfully,

July 21st, 1906.

EMILY M. PRITCHARD.

THE MARKET CROSS, ABERFFRAW.—The following is an extract from a letter written on the 1st of June, 1858, by the late John Willington, schoolmaster, of Aberffraw:—

"The market Cross was demolished many years ago by the late John Jones, of Bodfeirig, deceased; and also the pound has been made into a garden by William Williams, of Cellar, not long since.

"T. E. M."

OLD FONT IN TENBY CHURCH.—The interesting restoration to the Parish Church at Tenby, in the County of Pembroke, was carried out in January. The ancient perpendicular font, which for more than fifty years has been exposed to all weathers in the adjoining churchyard, has been taken into the church, and placed in the Chapel of St. Anne's, near the organ. This font was discarded by a former Rector, and its place taken by a modern one, which was also removed by the late Rector, the Rev. G. Huntington, and given to the Parish Church of Clarboston, near Narberth, when the Chater family gave the present one as a memorial.

But to return to our old friend. In the year 1882 an attempt was made to interest the parishioners to have this font replaced in the church. It stood under a tree, on the north-west side of the west door, and so was kept in view of the public gaze; and by some kind friends, as the height of sarcasm, was filled with growing flowers—chiefly "forget-me-nots."

The font is of soft oölite stone, and consists of two parts: an octagonal basin, 33 ins. in diameter, depth 14 ins., and stem 9 ins., with base of shaft about 5 ins. On removal, it was found necessary to have a base, as shown in the photograph opposite. This base is of limestone, and formerly belonged to a disused drinking-fountain, and was given by the Corporation of Tenby for the purpose for which it is now used. It serves to show that, being of limestone, the basin and base are of different periods. On removing the font from

the churchyard, there appeared on the surface of the stem, immediately under the basin, an octagonal line following the edge of the stem ; in it a very interesting mason's mark.

Unfortunately, when the font was fastened together, this mark was hidden ; but cement was carefully avoided, so that when the font is again taken to pieces the mark will be as fresh as ever. It



Old Font in Tenby Church.

has been bound together by a copper bar, so that there should be no fear of its splitting or rusting the stem. The cost of removal was defrayed by Mrs. Thomas Allen, and the work ably carried out by Mr. Morley, Borough Surveyor, under the superintendence kindly given by Mr. Edward Laws, F.S.A.

March, 1906.

E. A.

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Bebb, Rev. J. M. Ll., M.A. . . . .	St. David's College, Lampeter
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*Evans, Captain E. W. W. . . . .	Blenheim Club, 12, St. James' Square, S.W. ; and Camnant, Llandyssul
Evans, Rev. George Eyre . . . . .	Tanybryn, Aberystwyth
Footman, Rev. W. Ll., M.A. . . . .	The College School, Lampeter
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James, W. E., Esq. . . . .	Cae Morgan, Cardigan
Lloyd, Charles, Esq., M.A. . . . .	Waunifor, Maes y Crugiau, R.S.O.
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Pritchard, Mrs. . . . .	The Priory, Cardigan
Roberts, T. F., Esq., M.A., Prin- cipal of Univ. Coll. of Wales . . . . .	Aberystwyth
Rogers, J. E., Esq. . . . .	Abermeurig, Talsarn, R.S.O.
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St. David's Coll., The Librarian of	Lampeter
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Williams, Ven. Archdeacon, M.A.	Aberystwyth
Williams, Rev. T. M. . . . .	Llanarth Vicarage, Aberaeron

**CARMARTHENSHIRE. (29)**

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Dynevor, The Right Hon. Lord	Dynevor Castle, Llandeilo, R.S.O.
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 Wilkins, Charles, Esq., F.G.S. . Springfield, Merthyr Tydfil

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 and County of Haverfordwest. Picton Castle, Haverfordwest  
 Scourfield, Sir Owen H. P., Bart. Williamston, Neyland  
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 Cottage, Tenby  
 Allen, Herbert, Esq. . . . c/o C. F. Egerton Allen, Esq., Hill  
 Cottage, Tenby  
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 Cathedral Library . . . . St. David's, Pembroke  
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 Fenton, Ferrar, Esq. . . . 8, King's Road, Mitcham, S.E. ; and  
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 Jones, E. D., Esq. . . . . 6, Addison Road, Kensington, W.,  
 and Fishguard  
 \*Jones, Rev. W. C., M.A. . Fishguard  
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 Samson, Louis, Esq., F.S.A. . Scotchwell, Haverfordwest  
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 west  
 Thomas, Mrs. James . . . . Rock House, Haverfordwest  
 Thomson, T. Pickthorn, Esq., 136, Glo'ster Terrace, Hyde Park, W. ;  
 M.D. . . . . and 2, Siriole, Goodwick  
 Wade-Evans, Rev. A. W. . . 21, Lyme Street, Camden Road, Lon-  
 don, N.W. ; Fishguard, Pembroke  
 Williams, H. W., Esq., F.G.S. . Solva, Pembroke



**RADNORSHIRE. (10)**

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Griffiths, George, Esq.	Standard Office, Llandrindod
Jones, John, Esq.	Ash Villa, Rhayader
Morgan, Rev. David	Llanstephan Vicarage, Llyswen, R.S.O.
Sladen, Mrs.	Rhydoldog, Rhayader
*Thomas, Rev. J. J., B.A.	The Manse, Rhayader
Thomas, R. Wellings, Esq.	County Surveyor's Office, Llandrindod
Venables-Llewelyn, Charles, Esq.	Llysdinam, Newbridge-on-Wye
Williams, Mrs.	Penrally, Rhayader
Williams, Rev. Preb. T., M.A.	Llowes Rectory, Hereford

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Llangattock, The Rt. Hon. Lord	The Hendre, Monmouth
Jackson, Sir H. M., Bart.	Llantilio Court, Abergavenny
Anthony, Miss	The Grove, Caerphilly, Mon.
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Bradney, Joseph A., Esq.	Tal-y-Coed, Abergavenny
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Evans, Pelyat W., Esq.	Llwynarthan, Castleton, Cardiff
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Rickards, R., Esq.	The Priory, Usk
Williams, Albert A., Esq.	Penyparc, Llangibby, Newport, Mon.
Martin, E. P., Esq.	The Hill, Abergavenny

**THE MARCHES. (18)**

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Davies, James, Esq.	Gwynva, Broomy Hill, Hereford
Drinkwater, Rev. C. H., M.A.	St. George's Vicarage, Shrewsbury
Gleadowe, T. S., Esq., H.M.I.S.	Alderley, Cheshire
*Hughes, Miss A.	Heath Lodge, Shrewsbury
Lloyd, Edward, Esq.	Meillionen, Hoole, Chester
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Newell, Rev. E. J., M.A.	Neen Solars Vicarage, Cleobury Mor-
Nicholson, A. C., Esq.	12, Salop Road, Oswestry
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## CORRESPONDING SOCIETIES.

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- The Society of Antiquaries of Scotland, Queen Street Museum, Edinburgh (c/o Joseph Anderson, Esq., LL.D.)
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- The British Archæological Association, 19, Bloomsbury Square, W.C (c/o Dr. W. de Gray Birch, F.S.A.)
- The Archæological Institute of Great Britain and Ireland, 20, Hanover Square, W. (c/o The Secretary)
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- Kongl. Vitterhets Historie och Antiquitets Akademien, Stockholm (c/o Dr. Anton Blomberg, Librarian).

All Members residing in South Wales and Monmouthshire are requested to forward their subscriptions to the Rev. CHARLES CHIDLOW, M.A., Llawhaden Vicarage, Narberth. All other Members to the Rev. Canon R. TREVOR OWEN, F.S.A., Bodelwyddan Vicarage, Rhuddlan, Flintshire, R.S.O.

As it is not impossible that omissions or errors may exist in the above list, corrections will be thankfully received by the General Secretaries.

The Annual Subscription is *One Guinea*, payable in advance on the first day of the year.

Members wishing to retire must give *six months'* notice previous to the first day of the following year, at the same time paying all arrears.

All communications with regard to the *Archæologia Cambrensis* should be addressed to the Editor, J. ROMILLY ALLEN, F.S.A., 28, Great Ormond Street, London, W.C.

# L A W S

## OF THE

### Cambrian Archaeological Association.

ESTABLISHED 1846,

*In order to Examine, Preserve, and Illustrate the Ancient Monuments and  
Remains of the History, Language, Manners, Customs,  
and Arts of Wales and the Marches.*

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#### CONSTITUTION.

1. The Association shall consist of Subscribing, Corresponding, and Honorary Members, of whom the Honorary Members must not be British subjects.

#### ADMISSION.

2. New members may be enrolled by the Chairman of the Committee, or by either of the General Secretaries; but their *election* is not complete until it shall have been confirmed by a General Meeting of the Association.

#### GOVERNMENT.

3. The Government of the Association is vested in a Committee consisting of a President, Vice-Presidents, a Treasurer, a Chairman of Committee, the General and Local Secretaries, and not less than twelve, nor more than fifteen, ordinary subscribing members, three of whom shall retire annually according to seniority.

#### ELECTION.

4. The Vice-Presidents shall be chosen for life, or as long as they remain members of the Association. The President and all other officers shall be chosen for one year, but shall be re-eligible. The officers and new members of Committee shall be elected at the Annual General Meeting. The Committee shall recommend candidates; but it shall be open to any subscribing member to propose other candidates, and to demand a poll. All officers and members of the Committee shall be chosen from the subscribing members.

#### THE CHAIR.

5. At all meetings of the Committee the chair shall be taken by the President, or, in his absence, by the Chairman of the Committee.

#### CHAIRMAN OF THE COMMITTEE.

6. The Chairman of the Committee shall superintend the business of the Association during the intervals between the Annual Meetings; and he shall have power, with the concurrence of one of the General Secretaries, to authorise proceedings not specially provided for by the laws. A report of his proceedings shall be laid before the Committee for their approval at the Annual General Meeting.

## EDITORIAL SUB-COMMITTEE.

7. There shall be an Editorial Sub-Committee, consisting of at least three members, who shall superintend the publications of the Association, and shall report their proceedings annually to the Committee.

## SUBSCRIPTION.

8. All Subscribing Members shall pay one guinea in advance, on the 1st of January in each year, to the Treasurer or his banker (or to either of the General Secretaries).

## WITHDRAWAL.

9. Members wishing to withdraw from the Association must give six months' notice to one of the General Secretaries, and must pay all arrears of subscriptions.

## PUBLICATIONS.

10. All Subscribing and Honorary Members shall be entitled to receive all the publications of the Association issued after their election (except any special publication issued under its auspices), together with a ticket giving free admission to the Annual Meeting.

## SECRETARIES.

11. The Secretaries shall forward, once a month, all subscriptions received by them to the Treasurer.

## TREASURER.

12. The accounts of the Treasurer shall be made up annually, to December 31st; and as soon afterwards as may be convenient, they shall be audited by two subscribing members of the Association, to be appointed at the Annual General Meeting. A balance-sheet of the said accounts, certified by the Auditors, shall be printed and issued to the members.

## BILLS.

13. The funds of the Association shall be deposited in a bank in the name of the Treasurer of the Association for the time being; and all bills due from the Association shall be countersigned by one of the General Secretaries, or by the Chairman of the Committee, before they are paid by the Treasurer.

## COMMITTEE-MEETING.

14. The Committee shall meet at least once a year for the purpose of nominating officers, framing rules for the government of the Association, and transacting any other business that may be brought before it.

## GENERAL MEETING.

15. A General Meeting shall be held annually for the transaction of the business of the Association, of which due notice shall be given to the members by one of the General Secretaries.

## SPECIAL MEETING.

16. The Chairman of the Committee, with the concurrence of one of the General Secretaries, shall have power to call a Special Meeting, of which at least three weeks' notice shall be given to each member by one of the General Secretaries.

## QUORUM.

17. At all meetings of the Committee five shall form a quorum.

## CHAIRMAN.

18. At the Annual Meeting the President, or, in his absence, one of the Vice-Presidents, or the Chairman of the Committee, shall take the chair; or, in their absence, the Committee may appoint a chairman.

## CASTING VOTE.

19. At all meetings of the Association or its Committee, the Chairman shall have an independent as well as a casting vote.

## REPORT.

20. The Treasurer and other officers shall report their proceedings to the General Committee for approval, and the General Committee shall report to the Annual General Meeting of Subscribing Members.

## TICKETS.

21. At the Annual Meeting, tickets admitting to excursions, exhibitions, and evening meetings, shall be issued to Subscribing and Honorary Members gratuitously, and to corresponding Members at such rates as may be fixed by the officers.

## ANNUAL MEETING.

22. The superintendence of the arrangements for the Annual Meeting shall be under the direction of one of the General Secretaries in conjunction with one of the Local Secretaries of the Association for the district, and a Local Committee to be approved of by such General Secretary.

## LOCAL EXPENSES.

23. All funds subscribed towards the local expenses of an Annual Meeting shall be paid to the joint account of the General Secretary acting for that Meeting and a Local Secretary; and the Association shall not be liable for any expense incurred without the sanction of such General Secretary.

## AUDIT OF LOCAL EXPENSES.

24. The accounts of each Annual Meeting shall be audited by the Chairman of the Local Committee, and the balance of receipts and expenses on each occasion be received, or paid, by the Treasurer of the Association, such audited accounts being sent to him as soon after the meeting as possible.

## ALTERATIONS IN THE RULES.

25. Any Subscribing Member may propose alterations in the Rules of the Association; but such alteration must be notified to one of the General Secretaries at least one month before the Annual Meeting, and he shall lay it before the Committee; and if approved by the Committee, it shall be submitted for confirmation at the next Meeting.

(Signed) C. C. BABINGTON,

August 17th, 1876.

*Chairman of the Committee.*

1

CONGRESS OF ARCHÆOLOGICAL SOCIETIES  
IN UNION WITH  
THE SOCIETY OF ANTIQUARIES OF LONDON.

---

**Scheme for Recording**  
**Ancient Earthworks and Fortified Enclosures.**

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APPENDIX II.

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Since the scheme for recording ancient defensive earthworks and fortified enclosures was issued, it has been found desirable to develop the classification by the addition of

G. Enclosures, mostly rectangular, partaking of the form of F, but protected by stronger defensive works, ramparted and fossed, and in some instances provided with outworks.

H. Ancient Village sites protected by walls, ramparts, or fosses.

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**TUMULI, BARROWS, &c.**

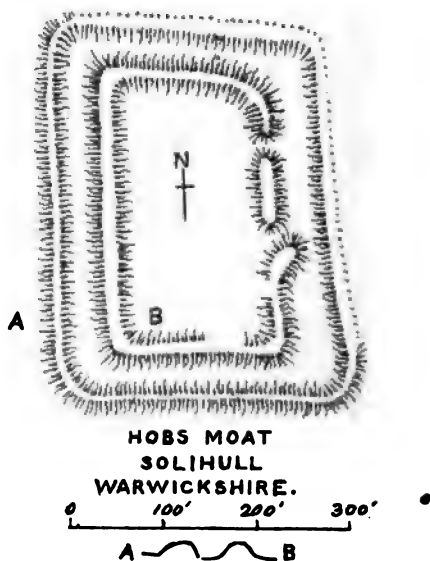
It was the intention, as expressed on page 2 of the scheme issued in 1903, to confine the labours of workers to purely defensive works, but those who have been working on the maps, or in the field, having found it easy at the same time to schedule *tumuli, barrows, and ancient boundary-banks and dykes*, it is suggested that a list of all such remains should be compiled, noting the parishes in which situated, and the position on the 6-inch Ordnance Survey map.

## CLASS G.

The works referred to under class G appear in many cases to be the sites of feudal strongholds, or manorial residences ; at the same time it must be borne in mind that, as the late General Pitt-Rivers proved, simple, small, banked and ditched enclosures existed even in the far-away Bronze Age, and, it may be added, at various later periods.

Though generally simple in form, examples occur with outer courts, or divided enclosures or with ramparting extending beyond the main sites.

Though usually small in comparison with early and similarly defended works, such as those of classes B or C, some of the works of class G cover an area of several acres.



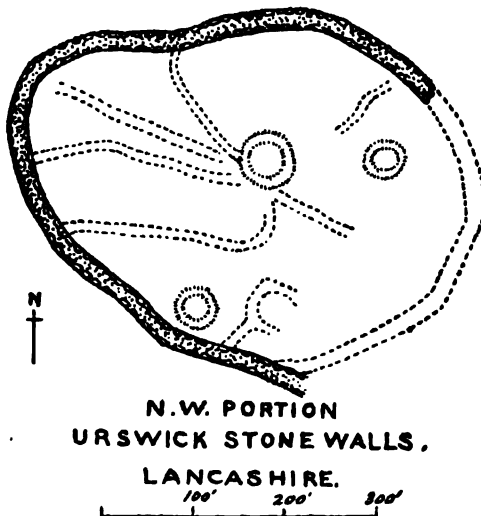
EXAMPLE OF CLASS G.

## CLASS H.

In many cases the second or outer court of mount and court strongholds (class E) contained the germ of village or town, but the works referred to under H exhibit a more simple form of defence, and are not usually attached to any castle or stronghold.

Ancient walled areas, such as some on the moors of the north of England, on Dartmoor and elsewhere, may be included in class H, as the term "village" is used to imply any collection of huts or houses, and some examples may have been for the protection of cattle as well as of human beings.

In lowland districts works of class H occasionally occur, which protected the manorial hold, the church, and village, by means of moats or ramparts, or both.



EXAMPLE OF CLASS H.



The classification of defensive works as recommended by the Committee now stands as follows :

- A. Fortresses partly inaccessible, by reason of precipices, cliffs, or water, additionally defended by artificial works, usually known as promontory fortresses.
- B. Fortresses on hill-tops with artificial defences, *following the natural line of the hill* ;  
Or, though usually on high ground, less dependent on natural slopes for protection.
- C. Rectangular or other simple enclosures, including forts and towns of the Romano-British period.
- D. Forts consisting only of a mount with encircling diich or fosse.
- E. Fortified mounts, either artificial or partly natural, with traces of an attached court or bailey, or of two or more such courts.
- F. Homestead moats, such as abound in some lowland districts, consisting of simple enclosures formed into artificial islands by water moats.
- G. Enclosures, mostly rectangular, partaking of the form of F, but protected by stronger defensive works, ramparted and fossed, and in some instances provided with outworks.
- H. Ancient Village sites protected by walls, ramparts or fosses.
- X. Defensive works which fall under none of these headings.

---

Any further information will be given by the Honorary Secretary.

Postal Address :—

*I. Chalkley Gould,*  
*Royal Societies Club,*  
*St. James's Street, London.*

*July, 1905.*

CONGRESS  
OF  
**Archæological Societies,**  
JULY 6TH, 1904.

---

The Fifteenth Congress of Archæological Societies in Union with the Society of Antiquaries was held on Wednesday, July 6th, at Burlington House; Lord Avebury, President S.A., having telegraphed regrets at unavoidable absence, the Chair was taken by Lord Balcarres, F.S.A.

The Congress was attended by Delegates from the Society of Antiquaries, the Royal Archæological Institute (2), the British and Cambrian Archæological Associations, the Huguenot (2), and British Record Societies and the Societies for Berkshire, Bristol and Gloucester, Bucks, Cambridge (2), Cambridgeshire and Hunts, Chester and N. Wales, Cumberland and Westmoreland, Essex (2), Hampshire, East Herts, Lancashire and Cheshire, Leicestershire, Shropshire (2), Suffolk (2), Surrey (2), Sussex (2), Thoroton Notts, Wiltshire (2), Woolhope Hereford (2), Worcester, Yorkshire East Riding (2), and Members of various Committees.

The Minutes of the last Congress, held on July 8th, 1903, were read and confirmed.

The Report of the Standing Committee was read and approved, and the Statement of Accounts, audited by Mr. W. Minet, F.S.A., was read and adopted. The thanks of the Meeting were given to Mr. Minet for his services, and he was appointed Auditor for the ensuing year.

The following were elected as the Standing Committee :—

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George Payne, F.S.A.  
J. Horace Round, M.A.  
J. B. Willis-Bund, M.A., F.S.A.

Mr. Ralph Nevill, F.S.A., was re-elected Hon. Secretary, and the thanks of the Meeting expressed to him for his services in the past year.

had already begun his perversions. Mr. Nevill suggested that perversions began much earlier, in fact at the commencement of scholarship, the Ven. Bede being a very bad example of the practice of explaining Celtic or earlier names by Saxon meanings.

The Secretary explained that the delay in publishing Mr. Gomme's General Index and certain faults found with the Annual Index arose from the neglect of Messrs. Constable, and he was authorized to write to them and endeavour to secure the prompt publication of the General Index.

Mr. W. P. W. Phillimore gave an account of the recently-formed Canterbury and York Society which had already obtained sufficient support to justify it in proceeding vigorously with the publication of the Bishops' Registers of various Dioceses; these would be given in extended form. Some discussion arose as to whether it would be possible to obtain the Registers of separate Dioceses at increased prices.

After lunch Mr. E. W. Brabrook, C.B., took the Chair; Mr. Round mentioned that the Pipe Roll Society had been revived and would probably arrange to issue its productions in separate counties. Mr. Green stated that the Latin was to be extended.

Mr. E. S. Prior, with the help of a large number of lantern slides gave an account of his attempt to produce a system of classifying effigies. His idea was that effigies, of which England possessed some 2,000 examples, could be divided into the three main classes of Purbeck, Freestone and Alabaster, and that they were the production of local trade centres where these materials prevailed, the use and fashion of material being in the order indicated which corresponded roughly to the 13th to 14th, the 14th to 15th, and the 15th to 16th centuries. Mr. Hope gave some corroborative particulars as to the use of alabaster for tombs, deduced from contracts that had been found.

Votes of thanks to the Society of Antiquaries for the use of their room, and to the Chairmen, were carried by acclamation.

RALPH NEVILL, F.S.A.,

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Cambrian Antiquities



JANUARY 1881

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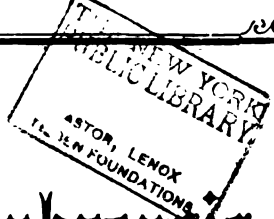
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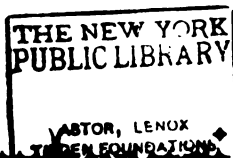
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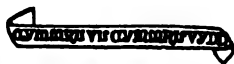
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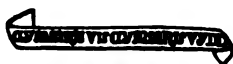
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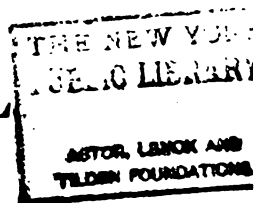
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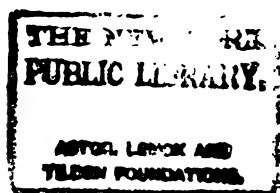
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